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THE GREEK LANGUAGE

HIGH SCHOOLS AND COLLEGES

BY ARTHUR E. HALL

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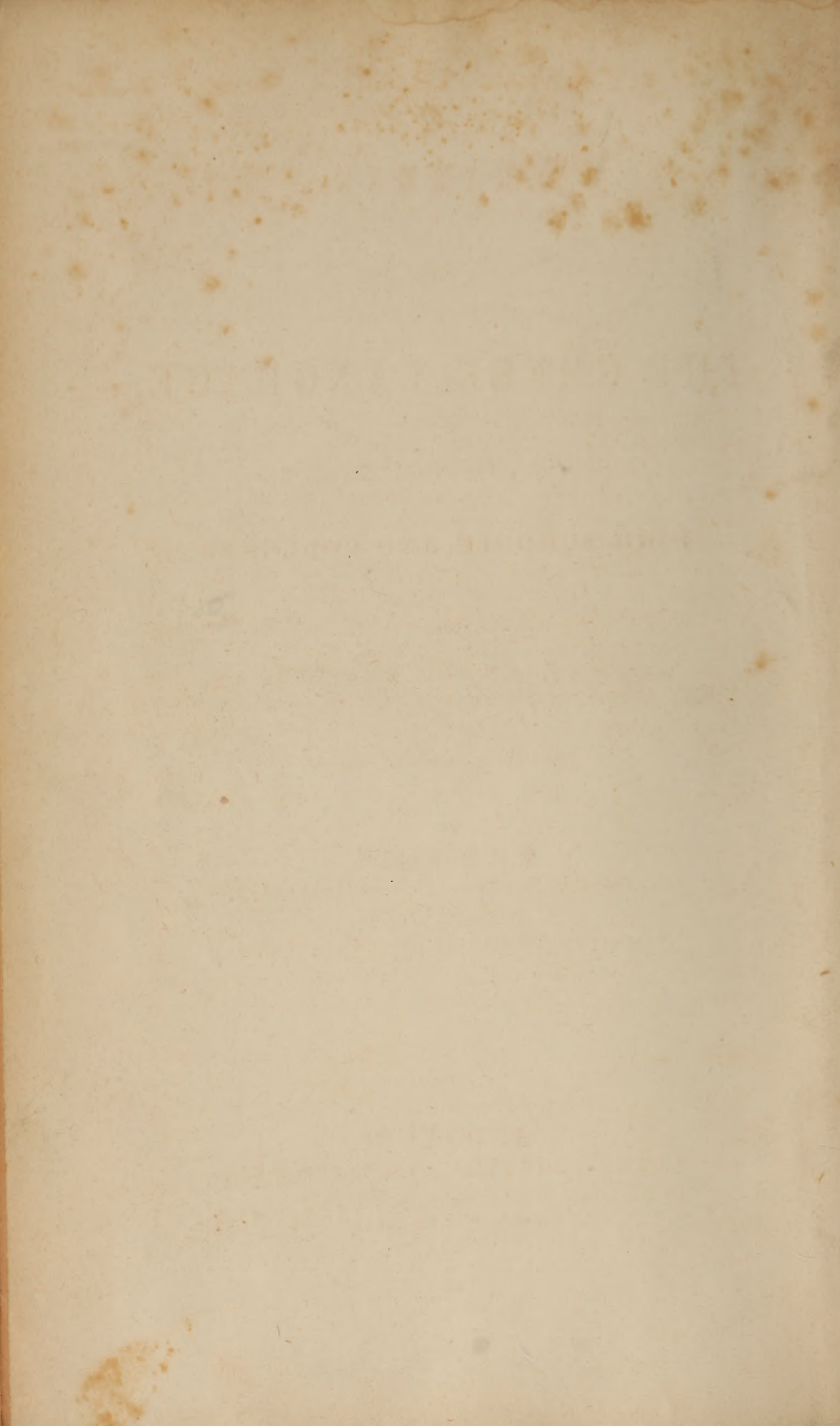
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GRAMMAR

OF

THE GREEK LANGUAGE,

FOR THE USE OF

HIGH SCHOOLS AND COLLEGES.

BY

✓
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TRANSLATED FROM THE GERMAN

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P R E F A C E.

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While here, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following:

1. Versuch einer neuen Anordnung der Griech. Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829; ed. altera 1835.
3. Sämmtliche Anomalien des Griech. Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb," etc.
4. Ausföhrliche Grammatik der Griech. Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842. The first portion is now in press. This work is, however, only in part a translation, Mr. Jelf being the author of the remarks on the Cases, the particle *ἀν*, the compound verbs, etc.
5. Schulgrammatik der Griech. Sprache, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843. "School Grammar of the Greek Language, second edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. Elementargrammatik der Griech. Sprache. Dritte verbesserte u. verm. Aufl. 1842. "Elementary Grammar of the Greek Language." A translation of the *second* edition of this Gram-

mar, by John H. Millard, of St. John's College, Cambridge, has been published in England. The Exercises, which are omitted in Mr. Millard's translation, will be retained in the translation of the *third* edition, which the editors of the present volume will prepare as early as practicable.

7. Xenophontis de Socrate Commentarii, 1841.
8. Elementargrammatik der Lateinischen Sprache, 1842. 2d Aufl. 1843.
9. Vorschule zur Erlernung der Lat. Sprache, 1842.
10. Schulgrammatik der Lat. Spr. nebst eingereihten Deutsch. Uebersetzungsaufgaben, 1842. "School Grammar of the Latin Language, with a Series of Exercises for Translation."

From the above statements, it will be seen, that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles, and a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural

classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then reërranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, and on the difference between the usage of the Participle

and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as a work on Metre, translated by Profs. Beck and Felton, is now in press. It was the intention of the translators to subjoin some remarks on the Pronunciation of Greek, and on the Accents, together with a short system of Prosody, but the fear of enlarging the volume too much led them to abandon the design.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used, viz. Kühner's edition of the *Memorabilia*; Weiske and Tauchnitz's editions of the other works of Xenophon; Schäfer and Tauchnitz's editions of Herodotus; Bekker and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The references to sections in the grammar itself, as well as those in the Indexes, have also been verified.

The small enclosed figures on the right of the section-marks, refer to the sections in the first edition of the grammar.

In conclusion, the translators would acknowledge with gratitude, the encouragement and aid which they have received from several gentlemen. Especial obligations are due to PROFESSOR FELTON of Harvard University, to whom a large portion of the manuscript, including the whole of the Syntax, was read. His accurate knowledge both of the Greek and German languages, and his experience as an instructor, enabled him to suggest many valuable corrections and improvements.

If the Grammar shall prove to be an acceptable present to the Public, much credit will be due to the enterprising publishers, who have spared no pains or expense in regard to the typography, and the entire external appearance of the volume.

Andover, June 1, 1844.

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ABBREVIATIONS.—Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem ad. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Heccuba*, O. *Oristes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isac. *Isacus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, OC. *Oedipus Coloneus*, OR. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. *Ath Respublica Atheniens.*, R. L. *Respubl. Lac-daem.*, O. *Oeconomicus*, Ag. *Agcsilaus*, R. *Equ.*, R. *Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic and Attic. The Æolic prevailed in Boeotia, Thessaly and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by hardness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The Older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but knew how, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language—a peculiar and definite poetic language, called the Epic or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the Later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The Older is used by Thucydides, b. 472 B. C., the tragic poets, Æschylus, died 456 B. C., Sophocles, b. 497 B. C., d. 405 B. C., Euripides, b. 480 B. C., and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C. The Middle Attic is used by Plato, b. 430 B. C., and Xenophon, b. 447 B. C. The Later Attic is employed by the orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common or Hellenic language, ἡ κοινὴ or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

CHAPTER I.

SOUNDS OF THE LANGUAGE.

SECTION I.

Letters and Sounds of the Language.

§ 1. *Alphabet.*

(1.)

The Alphabet of the Greek language consists of the following twenty-four letters:

FORM.		SOUND.		NAME.
<i>A</i>	<i>α</i>	a	<i>Ἄλφα</i>	Alpha
<i>B</i>	<i>β</i>	b	<i>Βῆτα</i>	Bēta
<i>Γ</i>	<i>γ</i>	g	<i>Γάμμα</i>	Gamma
<i>Δ</i>	<i>δ</i>	d	<i>Δέλτα</i>	Delta
<i>E</i>	<i>ε</i>	e short	<i>Ἐ ψιλόν</i>	Epsilon
<i>Z</i>	<i>ζ</i>	z	<i>Ζῆτα</i>	Zēta
<i>H</i>	<i>η</i>	e long	<i>Ἡτα</i>	Eta
<i>Θ</i>	<i>θ</i>	th	<i>Θῆτα</i>	Thēta
<i>I</i>	<i>ι</i>	i	<i>Ἰῶτα</i>	Iōta
<i>K</i>	<i>κ</i>	k	<i>Κάππα</i>	Kappa
<i>Λ</i>	<i>λ</i>	l	<i>Λάμβδα</i>	Lambda
<i>M</i>	<i>μ</i>	m	<i>Μῦ</i>	Mu
<i>N</i>	<i>ν</i>	n	<i>Νῦ</i>	Nu
<i>Ξ</i>	<i>ξ</i>	x	<i>Ξῖ</i>	Xi
<i>O</i>	<i>ο</i>	o short	<i>Ὅ μικρόν</i>	Omikron
<i>Π</i>	<i>π</i>	p	<i>Πῖ</i>	Pi
<i>P</i>	<i>ρ</i>	r	<i>Ῥῶ</i>	Rho
<i>Σ</i>	<i>σ ς</i>	s	<i>Σίγμα</i>	Sigma
<i>T</i>	<i>τ</i>	t	<i>Ταῦ</i>	Tau
<i>Υ</i>	<i>υ</i>	u	<i>Ὑ ψιλόν</i>	Upsilon
<i>Φ</i>	<i>φ</i>	ph	<i>Φῖ</i>	Phi
<i>X</i>	<i>χ</i>	ch	<i>Χῖ</i>	Chi
<i>Ψ</i>	<i>ψ</i>	ps	<i>Ψῖ</i>	Psi
<i>Ω</i>	<i>ω</i>	o long	<i>Ὠ μέγα</i>	Omēga.

REMARK 1. Sigma σ takes at the end of a word the form ς , e. g. *σεισμός*. This small ς may also be used in the middle of compound words, if the first part of the compound consists of a word ending with Sigma, e. g. *προσφέρω* or *προσφέρειν*, *δυσγενής* or *δυσγενής*.

REM. 2. When σ and τ come together, both letters may be expressed by one character, ς , *Sti* or *Stigma*.

§ 2. *Sound of the Letters.* (2.)

The sound of the letters is indicated by the Roman characters opposite. The following things only need be noted :

γ before the Palatals* (§ 5.) γ , κ , χ , ξ , where it is used instead of the nasal ν (§ 19, 3.), is sounded as *ng* in *angel*, *ἄγγελος*, Lat. *angelus*, *Ἀγχίσης*, Anchises, *συγκοπή*, syncope, *λάρυγξ*, larynx.

ζ is sounded like *ds* or a soft *z*.

θ is the English *th*.

$\sigma\chi$ never form one sound, like the German *sch*, but are always pronounced separately, like the Latin, e. g. *Αἰσχύλος* = Ais-chylos; so in Lat. *Aeschylus* = Aes-chylus.

τ is sounded like *ti*, without a hissing sound, as *Γαλατία*; it is never sounded like the Lat. *ti* before a vowel, e. g. *Galatia* = Galashia.

§ 3. *Articulation of the Sounds.* (3.)

1. The sounds of language are articulate or organic, i. e. such as preserve a definite form by means of the organs of speech. Hence by the articulation, or organization of sounds, is to be understood the forming of the voice by the organs of speech, so as to express sounds of a determinate kind. The organs of speech, in addition to the cavity of the mouth, are the throat, the tongue and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest are Consonants.

* *Gutturals* in German, as the Germans pronounce these letters in the throat.—TR.

§ 4. *Vowels.*

(4.)

1. The principal vowels are, ι , α , υ , which may be short or long.

The subordinate vowels are, ε and o , which are always short,

η and ω , which are always long.

The ε is intermediate between ι and α , the o between α and υ ; η and ω are produced by lengthening ε and o . The short vowels are indicated by \smile , the long by — , e. g. $\check{\alpha}$, $\bar{\alpha}$. The marks, \smile , show that the vowel may be either short or long, e. g. $\check{\alpha}$.

2. When two vowels are so combined with each other, that they form but one sound, namely, a mixed sound, this sound is called a diphthong.

3. The Greek diphthongs originate from the union of the vowels, α , ε , o , υ , η , ω , with the vowels ι and υ , thus,

$\alpha + \iota$ or υ	= $\alpha\iota$, $\alpha\upsilon$, pronounced $\alpha\check{\iota}$, $\alpha\check{\upsilon}$ as in <i>laud</i> , $\alpha\check{\iota}\xi$, $\nu\alpha\check{\upsilon}\varsigma$
$\varepsilon + \iota$ or υ	= $\varepsilon\iota$, $\varepsilon\upsilon$, “ $\varepsilon\check{\iota}$, $\varepsilon\check{\upsilon}$, $\delta\epsilon\iota\nu\acute{o}\varsigma$, $\xi\pi\lambda\epsilon\nu\sigma\alpha$
$o + \iota$ or υ	= $o\iota$, $o\upsilon$, “ $o\check{\iota}$, $o\check{\upsilon}$ as in <i>our</i> , $\kappa\omicron\iota\nu\acute{o}\varsigma$, $\sigma\upsilon\theta\rho\alpha\nu\acute{o}\varsigma$
$\upsilon + \iota$	= $\upsilon\iota$, “ $u\check{\iota}$, nearly like <i>wy</i> , $\mu\nu\acute{\iota}\alpha$
$\eta + \upsilon$	= $\eta\upsilon$, “ ou as in <i>you</i> , $\eta\nu\acute{\xi}\omicron\nu$
$\omega + \upsilon$	= $\omega\upsilon$, “ ou , like <i>ou</i> in <i>sound</i> , or Germ. \ddot{u} , $\omega\check{\iota}\tau\acute{o}\varsigma$, Ionic only.

Here belong the three improper diphthongs, α , η , ω ,—i. e. $\bar{\alpha} + \iota$, $\eta + \iota$, $\omega + \iota$,—e. g. $\alpha\acute{\iota}\sigma\chi\rho\acute{\alpha}$, $\kappa\acute{\epsilon}\rho\alpha$, $\tau\eta$, $\tau\tilde{\omega}$.

REMARK 1. The pronunciation above given is that proposed by Erasmus in the 16th century. That defended by Reuchlin in the same century, and which accords with the modern Greek pronunciation, sounds η , υ , $\varepsilon\iota$, $o\iota$, $\upsilon\iota$ like *e*, $\alpha\iota$ like *e* in *met*; $\alpha\upsilon$, $\varepsilon\upsilon$, $\eta\upsilon$, $\omega\upsilon$, are intermediate between *af* and *av*, *ef* and *ev*, *if* and *iv*, *of* and *ov*. It cannot be determined with certainty how the ancient Greeks pronounced these diphthongs; yet the Erasmian pronunciation seems to be nearer the truth than the Reuchlinian.* The

* For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: “ α and α are pronounced like *a* in *father*; after the sound *I* (ι , η , $\varepsilon\iota$, $o\iota$, υ , $\upsilon\iota$) it is pronounced like *a* in *peculiarity*. $\alpha\iota$ like *e*. $\alpha\upsilon$, $\varepsilon\upsilon$, $\eta\upsilon$, $\omega\upsilon$, before a vowel, a liquid, or a middle mute (β γ δ) are pronounced like *av*, *ev*, *eev*, *ov*, respectively; in all other cases, like *af*, *ef*, *eef*, *off*. β like *v*. γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*; in all other cases it is guttural, like the German *g* in *Tag*. $\gamma\gamma$ and $\gamma\kappa$ like *ng* in *strongest*. $\gamma\acute{\varsigma}$ like *nx*. $\gamma\chi$ like *ng-h*, nearly. δ like *th* in *that*. ε like *e* in *fellow*, nearly. $\varepsilon\iota$ like *u*. $\varepsilon\upsilon$, see *av*. ζ like *z*. η and η like *u*, $\eta\upsilon$, see *av*. θ like *th* in *thin*. ι like *i* in *machine*. κ like *k*. λ like *l*; before the sound *I*, like *ll* in *William*. μ like *m*. $\mu\pi$ like *mb*, as $\xi\mu\pi\rho\sigma\sigma\theta\epsilon\nu$ pro-

following examples will show how the Romans sounded these diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *ē*, *υ* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

Φαῖδρος, Phaedrus,	Εὐρος, Eurus,	Θρᾷκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρηῖσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, Mûsa,	τραγῳδός, tragedus.
Λυκείον, Lycæum,	Εἰλείθυια, Ilithyia,	

In words adopted later, the Romans expressed *ω* like *ō*, as ᾠδή, *ode*. The diphthongs *αη*, *ηη*, *ωη*, do not differ in pronunciation from the simple vowels *ā*, *ē*, *ō*, yet the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 2. Where *uncial*, i. e. capital, letters are used, the Iota subscript of *α*, *η*, *ω*, is placed in a line with the vowels, e. g. ΤΩΙ ΚΑΛΩΙ = τῷ καλῷ, τῷ Αἰδῷ, but ᾠδῇ.

REM. 3. *Ou* is numbered among the diphthongs on account of the combination of two vowels.

REM. 4. When two vowels, which, according to the rule, form a diphthong, should be pronounced separately, it is indicated by two points, called *diacresis*, placed over the second vowel, *ι*, *υ*, e. g. αἰδοί, for αἰδοῖ, ὄις, αὔπνος. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over, as αῖδις, κλειῖδι, πρᾶύς.

§ 5. Consonants.

(5.)

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into:

Palatals, γ κ χ

Linguals, δ τ θ ρ λ ρ σ

Labials, β π φ μ.

nounced *émbrosthén*. *μψ* (μψ) like *mbs*. *ν* like *n*; before the sound *ι*, like *n* in *oNion*. The words *τόν*, *τήν*, *έν*, *σύν*, before a word beginning with *κ* or *ξ*, are pronounced like *τόγ*, *τήγ*, *έγ*, *σύγ* before *κ* or *ξ* (see *γκ*, *γξ*), e. g. *τόν καιρόν*, *έν ξυλόχῳ*, pronounced *τόγκαιρόν*, *έγξυλόχῳ*; before *π* or *ψ* they are pronounced *τόμ*, *τήμ*, *έμ*, *σύμ*, e. g. *τόν πονηρόν*, *σύν ψυχῇ*, pronounced *τόμπονηρόν*, *σύμψυχῇ*. *νι* like *nd*, as *έντιμος* pronounced *éndimos*. *ξ* like *x* or *ks*. *ο* like *o* in *porter*. *οι* like *ι*. *ου* like *oo* in *moon*. *π*, *ρ*, like *p*, *r*. *σ* like *s* in *soft*; before *β*, *γ*, *δ*, *μ*, *ρ*, it is sounded like *ζ*, e. g. *κόσμος*, *σβέσαι*, *Σμύρνη*, pronounced *κόζμος*, *ζβέσαι*, *Ζμύρνη*; so also at the end of a word, *τοῖς βασιλεῖς τῆς γῆς*, pronounced *τονζβασιλεῖς τῆζγῆς*. *τ* like *t* in *tell*. *υ* like *ι*. *υι* like *ι*. *φ* like *ph* or *f*. *χ* like the German *ch* or Spanish *j*. *ψ* like *ps*. *ω* and *ωη* like *o*. *ων*, see *av*. The *rough breathing* is silent in modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. *δεῖξόν μοι*, pronounced *δείξονμοι*, but *λέλεκται μοι* has the primary accent on the first syllable *λε*, and the secondary on *κται*."—TR.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *homonymous* consonants, i. e. of the same class.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into the three following classes, which are called,

- (a) The Breathings or Aspirates, which make, in some degree, a transition from the vowels to the consonants. The Greek language has three, namely, the lingual breathing σ , the Spiritus Asper ρ , corresponding to our *h*, § 6, and the labial breathing, Digamma *F*, on which see the remarks upon the Dialects.
- (b) The Liquids, $\lambda \mu \nu \rho$, which are so called, because they easily coalesce with the other consonants and form one sound.

REM. 2. The Breathings and Liquids are, also, included under the common name of semivowels.

- (c) The Mutes, i. e. the consonants which are formed by the strongest agency of the organs of speech, namely, $\beta \gamma \delta \theta \kappa \pi \tau \varphi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes

REM. 3. The consonants, which stand at the same grade of articulation, are said to be of the same order.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate,—

ψ from πσ βσ φσ, as τύψω (πσ), χάλυψ (βσ), κατῆλιψ (φσ),

ξ from κσ γσ χσ, as κόραξ (κσ), λέξω (γσ), ὄνυξ (χσ),

ζ is not, like ψ and ξ, to be regarded as the sound of two compound consonants, but as a soft hissing sound, to be pronounced like a soft z. Only in the adverbs in ζ, is ζ to be considered as composed of σδ, e. g. Ἀθήναζε instead of Ἀθήνασδε, also, βύζεν, close, for βύσ-δην, from βυνέω, to stop, Perf. βέβυσμαι. It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, σδ instead of ζ, e. g. μελίσσεται for μελίζεται.

§ 6. *Spiritus Lenis and Spiritus Asper.* (6.)

1. Every vowel is uttered with a Breathing (Spiritus). This is either a smooth, or a rough Breathing. The former, Spiritus Lenis, is indicated by the mark ' ; the latter, Spiritus Asper, by the mark '. Either mark may accompany the initial vowel of a word, as Ἀπόλλων, Apollo, ἱστορία, historia. The rough Breathing answers to our *h*. The smooth Breathing is connected with every vowel which has not the rough Breathing.

REMARK. In diphthongs, the mark for the Breathing—as it belongs to both vowels which are united in one sound—is placed over the second vowel, e. g. οἶος, εὐθύς, αὐτίκα. Still, in the improper diphthongs, α, η, ω, the mark for the Breathing in the uncial letters, is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. Αἰδής, ἄδης; Ἡ, Ὡ, ῶ,

2. The liquid ρ has the rough Breathing, and hence retains at the beginning of words the mark of the Breathing ' , e. g. ῥάβδος. In the middle and end of a word, however, this mark is omitted, e. g. λύρα, χεῖρ. When the letter ρ is repeated, the first is pronounced with the smooth Breathing, the last, with the rough, e. g. Πύρρος, Pyrrhus.

CHANGES OF LETTERS.

§ 7. *General Remark.*

Both the vowels and consonants are subject to a variety of changes. These changes occur in part from the tendency of the language to euphony; they have in part a grammatical signifi-

cance; and, finally, they result from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. *Hiatus*.

(16.)

The concurrence of two vowels in two successive syllables or words, occasions a hardness in the pronunciation, which is called Hiatus. Various methods have been sought in order to prevent this Hiatus, namely, Contraction, Crasis, Synizesis and Elision. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REMARK. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; quid, *what?* e. g. τί οὐν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, ὦ, e. g. ὅτι ἐς, ὅτι οὐχί, περί ὑμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδέις, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently even in the Tragedians, who endeavored to avoid it when possible; still it is mostly limited to special cases, e. g. to interjections and imperatives, e. g. it is found in ὦ, ναί, ἄνα, up! ἔθι, as ἔθι, ἔθι μοι παῖόν, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἐδράνων, Aj. 194. On the Hiatus in the Epic dialect, see the observations on the Dialects, § 200.

§ 9. A. *Contraction of Vowels*.

(9.)

Contraction is the union of two successive vowels in the same word, into one long sound. These contracted sounds are either such as arise from the natural coalescence of two successive vowels, in accordance with the laws of euphony, or such as have also undergone grammatical changes. The importance of the grammatical ending, prevents the usual contractions, especially if the form of the word would thereby become doubtful. The first species of contractions is called euphonic, the latter, grammatical. In the Common Language, the following contractions occur:

I. Euphonic Contractions.

(a)	$\alpha + \alpha$	$= \bar{\alpha}$	as: σέλαα = σέλᾱ
	$\varepsilon + \varepsilon$	$= \varepsilon$	“ φίλεε = φίλει (Comp. No. II.)
	$\iota + \iota$	$= \bar{\iota}$	“ πόρτιι = πόρτῑ
	$\omicron + \omicron$	$= \omicron \upsilon$	“ νόος = νοῦς
(b)	$\alpha + \varepsilon$	}	“ τιμαε = τιμᾱ
	$\alpha + \eta$		“ τιμάητε = τιμᾱτε
	$\alpha + \iota$	}	“ γήραϊ = γήρᾱ
	$\alpha + \omicron$		“ τιμάομεν = τιμᾱομεν
	$\alpha + \omega$	}	“ τιμάωμεν = τιμᾱωμεν
	$\alpha + \varepsilon$		“ τιμάεις = τιμᾱεις
	$\alpha + \eta$	}	“ τιμάης = τιμᾱης
	$\alpha + \omicron$		“ τιμάοιμι = τιμᾱοιμι
	$\alpha + \omicron \upsilon$		“ τιμάου = τιμᾱω
(c)	$\varepsilon + \alpha$	$= \eta$	“ τείχεα = τείχη (Comp. No. II.)
	$\varepsilon + \bar{\alpha}$	$= \bar{\alpha}$	“ χοεᾶ = χοᾶ
	$\varepsilon + \iota$	$= \varepsilon$	“ τείχεϊ = τείχει
	$\varepsilon + \omicron$	$= \omicron \upsilon$	“ φιλέομεν = φιλοῦμεν
	$\varepsilon + \omega$ (ω)	$= \omega$ (ω)	“ φιλέω = φιλω̄, ὅστιεω = ὅστιῶ
	$\varepsilon + \alpha \iota$	$= \eta$	“ τύπτειαι = τύπτῃ
	$\varepsilon + \varepsilon \iota$	$= \varepsilon \iota$	“ φιλέεις = φιλείς
	$\varepsilon + \eta$	$= \eta$	“ φιλέης = φιλη̄ς
	$\varepsilon + \omicron \iota$	$= \omicron \iota$	“ φιλέοις = φιλοῖς
	$\varepsilon + \omicron \upsilon$	$= \omicron \upsilon$	“ φιλέου = φιλοῦ
(d)	$\eta + \varepsilon$	$= \eta$	“ ὑλῆεσσα = ὑλη̄εσσα
	$\eta + \iota$	$= \eta$	“ Θρηῖσσα = Θρη̄σσα
	$\eta + \varepsilon \iota$	$= \eta$	“ τιμήεις = τιμη̄ς
(e)	$\iota + \alpha$	}	“ πόρτιας = πόρτις
	$\iota + \varepsilon$		“ πόρτιες = πόρτις
(f)	$\omicron + \alpha$	$= \omega$	“ αἰδόα = αἰδῶ (Comp. No. II.)
	$\omicron + \varepsilon$	$= \omicron \upsilon$	“ μίσθοε = μίσθον
	$\omicron + \eta$	$= \omega$	“ μισθόητε = μισθῶτε
	$\omicron + \iota$	$= \omicron \iota$	“ αἰδοῖ = αἰδοῖ
	$\omicron + \omega$ (ω)	$= \omega$ (ω)	“ μισθόω = μισθᾱω, πλόω = πλῶ
	$\omicron + \alpha \iota$	$= \alpha \iota$	“ ἀπλόαι = ἀπλαῖ
	$\omicron + \varepsilon \iota$	}	“ μισθόει = μισθοῖ (Comp. Rem. I.)
	$\omicron + \eta$		“ μισθόῃ = μισθοῖ
	$\omicron + \omicron \iota$	}	“ μισθόοιμι = μισθοῖμι
	$\omicron + \omicron \upsilon$		“ μισθόουσι = μισθοῦσι
(g)	$\upsilon + \alpha$	}	“ ἰχθύας = ἰχθῡς
	$\upsilon + \varepsilon$		“ ἰχθύες = ἰχθῡς
	$\upsilon + \eta$		“ δεικνύται = δεικνῦται (rarely)
(h)	$\omega + \alpha$	$= \omega$	“ ἥρωα = ἥρω (only in Acc. of some Sub.
	$\omega + \iota$	$= \varphi$	“ λωῖστος = λῶστος. [of 3d Dec.

II. Grammatical Contractions.

- (a) $\varepsilon + \varepsilon = \eta$, particularly in the third Dec., e. g. $\tau\rho\acute{\iota}\eta\rho\epsilon\varsigma = \tau\rho\acute{\iota}\eta\rho\eta$, $\gamma\acute{\epsilon}\nu\epsilon\varsigma = \gamma\acute{\epsilon}\nu\eta$.
- (b) $\varepsilon + \alpha = \bar{\alpha}$ in the second Dec., e. g. $\delta\sigma\tau\acute{\epsilon}\alpha = \delta\sigma\tau\bar{\alpha}$, $\chi\rho\acute{\upsilon}\sigma\epsilon\alpha = \chi\rho\upsilon\sigma\bar{\alpha}$, and elsewhere, if a vowel precedes, e. g. $\Pi\epsilon\rho\iota\kappa\lambda\acute{\epsilon}\epsilon\alpha = \Pi\epsilon\rho\iota\kappa\lambda\acute{\epsilon}\bar{\alpha}$, $\kappa\lambda\acute{\epsilon}\epsilon\alpha = \kappa\lambda\acute{\epsilon}\bar{\alpha}$, $\acute{\upsilon}\gamma\iota\epsilon\alpha = \acute{\upsilon}\gamma\iota\bar{\alpha}$; in the Acc. Pl. Fem. of Adjectives in $\epsilon\omicron\varsigma$, $\epsilon\alpha$, $\epsilon\omicron\nu$, e. g. $\chi\rho\upsilon\sigma\acute{\epsilon}\epsilon\alpha\varsigma = \chi\rho\upsilon\sigma\acute{\epsilon}\bar{\alpha}\varsigma$; finally in the Fem. of Adjectives in $\epsilon\omicron\varsigma$, $\epsilon\alpha$, $\epsilon\omicron\nu$, when these endings are preceded by a vowel or a ρ , e. g. $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\omicron\varsigma$, $\epsilon\epsilon\alpha$, $\acute{\epsilon}\epsilon\omicron\nu = \acute{\epsilon}\rho\epsilon\omicron\upsilon\varsigma$, $\acute{\epsilon}\rho\epsilon\bar{\alpha}$, $\acute{\epsilon}\rho\epsilon\omicron\upsilon\nu$, $\acute{\alpha}\rho\chi\acute{\upsilon}\rho\epsilon\omicron\varsigma$, $\acute{\epsilon}\alpha$, $\epsilon\omicron\nu = \omicron\upsilon\varsigma$, $\bar{\alpha}$, $\omicron\upsilon\nu$.
- $\varepsilon + \alpha = \epsilon\iota$ in Accusatives Pl. in $\epsilon\alpha\varsigma$ of third Dec., e. g. $\sigma\alpha\phi\acute{\epsilon}\epsilon\alpha\varsigma = \sigma\alpha\phi\acute{\epsilon}\iota\varsigma$, so $\pi\acute{o}\lambda\epsilon\iota\varsigma$, $\pi\acute{\eta}\chi\epsilon\iota\varsigma$, $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\epsilon\iota\varsigma$.
- (c) $\omicron + \alpha = \bar{\alpha}$ in Adjectives in $\acute{\omicron}\omicron\varsigma$, $\acute{\omicron}\eta$, $\acute{\omicron}\omicron\nu$, e. g. $\acute{\alpha}\pi\lambda\acute{o}\epsilon\alpha = \acute{\alpha}\pi\lambda\bar{\alpha}$.
- $\omicron + \eta = \eta$ in Adjectives in $\acute{\omicron}\omicron\varsigma$, $\acute{\omicron}\eta$, $\acute{\omicron}\omicron\nu$, e. g. $\acute{\alpha}\pi\lambda\acute{o}\eta = \acute{\alpha}\pi\lambda\bar{\eta}$.
- $\omicron + \alpha = \omicron\nu$ in Accusatives Pl. of $\beta\omicron\upsilon\varsigma$, also of $\mu\acute{\epsilon}\iota\zeta\omicron\nu\varsigma$.

REMARK 1. The contraction of $\omicron\epsilon\iota$ into $\omicron\nu$ is found only in the Inf. Act. of verbs in $\acute{\omicron}\omega$, and is accounted for from the fact that the Inf. originally ended in $\epsilon\nu$, not in $\epsilon\nu$ —consequently not $\mu\omicron\sigma\theta\acute{\omicron}\epsilon\iota\nu = \mu\omicron\sigma\theta\acute{\omicron}\epsilon\iota\nu$, but $\mu\omicron\sigma\theta\acute{\omicron}\acute{\omicron}\epsilon\nu = \mu\omicron\sigma\theta\acute{\omicron}\acute{\omicron}\nu$ —and in adjectives in $\acute{\omicron}\iota\epsilon\iota\varsigma$, e. g. $\acute{\omicron}\pi\acute{o}\iota\epsilon\iota\varsigma = \acute{\omicron}\pi\acute{o}\iota\upsilon\varsigma$, in which the root ends in $\omicron\epsilon\nu\tau$, and consequently the ι does not belong to the root. On the accentuation of contract forms, see § 30.

REM 2. The Attic poets sometimes neglect the contractions on account of the measure, e. g. $\kappa\alpha\lambda\acute{\epsilon}\omega$ Aesch. Ag. 147. $\tau\rho\omicron\mu\acute{\epsilon}\omega\nu$ Prom. 542. $\nu\acute{\epsilon}\iota\kappa\epsilon\omicron\varsigma$ Sept. 936. $\acute{\epsilon}\pi\epsilon\omicron$ Soph. OC. 182. $\acute{\epsilon}\nu\phi\acute{\epsilon}\iota$ Trach. 114.

§ 10. B. Crasis.

(13.)

1. Crasis, $\kappa\rho\acute{\alpha}\sigma\iota\varsigma$, is the coalescence of two vowels, in two successive words, so as to form one long sound; one vowel ends the first word, the other begins the next word, e. g. $\tau\acute{o} \acute{\omicron}\nu\omicron\mu\alpha = \tau\omicron\upsilon\acute{\omicron}\nu\omicron\mu\alpha$, $\tau\acute{o} \acute{\epsilon}\pi\omicron\varsigma = \tau\omicron\upsilon\acute{\epsilon}\pi\omicron\varsigma$.

REMARK 1. The mark of the Crasis is that of the Spiritus Lenis, and is named Corōnis. It is placed over the vowel or diphthong formed by the Crasis, but is omitted when the word begins with such a vowel or diphthong, because it would then coincide with the Spiritus Lenis, e. g. $\tau\acute{\alpha} \acute{\alpha}\gamma\alpha\theta\acute{\alpha} = \tau\acute{\alpha}\gamma\alpha\theta\acute{\alpha}$; $\acute{\alpha} \acute{\alpha}\nu = \acute{\alpha}\nu$; $\acute{\omega} \acute{\alpha}\nu\theta\rho\omega\pi\epsilon = \acute{\alpha}\nu\theta\rho\omega\pi\epsilon$. On the accentuation, see § 31, II.; on the change of the smooth Mute into the rough Mute before the Spiritus Asper, as $\tau\acute{o} \acute{\upsilon}\delta\omega\rho = \theta\acute{o}\upsilon\delta\omega\rho$, see § 17, Rem. 3.

2. The Crasis is found only in such words as are closely connected, and the first of which is unimportant; hence it most frequently occurs, (a) in the article, e. g. $\acute{\omicron} \acute{\alpha}\nu\eta\rho = \acute{\alpha}\nu\eta\rho$, $\tau\omicron\upsilon \acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma = \tau\acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma$; — (b) frequently in $\kappa\alpha\acute{\iota}$ and the interjection $\acute{\omega}$, e. g. $\kappa\alpha\acute{\iota}$

ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθέ = ὦγαθέ, ὦ ἄναξ = ὦναξ;—(c) somewhat often in ἐγὼ with οἶδα and οἶμαι, e. g. ἐγὼ οἶδα, ἐγὼ οἶμαι;—(d) less often with the neuter of the relative ὅ and αἶ, with τοί, μέντοι, οὐτοι, particularly in connection with αἶν, ἄρα, e. g. τᾶν, τᾶρα, μεντᾶν, οὐτᾶρα, rarely with πρό, e. g. προὔρου for πρὸ ἔρου, especially in composition, as προὔδωκα.

3. Hence the second word, being the most important, has properly a greater influence on the form of the Crasis, than the first; hence, also, it is evident, that the Iota subscript is supplied only when the ι belongs to the last of the two vowels, e. g. καὶ εἶτα = κᾶτα, ἐγὼ οἶδα = ἐγῶδα; on the contrary, καὶ ἔπειτα = κᾶπειτα, αἶ ἀγαθαί = ἀγαθαί, τῷ ὅχλῳ = τῶχλῳ.

4. When the Crasis occurs with the article, and an α follows, the vowels of the article—even ον and ω—are combined with the following α into a long α, and, if the article is aspirated, the Spiritus Asper is changed into the long α, e. g. ὁ ἀνὴρ = ἀνήρ, οἱ ἄνδρες = ἄνδρες, τὸ ἀληθές = τᾶληθές, τὰ ἄλλα = τᾶλλα, τοῦ ἀνδρός = τᾶνδρός, τῷ ἀνδρί = τᾶνδρί; also, τοῦ αὐτοῦ = ταντοῦ, τῷ αὐτῷ = ταντῷ.

REM. 2. Also with the word ἔτερος, the forms of the article ending in α, ο, ου, ω, οι, αι, among the Attic poets, combine and form a long α; hence this Crasis includes such cases as the Doric ἄτερος instead of ἔτερος, e. g.

τὰ ἔτερα = θᾶτερα	ὁ ἔτερος = ᾶτερος	τοῦ ἔτερου = θᾶτέρου
τῷ ἔτέρῳ = θᾶτέρῳ	οἱ ἔτεροι = ᾶτεροι	αἶ ἔτεραι = ᾶτεραι.

5. In the particle καί, the αι in the Crasis is absorbed by the following vowel, e. g. καὶ ἐκεῖνος = κᾶκεῖνος, καὶ αἶν = κᾶν, καὶ ἐν = κᾶν, καὶ ἐγὼ = κᾶγώ, καὶ εἶ = κεῖ, καὶ εἷς = κεῖς, καὶ ἦλθον = κᾶλθον, καὶ οὐ = κοῦ, καὶ εὐδαίμων = κευδαίμων.

§ 11. Summary of the most common instances of Crasis. (14.)

(a) The following cases conform to the rules of contraction given in § 9:

$\alpha + \alpha = \alpha;$	$\alpha + \varepsilon = \alpha;$	$\alpha + \omicron = \omega;$	$\omicron + \omicron = \omicron\upsilon;$
$\omicron + \varepsilon = \omicron\upsilon;$	$\omicron + \iota = \omicron\iota;$	$\eta + \varepsilon = \eta;$	$\omega + \alpha = \omega.$

(b) The following instances belong to Crasis only:

ο + υ = ου	as: τὸ ὕδωρ = θοῦδωρ (§ 17, Rem. 3.)
ο + αυ = αυ	“ τὸ αὐτό = ταῦτό
ο + αι = αι	“ τὸ αἶτιον = τᾶτιον
ο + οι = οι	“ ὁ οἶνος = ὄνος
ο + η = η	“ τὸ ἡμέτερον = θῆμέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὄφθαλμῷ = τῶφθαλμῷ
οι + α = α	“ μέντοι ἄν = μεντᾶν
οι + ε = ου	“ μοι ἐδόκει = μοῦδόκει
ου + ε = ου	“ ποῦ ἔστιν = πούστιν
ου + ο = ου	“ τοῦ ὀνόματος = τούνόματος
ου + υ = ου	“ τοῦ ὕδατος = θοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = θῆμέρᾳ (§ 17, Rem. 3.)
ω + οι = ῶ	“ ἐγὼ οἶδα = ἐγῶδα
ου + η = η	“ τοῦ ἡμέτερου = θῆμέτερου (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = αι	“ καὶ εἶτα = καῖτα.

(c) Here belong the examples which are particularly given under § 10, 4 and 5.

§ 12. C. *Synizesis*.

(17.)

1. Synizesis is the contraction of two vowels into one sound—mostly into a mixed sound—which is not written out, but contracted only in the pronunciation; e. g. when *μη οὐ* is pronounced as a monosyllable.

2. In the Attic poets, the Synizesis is confined almost wholly to, (a) *ἐπεί, ἦ, ᾗ*, with *οὐ* or *οὐδεὶς* following, e. g. *ἐπεὶ οὐ, ἦ οὐ δεὶς*, dissyllable; also, *μη οὐ*, monosyllable, *μη ἄλλοι, ἐγὼ οὐ*, dissyllable; (b) single words and forms, e. g. *θεοί = θοί*, monosyllable, *ἑώρακα = ὦρακα*, trissyllable, *ἀνεργμένος = ἀνωργμένος*, four syllables, particularly in the Ionic-Attic Genitive *εως*, as *Θησέως*, dissyllable.

§ 13. D. *Elision*.

(18.)

1. Elision is the omission of a vowel before another short or long vowel. The following vowel remains unchanged.

REMARK 1. The mark of Elision is that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γένοιτ' ἄν*.

2. The Elision occurs generally in a succession of separate words; often also in compound words, where, however, the apostrophe is omitted.

REM. 2. In Elision, the vowel is omitted; but in Crasis, the sound is prolonged, e. g. τὰ ἄλλα = τᾶλλα, Crasis, ἀλλ' ἄγε, Elision. This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταὐτό.

3. In prose writers, the Elision is confined mainly to the following cases, where it often occurs:

(a) In the prepositions, which end in a vowel, with the exception of *περί* and *πρό*, but rarely in *ἐνεκα*, e. g. δι' οἶκον, ἐπ' οἶκον, but *περὶ οἶκον*, *πρὸ οἴκου*. The same holds in composition, e. g. ἀνελθεῖν, but *περιορῶν*;

(b) In conjunctions and adverbs, ἁλλά, ἄρα, ἄρα, ἅμα, εἴτα, ἔπειτα, μάλα, μάλιστα, and in many other adverbs ending in α before ἄν; also in the following adverbs and conjunctions, ἵνα, γέ, τέ, δέ (with the compounds, οὐδέ, μηδέ), ὥστε, ὅτε (not ὅτι), ποτέ (with the compounds, as οὐποτε), τότε, ἔτι, οἷ-κέτι, μηκέτι; e. g. ἀλλ' αὐτός, ἄρ' οὖν, μάλιστα ἄν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, πάντα, ἄλλα, τίνα; πότερα more rare; τοῦτο, αὐτό, ἐμέ, σά (never in τό τά), e. g. ταῦτ' αὐτιά, πάντ' ἀγαθά, πάνθ' ὅσα;

(d) In *φημί*, *οἶδα*, *οἶσθα*, and especially in verbal forms in *μι*, *σι*, *ι*, *α*, *ε*, *ο*, e. g. *φῆμ' ἐγώ*, *οἶδ' ἄνδρα*, *ἐλέγεται ἄν*, *ἐτύποντ' ἄν*, *γένοντ' ἄν*; of the forms which can admit the *ν* *ἐφελκυστικόν*, § 15, in prose *ἐστί* only often suffers elision;

(e) In certain familiar forms of speech, as *νῆ Δι' ἔφη*.

REM. 3. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δι' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession.

§ 14. *Use of Elision in the Poets.* (19.)

1. The use of the Elision in the poetic language is very frequent, and is much more extended than in prose; yet the following points are to be noted: A word ending in *ν* is never elided; neither is the article *τό* nor *περί*—at least among the Attic poets—nor *οἷ*, *τί*, and substantive adverbs of place ending in *θι* (*ὅθι* excepted), and very rarely the Optative ending *ειε*.

2. The Elision of the *ι* in the Dat. of the third Dec., particularly in the Sing. is, in the Attic poets, very rare, and is even doubted by many.

3. The verbal endings, *μαι*, *ται*, *σθαι*, which are short in respect to the accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* never suffer elision.

4. In the verbal forms which may take the *ν* *ἐφελκυστικόν*, the poets use the Elision or the *ν* according to the necessities of the verse.

5. Sometimes in Attic prose, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment ε, e. g. *ταχῆι πόρευσαν*, Soph. OC. 1602, *ἐπεὶ δ' ἀγκυρσα*, Phil. 360. This omission of the vowel is called aphaeresis, ἀφαίρεσις. Still, such cases may be more properly regarded as Crasis or Synizesis.

§ 15. Ν ἔφελκυστικόν. — Οὐτ(ς). — Ἐξ and ἐκ. — Οὐ(κ).
(21, 22.)

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a ν, called a ν ἔφελκυστικόν, to certain final syllables, viz.

- (α) to the Dat. Pl. in σι, to the two adverbs, *πέρουςι*, in the last year, *παντάπασι*, universally, and all adverbs of place in σι, as *πᾶσιν ἔλεξα*; ἡ *Πλαταιᾶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in σι, as *τύπτουσιν ἐμέ*, τίθησιν ἐν τῇ *τραπέζῃ*; so also in *ἐστί*;
- (γ) to the third Pers. Sing. in ε, e. g. *ἔτυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, although even before vowels the ν is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* but rarely, and then always after σ, e. g. *ούτοςίν*, *ἐκενοςίν*, *τουτουςίν*, *ούτωςίν*;
- (ς) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*, hence *νόςφι*.

REMARK. The poets place the ν ἔφελκ. before a consonant so as to make a short syllable long by position. In the Attic prose, it stands regularly at the end of complete sections; it is, also, sometimes found before punctuation-marks, and sometimes elsewhere for the sake of greater emphasis.

2. The adverb *οὕτως*, so, always retains its full form before a vowel, but drops its final consonant *ς* before another consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still *οὕτως* may stand also before consonants, when it is to be pronounced emphatically, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. In like manner the Prep. *ἐξ*, *ex*, retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*, e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελαύνειν*, but *ἐκτελεῖν*.

4. The same holds, finally, of the negative *οὐκ*, *not*, e. g. *οὐκ αἰσχροός*, and before a Spiritus asper *οὐχ*, e. g. *οὐχ ἡδύς*, but *οὐ*

καλός; so also, by analogy, of οὐκέτι: μηκέτι (instead of μὴ ἔτι). But when οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, then οὐ̃ may be marked with the acute accent even before a vowel; in which case there must be an actual break in the discourse, as occurs when οὐ̃ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γάρ οὐ̃; Ἀρ' οὐ̃ν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our *No*; it is found especially in antithetical sentences, e. g. Τάγαθά, τὰδὲ κακὰ οὐ̃: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Αἰθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξεκνούντο δὲ οὐ̃, οὔτε ἔβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. 13. 4. 6, 2; οὐκ, ἦν κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Transposition and Variation of Vowels.*—*Influence of a Vowel or a Consonant on another Vowel.*—*Syncope.*—*Omission of a Vowel.*—*Euphonic Prothesis.*

The changes, which further take place in vowels, are,

1. Strengthening of vowels, which consists in changing a weaker vowel into a stronger. There are different degrees of strength in the vowels; the weakest is ε. The strengthening of a sound takes place, e. g. in words of the third Dec. in ος, Gen. -εος; the simple stem of these words is changed into ες; in the Nom., however, which prefers fuller forms, the weaker ε is changed into the stronger ο (in Latin into u), e. g. γένος, *genus*, Gen. γένεος, instead of γένεσ-ος, *genēr-is*. In γόνυ and δόρυ, Gen. γόνατ-ος, δόρυατ-ος, α, the final vowel of the stem, is changed into the stronger υ.

2. The weakening of vowels, which is the opposite of the change just described, occurs, e. g. in substantives of the third Dec. in ῖς, ῑ, ῡς, ΰ; in these, the stronger vowels of the stems ι and υ are changed into the weaker ε, e. g. πόλις, πόλεως; πῆχυς, πῆχεως; σίναπι, σινάπεος; ἄστυ, ἄστεος. The same is true of adjectives in ῡς, ΰ, e. g. γλυκὺς, γλυκύ, Gen. -εος.

3. Prolongation of vowels, by which a short vowel is changed into a long vowel, or a diphthong, viz. α into η or αι, ι into ῑ or ει; υ into ῡ or ευ; ε into η or ει; ο into ω or ου. This prolongation takes place either for the sake of euphony, or on grammatical principles, or from both together; in the poets often on account of the metre. The usage of protracting sounds

is very widely extended in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *κρίνω*, *πλύνω*, *λήθω*, *φαίνω*, *λείπω*, *φεύγω* instead of *κρίνω*, *πλύνω*, *λάθω*, *φάνω*, *λίπω*, *φύγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, rarely of a mere *ν*, or of a *σ* after a Liquid, or in the omission of a final Sigma, e. g. *ὀδοῖς* instead of *ὀδόντις*, *διδούς* instead of *διδόντις*, *βουλέων* instead of *βουλεύοντις*; *μέλας* instead of *μέλας*; *ἔσφηλα* instead of *ἔσφαλσα*, *ἡγγεῖλα* instead of *ἡγγεῖλα*, *ἔφθιρα* instead of *ἔφθιρσα*; *ρήτωρ* instead of *ρήτορς*, *ποιμὴν* instead of *ποιμὲνς*, *δαίμων* instead of *δαίμονς*, *αἰδώς* instead of *αἰδός*, *ἀληθής* instead of *ἀληθές*.

4. Shortening of vowels. See the remarks on the Dialects, § 207.

5. Transposition of vowels; this consists in the softening of a long vowel into a short; and to compensate for it, the short vowel immediately following is lengthened. Thus in the Ionic and Attic dialects, *εω* instead of *ᾠο*, e. g. *ἴλεω*, *ων*, instead of *ἴλᾠος*, *ον*, *λεώς* instead of *λᾠός*, *νεώς* instead of *νᾠός*, *Μενέλεω* instead of *Μενέλᾠος*; further, in the Attic dialect, *βυσιλέω*, *βασιλεῶ* instead of the Ionic *βασιλῆος*, *ῆα*; so also, *πόλεω*, *πήχεω*, Attic, instead of *πόλιος*, *πήχης*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, so as to form the tenses, § 140, and the derivatives, § 231, 6; when the radical vowels *ε* and *ι* in the Present tense are prolonged into *ει*, *ο* is substituted in the first case, *οι* in the last case; e. g. *τρέφω*, *τέτροφα*, *έτρεφην*; *λείπω*, *λέλοιπα*; *φθείρω*, *έφθορα*, *φθάρην*; *φλέγω*, *φλόξ*; *τρέχω*, *τροχός*; *τρέφω*, *τροφή*, *τροφεύς*, *τραφερός*. Comp. Germ. *stehle*, *gestohlen*, *stahl*, etc. The *η* is changed into *ω*, e. g. *ἀρήγω*, *ἄρωγή*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἔτραπον*, *έτράφην*, *έστράφην*, *έβράχην*, *εδάχην*, *έφθάρην*, *έστάλην*, *έταμον*, *έκτανον* with *έψέγην*, *έτεκον*.

7. Change of a vowel by the influence of another vowel, or of a consonant. Here belong two special cases.

(a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ιδέα*, *σοφία*, *χρεία*, *ήμερα*, *ἀργυρᾶ*, *ἐπίᾱνα*, *ἐπέᾱνα*;

(b) *ε*, as a union-vowel, is changed into *ο* before the terminations of the inflections beginning with *μ* or *ν*, of verbs in *ω*, e. g. *βουλεύομεν*, *βουλεύονται*, *ἐβουλεύομεν*, *ἐβουλεύοντο*.

8. Syncope, *συγκοπή*, i. e. the omission of an *ε* in the middle of a word

between a Mute and a Liquid, or between two Liquids, or between $\pi\tau$; the same, also, occurs in certain substantives of the third Dec., e. g. $\pi\alpha\tau\rho\acute{o}s$ instead of $\pi\alpha\tau\acute{\epsilon}\rho\omicron s$; in the forming of the Present tense of certain verbs, e. g. $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ instead of $\gamma\acute{\iota}\gamma\epsilon\omicron\mu\alpha\iota$, $\pi\acute{\iota}\pi\tau\omega$ instead of $\pi\acute{\iota}\pi\acute{\epsilon}\tau\omega$, $\mu\acute{\iota}\mu\omega$ instead of $\mu\acute{\iota}\mu\acute{\epsilon}\omega$; and in the formation of the tenses of some verbs, e. g. $\eta\gamma\rho\acute{\alpha}\mu\eta\nu$ from $\acute{\epsilon}\gamma\acute{\iota}\rho\omega$; Syncope rarely occurs after σ , e. g. $\acute{\epsilon}\sigma\chi\omicron\nu$, $\acute{\epsilon}\sigma\pi\acute{o}\mu\eta\nu$, $\acute{\epsilon}\sigma\tau\alpha\iota$ instead of $\acute{\epsilon}\sigma\epsilon\chi\omicron\nu$, $\acute{\epsilon}\sigma\epsilon\pi\acute{o}\mu\eta\nu$, $\acute{\epsilon}\sigma\epsilon\tau\alpha\iota$. A striking example of Syncope is found in $\eta\lambda\theta\omicron\nu$ instead of $\eta\lambda\acute{\upsilon}\theta\omicron\nu$, from $\acute{\epsilon}\lambda\epsilon\tau\theta\omega$. Comp. § 155.

9. Apocope. See on the Dialects, § 207.

10. One of the vowels α , ϵ , o is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g. $\acute{\alpha}\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$ and $\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$, $\acute{\alpha}\sigma\tau\alpha\phi\acute{\iota}s$ and $\sigma\tau\alpha\phi\acute{\iota}s$, $\acute{\epsilon}\chi\theta\acute{\epsilon}s$ and $\chi\theta\acute{\epsilon}s$, $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron s$ and $\kappa\acute{\epsilon}\acute{\iota}\nu\omicron s$, $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omega$ and $\theta\acute{\epsilon}\lambda\omega$, $\acute{\omicron}\kappa\rho\acute{\nu}\omicron\epsilon\iota s$ and $\kappa\rho\acute{\nu}\omicron s$, $\acute{\omicron}\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$ and $\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$, $\acute{\omicron}\kappa\acute{\epsilon}\lambda\lambda\omega$ and $\kappa\acute{\epsilon}\lambda\lambda\omega$, etc.

REM. 2. Care must be taken to distinguish the α from these euphonic sounds, when it stands for $\acute{\alpha}\pi\acute{o}$, e. g. $\acute{\alpha}\mu\acute{\upsilon}\nu\epsilon\iota\nu$, to *avert*, also $\mu\acute{\iota}\nu\eta$, comp. *munire*, or when used instead of $\acute{\alpha}\nu\acute{\alpha}$, e. g. $\acute{\alpha}\mu\acute{\upsilon}\sigma\sigma\epsilon\iota\nu$, to *tear up*, or instead of the $\acute{\alpha}$ or $\acute{\upsilon}$ copulative with the meaning of $\acute{\alpha}\mu\alpha$, from which also the so-called α intensive has been formed to strengthen the signification; further, the ϵ , if it is used instead of $\acute{\epsilon}\xi$ or $\acute{\epsilon}\nu$, e. g. $\acute{\epsilon}\gamma\epsilon\acute{\iota}\phi\epsilon\iota\nu$, to *wake up*, $\acute{\epsilon}\rho\acute{\epsilon}\nu\gamma\epsilon\iota\nu$, *eructare*, $\acute{\epsilon}\rho\acute{\epsilon}\theta\epsilon\iota\nu$, *irritare*; finally, the o with the meaning of $\acute{\omicron}\mu\acute{o}\upsilon$, e. g. $\acute{\epsilon}\mu\acute{\iota}\chi\lambda\eta$.

II. CHANGES OF THE CONSONANTS.

§ 17. a. Mutes.

(23—27.)

1. The changes of the consonants arise, in a great degree, from the tendency of the language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, e. g. when $\lambda\acute{\epsilon}\lambda\epsilon\gamma\text{-}\tau\alpha\iota$ is changed into $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$, since the smooth Mute τ and likewise the medial γ is changed into a smooth Mute, e. g. into κ ; or it is a complete identity in sounds, e. g. when $\sigma\eta\nu\text{-}\rho\acute{\iota}\pi\tau\omega$ is changed into $\sigma\eta\acute{\rho}\acute{\rho}\acute{\iota}\pi\tau\omega$.—Sometimes, however, the language shuns even a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. $\pi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$ for $\phi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$, $\Sigma\alpha\phi\acute{\rho}\omega$ for $\Sigma\alpha\phi\gamma\acute{\omega}$.

2. A Pi-mute, $\pi\beta\varphi$, or a Kappa-mute, $\kappa\gamma\chi$, before a Tau-mute, $\tau\delta\theta$, must be homogeneous to a Tau-mute, i. e. only a smooth Mute, $\pi\kappa$, can stand before the smooth Mute τ ; only a medial, $\beta\gamma$, before the medial δ ; only an aspirate, $\varphi\chi$, before the aspirate θ ; consequently, $\pi\tau$ and $\kappa\tau$; $\beta\delta$ and $\gamma\delta$; $\varphi\theta$ and $\chi\theta$, e. g.

β	before	τ	into	π	as:	from	τρίβω	τίτριβ-ται	=	τίτριπται
φ	"	τ	"	π	"	"	γράφω	γέγραφ-ται	=	γέγραπται
γ	"	τ	"	κ	"	"	λέγω	λέλεγ-ται	=	λέλεκται
χ	"	τ	"	κ	"	"	βρέχω	βέβρεχ-ται	=	βέβρεκται
π	"	θ	"	β	"	"	κύπτω	κύπ-δα	=	κύβδα
φ	"	θ	"	β	"	"	γράφω	γράφ-δην	=	γράφδην
κ	"	θ	"	γ	"	"	πλέκω	πλέκ-δην	=	πλέγδην
χ	"	θ	"	γ	"	"	βρέχω	βρέχ-δην	=	βρέγδην
π	"	θ	"	φ	"	"	πέμπω	έπέμπ-θην	=	έπέμφθην
β	"	θ	"	φ	"	"	τρίβω	έτριβ-θην	=	έτριφθην
κ	"	θ	"	χ	"	"	πλέκω	έπλέκ-θην	=	έπλέχθην
γ	"	θ	"	χ	"	"	λέγω	έλέγ-θην	=	έλέχθην.

REMARK 1. The preposition *ἐκ* does not undergo this change, e. g. *ἐκδοῦναι*, *ἐκθεῖναι*, etc., not *ἐγδοῦναι*, *ἐχθεῖναι*.

3. The smooth Mutes, *π κ τ*, are changed into the cognate aspirates, *φ χ θ*, not only in inflection and derivation, but also in two separated words before a Spiritus Asper, since the smooth Mute receives the breathing, and the vowel loses it; the medials, *β γ δ*, however, are thus exchanged only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὗ = *ἀφ' οὗ*, *ἐπήμερος* from *ἐπὶ*, *ἡμέρα* = *ἐφήμερος*
ἐμφαίνω from *ἐπὶ*, *ἰφαίνω* = *ἐμφυαίνω*, *τέτυπ-ᾶ* = *τέτυφα*
οὐκ ὁσίως = *οὐχ ὁσίως*, *δεκήμερος* from *δέκα*, *ἡμέρα* = *δεχήμερος*
ἀντ' ὧν = *ἀνθ' ὧν* from *ἀντί*, *ἀντέλκω* = *ἀνθέλκω* from *ἀντί*, *έλκω*
εἰλογ-ᾶ = *εἰλοχα*, but *λέγ' ἑτέραν* not *λέχ' ἑτέραν*
τέτριβ-ᾶ = *τέτριφα*, but *τρίβ' οὐτως* not *τρίφ' οὐτως*.

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *οὐχ*, e. g. *οὐχ ἡδύς*; yet this principle does not apply to the aspirate *φ*, e. g. *οὐ φέπτο*. In some compounds, the smooth Breathing is retained in the Attic dialect, also, according to the Ionic usage, e. g. *ἀπηνιότης*, the east wind, from *ἀπό* and *ἥλιος*, *λεῦκιππος*, one who has a white horse, from *λευκός* and *ἵππος*, *Κράτιππος*, etc.

REM. 3. This change of the smooth Breathing before the rough takes place also in *Crisis*, § 10 and 11, e. g. *τὰ ἔτερα* = *θ' ἄτερα*, *τὸ ἱμάτιον* = *θ' οἰμάτιον*, καὶ ἕτερος = *χ' ἄτερος*, καὶ ὅσα, ὅστις, ὅπως = *χ' ὅσα*, *χ' ὅστις*, *χ' ὅπως*. —When two smooth Breathings precede, both must be changed into Aspirates, No. 2, e. g. *ἐφθήμερος* instead of *ἐπτήμερος* from *ἐπὶ*, *ἡμέρα*, *νύχθ' ὅλην* instead of *νύκτ' ὅλην*.

REM. 4. In some compounds, the aspirated liquid *φ* changes the preceding smooth Breathing into the Aspirate, e. g. *φροῖμιον*, formed by *Crisis* from *προοῖμιον*, from *πρό* and *οἶμος*, *θροῖσσω* from *ταράσσω*; so *φροῦδος* from *πρό* and *ὁδός*.

4. On the contrary, before an Aspirate, the same Aspirate cannot stand, but the first, in that case, is changed into the corres-

ponding smooth, e. g. *Σαφρώ, Βάκχος, τίθη, Ἀτθίς*; but not *Σαφρώ, Βάχχος, τίθη, Ἀθθίς*; for the same reason, the first Aspirate disappears, where the *ρ* is doubled, e. g. *Πύρρος*.

5. A Tau-mute, *τ δ θ*, before another Tau-mute is changed into *σ*, but before a *κ*, it disappears, e. g.

<i>ἐπείθ-θην</i>	from	<i>πείθω</i>	becomes	<i>ἐπείσθην</i>
<i>πείθ-τέος</i>	"	<i>πείθω</i>	"	<i>πειστέος</i>
<i>ἡρεῖδ-θην</i>	"	<i>ἡρεῖδω</i>	"	<i>ἡρείσθην</i>
<i>πέπειθ-κα</i>	"	<i>πείθω</i>	"	<i>πέπεικα</i> .

6. The *τ*, which in the Attic dialect, usually passes into *σ*, is often changed into *σ* by the influence of a following *ι*, e. g. *πλούσιος* instead of *πλούτιος*, from *πλοῦτος*, *Ἀμαθούσιος* instead of *Ἀμαθούντιος*, *Μιλήσιος* from *Μίλητος*, *Ἀχερούσιος* instead of *Ἀχερόντιος*, *οὐσία* instead of *όντι-ία*, *γερονσία* instead of *γεροντι-ία*, *ἐνιαύσιος* from *ἐνιαυτός*. Also in the case of other Tau-mutes, as well as in the case of the Palatals, *ι* has sometimes this power of assimilation; thus in the forms of the Comparative in *σσων* and *ζων*, e. g. *βραδύς, βράσσων* poet., *παχύς, πάσσων* poet., *μέγας, μεῖζων* instead of *μεγ-ίων, ταχύς, θάσσων* instead of *ταχ-ίων*.

§ 18. b. *Liquids*.

(34.)

1. The Liquid *ν* is sometimes changed into *α*. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, since the Greek does not, like the Latin, use the union-vowel, e. g. *κόραξ, κόρακ-α, λαμπάς, λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *νται* and *ντο* like pure verbs, e. g. *βεβούλεν-νται, έβεβούλεν-ντο*, e. g. *τετρίφαται, έτετρίφατο, πεπλέχεται, τετάχεται, έσκενδάται, κεχωρίδεται, εφθάραιται* instead of *τέτριβνται, έτέτριβντο*, etc., from *τρίβ-ω, πλέκ-ω, τάσσ-ω, σκενάξ-ω, χωρίζ-ω, φθείρ-ω*. See § 116, 15.

2. *N* before a Liquid is changed into the same Liquid, e. g.

<i>συν-λογίζω</i>	becomes	<i>συλλογίζω</i>	<i>συν-μετρία</i>	becomes	<i>συμμετρία</i>
<i>έν-μένω</i>	"	<i>έμμένω</i>	<i>συν-ρίπτω</i>	"	<i>σύνρίπτω</i> .

REMARK. An apparent assimilation takes place in *όλλυμι* instead of *όλννμι*.—*Εν* before *ρ* is not assimilated, e. g. *ένρίπτω*; yet *έρρύθμος* is more frequent than *ένρυσθος*; on the contrary, *ένλακκένω* stands instead of *έλλακ*.

3. *M* initial before a Liquid is changed into β, e. g.

μλῖττειν	from μέλι	becomes βλῖττειν
μλώσκω	“ μολεῖν	“ βλώσκω
μοστός	“ μόσος, mors	“ βροστός.

§ 19. c. *Mutes and Liquids. — Liquids and Mutes.*

(31. 33.)

1. A Pi-mute, π β φ, before μ is changed into μ,

a Kappa-mute, κ γ χ, “ μ “ “ γ,

a Tau-mute, τ δ θ, “ μ “ “ σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	from τριβω	becomes	τέτριμμαι
	λέλειπ-μαι	“ λείπω	“	λέλειμμαι
	γέγραφ-μαι	“ γράφω	“	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	“ πλέκω	“	πέπλεγμαι
	λέλεγ-μαι	“ λέγω	remains	λέλεγμαι
	βέβρεχ-μαι	“ βρέχω	becomes	βέβρεγμαί
(γ) Tau-mute:	ήννι-μαι	“ ανῖτω	“	ήννισμαι
	ήρειδ-μαι	“ ερειδω	“	ήρεισμαι
	πέπειθ-μαι	“ πείθω	“	πέπεισμαι
	κεκόμιδ-μαι	“ κομίζω	“	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότιμος, λαχμός, κενθμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω, πάχνη from παγ-ῆναι. The preposition ἐκ, in composition, forms an exception, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σεβ-νός	from σέβομαι	becomes	σεμνός
ἐρεβ-νός	“ ἔρεβος	“	ἐρεμνός.

3. *N* before a Pi-mute, π β φ ψ, is changed into μ,*N* before a Kappa-mute, κ γ χ ξ, is changed into γ,*N* before a Tau-mute, τ δ θ, is not changed, e. g.

ἐν-πειρία	becomes ἐμπειρία	συν-καλέω	becomes συγκαλέω
ἐν-βάλλω	“ ἐμβάλλω	συν-γινώσκω	“ συγγινώσκω
ἐν-φρων	“ ἐμφρων	σύν-χρονος	“ σύγχρονος
ἐν-ψύχος	“ ἐμψύχος	συν-ξέω	“ συνξέω;

but συντιένω, συνδέω, συνθέω.

REM. 2. The enclitics form an exception, e. g. ὄνπερ, τόνγε.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙ ΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν

χρηματισμόν. So also λ and σ are used instead of ν before λ and σ , e. g. ²ΕΛΛΗΜΝΟΙ, ²ΕΣΣΑΜΟΙ i. e. ἐν Λήμνῳ, ἐν Σάμῳ.

§ 20. d. *The Labial Breathing, or Sibilant σ , with Mutes and Liquids.* (32. 35.)

1. A Pi-mute, $\pi \beta \varphi$, before σ is changed into ψ ,
- A Kappa-mute, $\kappa \gamma \chi$, before σ is changed into ξ ,
- A Tau-mute, $\tau \delta \theta$, disappears before σ , e. g.

(α) Pi-mute :	λείπω	from	λείπω	becomes	λείψω
	τρίβω	“	τρίβω	“	τρίψω
	γράφω	“	γράφω	“	γράψω
(β) Kappa-mute :	πλέκω	“	πλέκω	“	πλέξω
	λέγω	“	λέγω	“	λέξω
	βρέχω	“	βρέχω	“	βρέξω
(γ) Tau-mute :	ἀνύττω	“	ἀνύττω	“	ἀνύσσω
	ἐρείδω	“	ἐρείδω	“	ἐρείσσω
	πεῖθω	“	πεῖθω	“	πεῖσσω
	ἐλπιδω	“	ἐλπιδω	“	ἐλπῖσσω.

REMARK 1. The Prep. $\epsilon\kappa$ before σ is an exception, e. g. ἐκσώζω.—In ποίς, Gen. ποδός, and in the Perf. active Part. in ὡς, Gen. ὅτ-ος, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ and ζ ; but when ν is joined with a Tau-mute, both mutes disappear before σ , but the short vowel is lengthened before σ , namely, ϵ into $\epsilon\iota$, $ο$ into $ο\upsilon$, α , ι , υ into $\alpha\iota$, $\iota\iota$, $\upsilon\iota$, e. g.

συν-ζυγία becomes	σνζυγία	δαίμον-σι becomes	δαίμοσι
τυφθέντ-σι “	τυφθεῖσι	λέοντ-σι “	λέουσι
σπένδ-σω “	σπεῖσω	ἔλμινδ-σι “	ἔλμιοσι
πάντ-σι “	πᾶσι	δεικνύντ-σι “	δεικνύσι
τύψαντ-σι “	τύψᾶσι	Ξενοφώντ-σι “	Ξενοφῶσι.

REM. 2. Exceptions: ²Εν, e. g. ἐνσπείρω, ἐνζειγνῦμι; πάλιν, e. g. παλίν-σκιος; also some forms of inflection, and derivative forms in $\sigma\alpha\iota$ and $\sigma\iota\varsigma$ from verbs in $\alpha\iota\omega$, e. g. πέφανται from φαίνω, πέπινοντες from πεπαινῶ, and the substantives, ἡ ἔλμινς, earth-worm, ἡ πείρις, wagon-basket, ἡ Τίγρις.—In composition, the ν in $\sigma\acute{\nu}\nu$ is changed into σ before σ , e. g. συσσώζω, from $\sigma\acute{\nu}\nu$ and $\sigma\acute{\omega}\zeta\omega$; but when a consonant follows σ , σ disappears, e. g. σύν-στημα becomes σύνστημα.—In χαρίζεαι, $\nu\tau$ is dropped; on the contrary, in τάλῃς, μέλῃς Gen. -ἄνος, κτεῖς, εἰς Gen. ἐνός. εἰς, and in the third Pers. Pl. of the primary tenses, e. g. βουλεύονσι instead of βουλεύονσι, the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα	ἔνιμ-σα becomes ἔνιμι
ἔφαν-σα “ ἔφηνα	ἔφθερ-σα “ ἔφθειρα.

The same takes place in the third Dec. with the final Sigma, when a *v* or *q* precedes *σ*, e. g. εἰκών instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰθέρ instead of αἰθέρ-ς. The Future in *ω* of Liquid verbs is formed by inserting *ε* between the Liquid and the ending *σω*, for the sake of softening the pronunciation, by dropping *σ* and contracting *έω* into *ω*, e. g. ἀγγελ-έ-σω, ἀγγεῶ.—*T* and *σ*, are omitted in substantives and participles ending in *ων*, Gen. *οντ-ος*, but, as a compensation, *ο* is lengthened into *ω*, e. g.

λέοντ-ς becomes λέων	βούλεοντ-ς becomes βουλεύων.
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REM. 3. In *ἐννῶμι*—instead of *ἐσ-ννμι*, *ves-tio*—the *σ* is assimilated to the following *ν*, and in *ἐμί*—instead of *ἐσ-μί*—*σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of Consonants which are separated from one another.* (28. 29.)

1. Sometimes a consonant has an influence on other consonants, although they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλαργία instead of κεφαλαλγία from ἀλγειν, γλωσσαργία instead of γλωσσαλγία, ἀργαλέος instead of ἀλγαλέος from ἀλγειν; the suffix *ωλή* becomes *ωρή*, when a *λ* precedes, e. g. θαλπορή. *see end of Vol*

2. When, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φίλω	is changed into	πεφίληκα
χέ-χυνκα	“ χέω	“	κέχυνκα
θή-θήνκα	“ θύω	“	τέθνκα
θή-θημι	stem <i>ΘΕ</i>	“	τίθημι.

The two verbs, *θῆναι*, to sacrifice, and *τιθέναι*, stem *ΘΕ*, to place, also follow this rule, in the passive forms which begin with *θ*:

ἐνθ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι instead of ἐθύ-θην, ἐθέ-θην.

For the same reason, the Greek avoids the reduplication of *q*, and instead of it writes *έφθ*-, e. g. *έφθύνηκα*.

3. In words whose stem begins with τ and ends with an Aspirate, the aspiration is transferred to the preceding smooth τ , when the Aspirate before the final syllable beginning with σ , τ and μ , must, according to the laws of euphony, §§ 17, 2; 19, 1; 20, 1, be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tau\rho\acute{\epsilon}\varphi\text{-}\omega$, $\tau\acute{\epsilon}\tau\rho\sigma\alpha$ Perf., is changed into $(\theta\rho\acute{\epsilon}\pi\text{-}\sigma\omega)$ $\theta\rho\acute{\epsilon}\psi\omega$, $\theta\rho\epsilon\pi\text{-}\tau\acute{\eta}\rho$, $(\theta\rho\acute{\epsilon}\pi\text{-}\mu\alpha)$ $\theta\rho\acute{\epsilon}\mu\mu\alpha$;
 $\tau\alpha\varphi\acute{\eta}$, $T\Lambda\Phi\text{-}\omega$, $\tau\alpha\varphi\acute{\eta}\nu\alpha\iota$, second Aor. Pass., into $\theta\acute{\alpha}\psi\omega$, $\theta\acute{\alpha}\pi\text{-}\iota\omega$, $(\tau\acute{\epsilon}\theta\alpha\pi\text{-}\mu\alpha\iota)$ $\tau\acute{\epsilon}\theta\alpha\mu\mu\alpha\iota$, but third Pers. Pl. $\tau\epsilon\acute{\tau}\alpha\varphi\alpha\tau\alpha\iota$, e. g. Her. 6, 103, with one of the better Codd. is to be read instead of $\tau\epsilon\text{-}\theta\acute{\alpha}\varphi\alpha\tau\alpha\iota$;
 $\tau\rho\acute{\iota}\varphi\sigma$, $TPT\Phi\text{-}\omega$ into $\theta\rho\acute{\iota}\psi\omega$, $\theta\rho\acute{\iota}\pi\text{-}\iota\omega$, $(\tau\acute{\epsilon}\theta\rho\upsilon\pi\text{-}\mu\alpha\iota)$ $\tau\acute{\epsilon}\theta\rho\upsilon\mu\mu\alpha\iota$;
 $\tau\rho\acute{\epsilon}\chi\text{-}\omega$ into $(\theta\rho\acute{\epsilon}\chi\text{-}\sigma\omicron\mu\alpha\iota)$ $\theta\rho\acute{\epsilon}\chi\omicron\mu\alpha\iota$;— $\tau\rho\iota\chi\text{-}\acute{\omicron}\varsigma$ into $\theta\rho\acute{\iota}\xi$, $\theta\rho\iota\acute{\xi}\iota\nu$;
 $\tau\alpha\chi\acute{\iota}\varsigma$ in the Comparative becomes $\theta\acute{\alpha}\sigma\sigma\omega\nu$. For the same reason, the Future $\xi\acute{\iota}\omega$, from $\xi\chi\omega$, *to have*, is the proper form, because the Spiritus Asper is considered as an Aspirate.

REMARK 1. $T\acute{\epsilon}\nu\acute{\iota}\omega$ from $\tau\acute{\epsilon}\nu\chi\omega$, and $\tau\rho\acute{\iota}\acute{\iota}\omega$ from $\tau\rho\acute{\iota}\chi\omega$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tau\rho\acute{\epsilon}\varphi\omega$, $T\Lambda\Phi\Omega$ ($\theta\acute{\alpha}\pi\iota\omega$), $TPT\Phi\Omega$ ($\theta\rho\acute{\iota}\pi\iota\omega$), begin with θ , the aspiration of $\varphi\theta$, the two final consonants, changes τ , the initial consonant of the stem, into θ , e. g.

$\acute{\epsilon}\theta\rho\acute{\epsilon}\varphi\text{-}\theta\eta\nu$, $\theta\rho\epsilon\varphi\text{-}\theta\acute{\eta}\nu\alpha\iota$, $\theta\rho\epsilon\varphi\text{-}\theta\acute{\eta}\sigma\epsilon\sigma\theta\alpha\iota$
 $\acute{\epsilon}\theta\acute{\alpha}\varphi\text{-}\theta\eta\nu$, $\theta\alpha\varphi\theta\acute{\epsilon}\iota\varsigma$, $\theta\alpha\varphi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\tau\epsilon\theta\acute{\alpha}\varphi\text{-}\theta\alpha\iota$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\theta\eta\theta\iota$, the first aspirate remains unchanged, but the *last* is changed into the corresponding smooth mute, thus $\theta\eta\tau\iota$, e. g. $\tau\acute{\iota}\varphi\theta\eta\tau\iota$.

§ 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual τ , when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel constitutes the difference between Metathesis and Syncope; the latter being the mere omission of ϵ , e. g. $\mu\iota\text{-}\mu\eta\acute{\eta}\sigma\omega$ from the root $\mu\epsilon\nu$, comp. mens, $\theta\nu\acute{\eta}\sigma\omega$ from $\theta\alpha\nu\text{-}\epsilon\iota\nu$, $\tau\acute{\epsilon}\tau\mu\eta\mu\alpha$ from $\tau\epsilon\mu\text{-}\epsilon\iota\nu$, $\beta\acute{\epsilon}\beta\lambda\eta\mu\alpha$ from $\beta\alpha\lambda\text{-}\epsilon\iota\nu$, $\pi\tau\acute{\eta}\sigma\omicron\mu\alpha\iota$ from $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$.

§ 23. *Doubling of Consonants.* (37.)

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\beta\alpha\theta\acute{\upsilon}\rho\acute{\omicron}\sigma\omicron\varsigma$ from $\beta\alpha\theta\acute{\upsilon}$ and $\rho\acute{\acute{\epsilon}}\omega$; $\xi\acute{\rho}\acute{\rho}\epsilon\omicron\nu$ instead of

ἔρεον; in the second place, in consequence of the concurrence of like or assimilated sounds, in the inflection and derivation, e. g. ἔν-νομος from ἐν and νόμος, ἐλ-λείπω instead of ἐνλ., σύμ-μαχος instead of σύμ., λείψιμ-μαι instead of λείψιμ., λήμ-μα instead of λήψιμα, κόμ-μα instead of κόψιμα, τάσ-σω or τάτ-τω instead of τάρ-σω, ἡσσω or ἡττων instead of ἡκ-ίων, μάλλον instead of μάλ-ιον, ἄλλος instead of ἄλιος, *alius*.

2. In the Common Language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; moreover, π and κ are also doubled in single words, e. g. ἵππος, a horse, κόκκος, a berry. It has already been seen, § 17, 4, that two Aspirates, in Greek are not doubled.

3. ρ is doubled when the augment is prefixed, e. g. ῥόρεον, and in composition, when ρ is preceded by a short vowel, e. g. ᾠρήκτος, βαθύρροος; but εὔρωστος from εὔ and ῥώννυμι.

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; ὀλέσσαας, 390; ἐσσύθη, 294; μέισση, Ant. 1223; ἔσσεται, Aesch. Pers. 122; so also in the Dat. Pl. of the third Dec. εσσι.

§ 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely,

- (a) The Labials, β π φ, by τ, e. g. βλάβ-τ-ω instead of βλάβ-ω, τύπ-τ-ω instead of τύπ-ω, ῥίπ-τ-ω instead of ῥίφ-ω; sometimes also by σ, which assimilates the preceding Labial, therefore σσ, Attic ττ, e. g. πέσσω, Att. πέττω, Future πέψω, the poetic ὄσσομαι, Fut. ὄψομαι; in δείψω instead of δέφω, φ and σ are changed into ψ;
- (b) The Palatals, γ κ χ, are strengthened by σ, which assimilates the preceding Palatal, therefore σσ, Att. ττ, or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσ-σ-ω, Att. τάτ-τ-ω instead of τάρ-ω, φρίσ-σ-ω, Att. φρίτ-τ-ω instead of φρίκ-ω, βήσ-σ-ω, Att. βήτ-τ-ω instead of βήχ-ω; κράζω instead of κράγω, τρίζω instead of τρίγω; a Kappa-mute with σ is seldom changed into ξ, e. g. αὔξω, aug-eo, ἀλέξω, ὀδάξω and ὀδάξω; the strengthening τ is found only in πέκτω and τέκτω;
- (c) the Linguals, δ τ θ, are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω instead of φράδω, or, though

more seldom, σ assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐξέσσω*, *ἐξέτιω* instead of *ἐρέτω*, *χορέσσω* instead of *χορέθω*.

2. The concurrence of $\mu\sigma$ and $\nu\sigma$ in the middle of some words, which was unpleasant to a Grecian ear, and was occasioned by the omission of a vowel, is softened by inserting a β or δ , thus, in *μεσημερία* formed from *μεσημερία*, *μεσημερία*, *γαμβρός* from *γαμ-ερός*, *γαμβρός*, *ἀνδρός* from *ἀνέρος*, *ἀνδρός*.

3. ν also is used to strengthen consonants, namely, the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τίμπατον* from *τίπ-τ-ω*, *σιγούμβος* from *σιγέφω*; *θάμβος*, *τάφος*; *χορίμβη*, *χορυφή*; *θούμβος*, *τρέφειν*; *δμφή*, *επιεῖν*; *νύμφη*, *nubere*; *ὄβριμος* and *ὄμβριμος*, *νώνιμος* and *νόνιμος*. In the present of many verbs, this strengthening is found, e. g. *πνύθνομαι*, *θιγγάνω*, *λαμβάνω* instead of *πύθνομαι*, *θίγω*, *λάβω*. On the change of ν , see § 19, 3. On the ν *ἐφελκ.*, see § 15, 1.

4. Σ also is prefixed to many words, but mostly to such as begin with μ , e. g. *μῶδις* and *σμῶδις*, *μικρός* and *σμικρός*; further, a strengthening σ is inserted before μ and τ in the Perf. Mid. or Pass., and before ϑ in the first Aor. Pass., e. g. *τετέλε-σ-μαι*, *τετέλε-σ-ται*, *έτελε-σ-θην*, § 131; also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. *σει-σ-μός*, instead of σ , ϑ also is inserted before μ , e. g. *μνκη-θ-μός*, *ὀρχη-θ-μός*, *σκαρ-θ-μός* from *σκαίρω*, *πορ-θ-μός* from *πίρω*, *παν-σ-άνεμος*, *μογο-σ-τόκος*, etc.

§ 25. *Expulsion and Omission of Consonants.* (7.8.)

1. It is an important grammatical principle, that, in the inflection, σ is very often omitted between two vowels, e. g. *τύπιη*, *έτύπιον*, *τύπιοιο* instead of *τύπιε-σ-αι* or *τύπιη-σαι*, *έτύπιε-σ-ο*, *τύπιοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων*, comp. gene-r-is, gene-r-um. At the end of a word and after Pi and Kappa-mutes, it is retained, e. g. *γένος*, *τύπω* = *τύπ-σω*, *πλέξω* = *πλέκ-σω*, but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγεῖλα* instead of *ἡγγελ-σ-α*, *ἀγγεῖω* instead of *ἀγγελ-έ-σ-ω*, *ἀγγελ-έ-ω*, *ὀήτωρ* instead of *ὀήτορ-ς*. Comp. § 20, 3.

2. What has been said of the omission and retaining of σ in inflection, holds in general of the Digamma softened into the vowel υ , § 200. This is omitted: (a) in the middle of the word between two vowels, e. g. *ὠόν* (*ὠFόν*), ovum, *ὄις* (*ὄFις*), ovis, *αἰών* (*αἰFών*), aevum, *νέος* (*νέFος*), novus, *σκαίος* (*σκαίFος*), scaevus, *βοός* (*βοFός*), bovis; *θέω*, *πλέω*, *πνέω*, *έλάω* instead of *θέFω*, etc.; (b) at the beginning of the word before vowels and ϱ , e. g. *οἶνος* (*Fοῖ-νος*), vinum, *ἔαρ* (*Fέαρ*), ver, *ἴς* (*Fίς*) vis, *οἶκος* (*Fοῖκος*), vicus, *ἰδεῖν* (*Fιδεῖν*),

videre, ἐσθής (*F*εσθής), vestis, ῥήγνυμι (*F*ρῥήγνυμι), frango. On the contrary, it is expressed in connection with a preceding *a*, *e*, *o*, with which it then coalesces and forms a diphthong, (*a*) at the end of a word, e. g. βού instead of βό*F*, βασιλεύ, etc.; (*β*) before a consonant, e. g. βούς (βό*F*ς, bós), ναῦς (νά*F*ς), navis, βοῖν, βουσί, βασιλεύς, βυσιλεύσι, θεύσομαι, πλεύσομαι, πνεύσομαι, ελαύνω. But when an *i* or *v* precedes it, then it disappears before a consonant, but lengthens the *i* or *v*, e. g. αῖς instead of ι*F*ς, σῖς instead of σί*F*ς, ἰχθῖς instead of ἰχθί*F*ς, Acc. κῖν, σῖν, ἰχθῖν; but it disappears, even in this case, in the middle of a word between vowels, e. g. Αἰ-ός, κῆ-ός, σῦ-ος, ἰχθῦ-ος instead of Αἰ*F*-ός, κῆ*F*-ός, σῦ*F*-ός, ἰχθῦ*F*-ος.

3. As the Greek language admits an accumulation of only three consonants in composition, and in simple words, only when the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with *σθ* is appended to the consonant of the root, the *σ* is excluded:

λελεῖπ-σθων	from	λεῖπ-ω	becomes	λελεῖφθων (§ 17, 2.)
λελέγ-σθαι	“	λέγ-ω	“	λελέχθαι (§ 17, 2.)
ἐστάλ-σθαι	“	στέλλ-ω	“	ἐστάλθαι.

REMARK. On the omission of a Tau-mute, and a *ν* and *ντ* before *σ*, and a *σ* after a *Liquid*, see § 20. In composition, *ν* is often omitted, e. g. *Πνθοκτόνος*, Ἀπολλό-δαρος instead of *Πνθογκτ.*, Ἀπολλονδ.

4. Several words can drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, οὔκ (οὐ), ἐξ (ἐκ), οὗτως (οὕτω), which usually retain their final consonant before a vowel to prevent the Hiatus, but drop it before consonants, there belong here,

- (a) adverbs of place in *θεν*, e. g. πρόσθεν, ὀπισθεν, ὑπερθεν, etc., which never drop the *ν* before a consonant in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρις and ἄχρις, which, however, in the best classical writers, have dropped their *σ*, not only before consonants, but commonly before vowels, e. g. μέχρι Ἀναξαγόρου, Pl. Hipp. Maj. 281, c. μέχρι ἐνταῦθα, Id. Symp. 210, e. μέχρι ὕτου, X. C. 4. 7, 2. μέχρι ἐρυθρᾶς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs, ἄτρεμας, ἔμπαρ, μεσηγύς, ἀντικρύς, ἄνωρς, ὄφνωρς, which in poetry can drop their *σ*, but never in prose; in the Ionic dialect, numeral adverbs in *άκις* also frequently drop the *σ* before consonants, e. g. πολλάκι. Her. 2, 2.

5. A pure Greek word can end only in one of the three Liquids, *ν*, *σ* (*ψ*, *ξ*, i. e. *πσ*, *κσ*) and *ρ*. The two words, οὔκ, *not*, and ἐκ, *out of*, form only an apparent exception, since, as Proclitics, § 32, they incline to the following word, and, as it were, become a part of it. This law of euphony

occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, *σῶμα*, Gen. *σώματ-ος* instead of *σῶματ*, *γάλα*, Gen. *γάλακτ-ος* instead of *γάλακτ*, *λέον*, Gen. *λέοντ-ος* instead of *λέοντ*, *ἐβούλεον* instead of *ἐβούλεοντ*;—*τέρας*, Gen. *τέρατ-ος* instead of *τέρατ*, *κέρας*, Gen. *κέρατ-ος* instead of *κέρατ*, *μέλι*, Gen. *μέλιτ-ος* instead of *μέλιτ*.

SECTION II.

Syllables.

§ 26. *Nature and Division of Syllables.* (41.)

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable, the two others, syllables of inflection; in *πράγ-μα*, the first is the stem-syllable, the last the syllable of derivation.

§ 27. *Quantity of Syllables.*

(42—45.)

1. A syllable is short by nature, when its vowel is short, namely, *ε*, *ο*, *ᾰ*, *ι*, *υ*, or when a vowel or single consonant follows a short vowel, e. g. *ἔνθ' μῖσ' ἔπ' ὅθ' ἔτ' ὅ*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, *η*, *ω*, *ᾱ*, *ι*, *υ*, or a diphthong, e. g. *ἦρᾱς*, *κρίνᾱ*, *γέφ' υρα*, *ἰσχ' υρους*, *παῖδ' εὐῆς*, hence contracted syllables are always long, e. g. *ᾠκων* formed from *ἀέκων*, *βότρυς* formed from *βότρυνος*.

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant, *ζ* *ξ* *ψ*, follow the short vowel, e. g. *ἔκστ' ἔλλω*, *τῷ πάντες*, *κόρ' αῖξ* (*κόρ' ἄκος*), *τράπ' ἔζα*.

REMARK 1. The pronunciation of a syllable long by nature, and one long by position, differs in this, that the former is pronounced *long* (*producitur*), but the latter not. When a syllable naturally long, is long also by position,

it must be protracted in pronouncing. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πράγμα* (*ā*) and *ταίττω*, *τάξις*, *τάγμα* (*ā*).

4. But when a short vowel stands before a Mute and Liquid, it commonly remains short in the Attic, inasmuch as the Liquid sounds are less distinct than the Mutes, and hence are pronounced with less hesitation, e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βότρυς*, *δίδραχμος*. Such a position is called a *weak* position. In two instances, however, the position of the Mute and Liquid makes the short vowel long: (a) in compounds, e. g. *ἔκνεμω*; (b) when one of the Medials, *β γ δ*, stands before one of the three Liquids, *λ μ ν*, e. g. *βίβλος*, *εὐδομος*, *πέπλεγμα*; also *θλ*, in Tragic trimeter, lengthens the preceding short vowel. Finally, it will be evident, that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήνυτρον*.

5. A syllable which contains one of the three doubtful vowels, *α, ι, ν*, cannot, in the same word, be pronounced long and short, but must be either long or short.

§ 28. *Quantity of the Penult.*

(46, 47.)

It is important, in order to pronounce correctly, to be able to determine, with certainty, the quantity of the three doubtful vowels, *α, ι, ν*, in the penult of words of three or more syllables. The following summary will present the principal instances, in which the penult is long. The quantity of the syllables of inflection will be considered in treating of the Forms.

The penult is long,

1. In substantives in *ᾶων*, Gen. *-αonos* or *-αωvos*, in substantives of two or more syllables in *ῖων*, Gen. *-ιονος*; but *ῖων*, Gen. *-ῖωνος*, and in forms of the comparative in *ῖων*, *ῖον*, Gen. *-ιονος*, e. g. *ὀπίᾶων*, *-ονος*, ὅ, ῆ, *companion*, *Ποσειδάων* *-ονος*; *κίων*, *-ονος*, ῆ, *pillar*, *βραχίων*, *-ονος*, ὅ, *arm*, *Ἀμφίων*, *-ονος*; but *Λευκαῖων*, *-ωνος*; *καλλίων*, *κάλλιον*, *more beautiful*.

Exceptions. The two oxytones, ἡ ῥιῶν (*ι*), *shore*, and generally ἡ χιῶν, *snout*. Homer always uses the comparatives in *ῖων*, *ῖον*, as short, where the versification admits.

2. In oxytoned proper names in *ᾶνός*, and in compounds in *ᾶγός* from *ἄγω*, *to lead*, and *ἄγνυμι*, *to break*, *ἄνωρ* and *κρᾶνος*, e. g. *Ἀσιᾶνός*, *λοχᾶγός*, *captain*, *ναυᾶγός*, *naufraḡus*, *Βιᾶνωρ*, *δικρᾶνος*, *having two horns*.

3. In adjectives in *ᾱης* Fem. *ᾱῖς*, derived from verbs in *ᾱω*, in proper names in *ᾱτης*, in substantives in *ῖτης*, Fem. *ῖτις*, and in those in *ῑτης* of the first Dec., Fem. *ῑτις*, and in proper names in *ῖτη*, e. g. *ἄχραῖς*, *untouched*, *Εὐφραῖτης*, *Μιθριδάτης*, *πολίτης*, -ου, *citizen*, Fem. *πολίτις*, *πρεσβύτες*, -ον, *old man*, *Ἀφροδίτη*, *Ἀμφιτρίτη*.

Exceptions: (a) to the proper names in *ατης*: *Γαλάτης*, *Δαλμᾶτης*, *Σαρμάτης*, all in *βατης* and *φατης*, and compounds formed from verbal roots, e. g. *Σωκράτης*; — (b) *κροῖτης*, *judge*, from the short root *κροῖ*, *κτετήης*, *builder*, and *θυτήης*, *one who sacrifices*.

4. In Proparoxytones in *ἰλος*, *ἰλον*, *ἰνος*, *ἰνον*, in words in *ἰνη*, *ἰνα*, *ῑνη*, *ῑνα*, in those in *ῑνος*, when *σ* does not precede the ending, in Proparoxytones in *ῑρα*, and in adjectives in *ῑρος* with a preceding long syllable, e. g.

ὁ ὄμιλος, <i>multitude</i>	δωτίνη, <i>gift</i>	ὁ κινδῦνος, <i>danger</i>
πέδιλον, <i>shoe</i>	Αἶγινα,	γέφυρα, <i>bridge</i>
ἡ καμῖνος, <i>oven</i>	αἰσχύνη, <i>shame</i>	ἰσχυρός, <i>strong</i>
σέλινον, <i>parsley</i>	ἄμυνα, <i>defence</i>	but ὀχυρός and ἐχυρός, <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *ἰνος* and *ῑρα*, namely, ὁ χαλινός, *rein*, ὁ ἐρίνος, *wild fig-tree*, and ἡ κολλύρα, *coarse bread*.

Exceptions. *Εἰλαπῖνη*, *feast*, and compounds in *γῑνος* from *γῑνή*, *woman*, e. g. *ἄνδρογόγῑνος*, and *κροῖνη*, *club*.

5. In substantives in *ῑτος*, whose antepenult is long, and in compound adjectives in *δακροῖτος* and *τροῖτος* from *δακρῶω*, *τρώω*, and also in substantives in *ῑμα*, *ῑγη* and *ῑγων*, and in adverbs in *ῑδόν*, e. g.

ὁ κωκῑτός, <i>wailing</i>	ἄτροῖτος, <i>indestructible</i>	ὁ λολῑγή, <i>ululatus</i>
ἄδακροῖτος, <i>without tears</i>	ἰδῑμα, -ᾱτος, <i>seat</i>	ὁ λολῑγων, <i>ululatus</i>
		βοτρυδόν, <i>in clusters</i> .

Exception. *Μαγμαγῑγή*, *splendor*.

6. In dissyllabic oxytones in *ἰλός*, *ἰμός*, *ἰνός*, *ἰός*, *ῑλός*, *ῑμός*, *ῑνός*, and in Paroxytones in *ῑμη*, *ῑνη*, e. g.

ψῑλός, <i>bare</i>	ἡ ῑνός, <i>skin</i>	ὁ ῑῑμός, <i>pale</i>	ξῑνός, <i>common</i>
ὁ χῑλός, <i>fodder</i>	ὁ ῑός, <i>dart</i>	ὁ θῑμός, <i>mind</i>	λῑμη, <i>injury</i>
ὁ λῑμός, <i>hunger</i>	ὁ χῑλός, <i>juice</i>	so, ἄθῑμος, etc.	μῑνη, <i>excuse</i> .

Exceptions. *Βῑός*, (ὅ), *bow*, *πλῑνός* (ὅ), *washing-trough*.

7. In dissyllables in *ᾱός*, *ᾱρός* (oxytoned), and in dissyllables in *ια*, which begin with two consonants, e. g.

ὁ νᾱός, <i>temple</i>	φᾱνός, <i>brilliant</i>	στῑα, <i>pebble</i>	φλῑά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *ια*, namely, *καλῑά*,

shed, ἀνία, trouble, κοníα, dust, and to those in āos, the variable ἴλαος, and proper names in āos, e. g. Ἀμφιάῳς; Οἰνόμαῳς is an exception.

Exceptions. Τᾱός or τᾱός (ὁ), peacock, σκιά (ἡ), shadow.

8. The following single words should also be noted :

I. ā.

Ἀκραῖος, unmixed	νεᾱνίς, young girl	τιᾱρα, turban
ἀνιαρός, troublesome	ὀπαδός, attendant	φάλαρος, clear
αὐθάδης, self-sufficient	σινᾱπι, mustard	ὁ φλίᾱρος, tattle.

Also the proper names, Ἀμᾱσις, Ἀνᾱπος, Ἀρᾱτος Δημάρεᾱτος, Θεᾱνώ, Ἰᾱσων, Πριᾱπος, Σᾱράπις (Serapis), Στίμφᾱλος, Φᾱρσᾱλος.

II. ī.

ἄκριβής, exact	ἐνᾱπή, rebuke	παρθινοπίης, gallant.
ἰφθίμος, strong	ἐριθός, day-laborer	
τό τᾱρίχος, pickled fish	ὁ ἡ χελιδᾱν, swallow	

Also the proper names, Ἀγᾱίσης, Γράνικος, Εὔρεπος, Κάικος (ἡ), Ὅσις, Βοῖσις. The following dissyllables should be noted for the sake of the compounds: τιμί, honor, νίκη, victory, φυλή, tribe, ὕλη, forest, λιτός, little, μικρός, small, e. g. ἄτιμος.

III. ū.

ἄμᾱμων, blameless	ἐρύκω, to hold back	λάφυρον, booty
ἄσᾱλον, asylum	ὁ ἰλᾱός, den	ἡ πάπᾱρος, parryus
ἄνᾱ (ῡ), war-cry	ἰγνᾱ, the ham	πίτᾱρον, bran.

Also the proper names, Ἀβᾱδος, Ἀρχᾱτας, Βιθᾱνός, Διόνᾱσος, Καμβᾱσης, Κέρκᾱρα, Κωκᾱτός. And the dissyllables, ψᾱχή, soul, ὁ τυρός, cheese, ὁ πᾱρός, wheat, ὁ χρᾱσός, gold, λᾱπη, grief, ψᾱχρός, cold.

§ 29. Accents.

(43—51.)

1. The accentuation of a polysyllabic word consists in pronouncing one syllable with a stronger or clearer tone than the others. By this means, the unity of the connected syllables is indicated. The accentuation of the Greek is principally *rhythmical*, and in this it differs from the accentuation of the German, for example, which is almost wholly *logical*, and also from that of most compound English words, which is generally *logical*. The *logical* accent, which refers to the meaning of the syllables, gives emphasis to the stem-syllable, which expresses the essential idea of the word, in preference to the syllables of derivation and inflection, which express only the relations of

the idea, as the German, *verderblicher, unvergesslicher, entfallen*, and the English, *destráctible, immórtal*. The *rhythmical* accent, which expresses the relation of the tone to the syllables of a word, has particular reference to the quantity of syllables, and very often emphasizes the syllables of derivation and inflection, in preference to the stem-syllable, without regard to the signification of the syllables, e. g. *πατήρ, πατρός, γραφόμενος, γραφομένη, γέγραφα, γεγραφώς, γεγραμμένος*.

2. The English and Greek accent differs also in this, that in the former the accented syllable is always considered long,* but in the latter it can be either long or short, e. g. *γραφόμενος, γεγραφώς*; and that in the former, the accented and unaccented syllables are distinguished by the strength and feebleness of the tone, in the latter, by the rising and falling of the tone.

3. Even a *monosyllabic* word must be accented, so as to form in connected discourse, an independent sound.

4. The Greek has the following marks for the tone or accent (*προσῳδία*):

- (a) The acute (*προσῳδία ὀξεῖα*, *accentus acutus*) ´ to denote the *sharp* or *clear* tone, e. g. *λόγος*;
- (b) The circumflex (*προσῳδία περισπωμένη*, *accentus circumflexus*) ˘ to denote the *protracted* (as it were the *winding* or *long-drawn*) tone, e. g. *σῶμα*. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word *σῶμα* was probably pronounced as *σόδμα*;
- (c) The grave (*προσῳδία βαρεῖα*, *accentus gravis*) ` to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence the Greek did not write, *ἄνθρωπος, λόγος*, but *ἄνθρωπος, λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τις*, *aliquis*, *some one*, and *τις*, *quis? who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*, and at the beginning of words commencing with a vowel the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄπαξ, ἀλλεῖος, ἄν εἴπῃς, εὖρος, αἶμα*. But in uncial letters, in connection with the

* In English, however, the words *long* and *short* refer only to the emphasis.—Tr.

diphthongs *α, η, ω*, the accent and the Breathing stand upon the first vowel, e. g. *Ἄιδης*. On the diaeresis, see § 4, Rem. 4.

REM. 3. In pronouncing a Greek word, two things must be noted, the *accent* and the *quantity*. Hence an effort should be made to indicate the accented syllable by raising the voice, but especially to make the long and short, as well as the accented and unaccented syllables, perceptible. But in many instances, it is not possible for us to express the nicer distinctions, which the Greeks must have made in their pronunciation; thus, e. g. in *τιμή* and *τιμῇ*, *γνώμαι* and *γνώμῃς*.

5. The accent can stand only on one of the last three syllables of a word, because the raising of the voice is impossible beyond the last three syllables. The English in many words disregards this law, e. g. *amplification*.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position, e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

7. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature, e. g. *τοῦ σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long only by position, e. g. *τεῖχος, χοῦμα, πράξις, ἀλάξ*, Gen. *-ἄκος, καλαῦρον, κατήλην, Δημόναξ*. Also in substantives ending in *ῖς* and *ῦς*, Gen. *-ῖκος, -ῦκος*, the *ι* and *υ* long by nature, are, according to the views of the ancient Grammarians, treated as short in respect to the pronunciation, e. g. *φοῦνῖς*, Gen. *-ῖκος*, *κῆρῦς*, Gen. *-ῦκος*.

8. If therefore the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature, it must have the circumflex, when the ultimate is short, e. g. *τεῖχος, πράττε*, but the acute, when the ultimate* is long, e. g. *τείχους, πράττω*; if it is short, it has uniformly only the acute, e. g. *τάττω*,

* Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above,—from the circumflex on *σῖτος* and *πράξις*, that those syllables are long by nature, 7,—from the circumflex on *μοῖρα* and *σιεῖρα*, that the ultimate is short, 7,—from the acute on *χίρα, ὦρα* and *Ἥρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8,—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—TR.

τάττε. On the ultimate, either the acute or the circumflex stands, e. g. πατήρ, πατρῶν.

REM. 4. In the inflection-endings, *αι* and *οι*, and in the adverbs, *πρόπαλαι* and *ἐκπαλαι*, the diphthongs, in respect to the *accent*, are considered short, e. g. *τράπεζαι, τύπτεται, γλῶσσαι, ἄνθρωποι, χοῖροι*. The optative endings, *οι* and *αι*, are exceptions, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἴκοι*, *domi*, at home, on the contrary, *οἶκοι*, *houses*, from *οἶκος*.

REM. 5. In the old Ionic and in the Attic declension, since *ω* takes the place of *ο*, it is considered as having only half its usual length, and hence, in respect to the accent, is treated as short, e. g. *Μενέλεως, αἰώγων*;—*πόλεως, πόλεων*:—*ἡλεως, ἄγηρως*, Gen. *ἡλεω, ἄγηρω*: but if such adjectives are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλως, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγηρως, ἀγήρῳ, ἀγήρως, ἀγήρῳν*.

REM. 6. In the words; *εἶθε*, *O that*, *ναίχι*, *certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words, *εἶτε, οὔτε, ὥςπερ, ἥτις, τοῦδε*, etc., is to be explained on the ground, that they are compounded with Enclitics, § 33.

REM. 7. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex, e. g. *πράγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πράγμα*.

§ 30. *Change and Removal of the Accent by Inflection, Composition and Contraction.* (52—54.)

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

- (α) a Proparoxytone, as *πόλεμος*, becomes a Paroxytone, e. g. *πολέμων*;
- (β) a Properispomenon, as *τεῖχος*, a Paroxytone, e. g. *τείχους*;
- (γ) an Oxytone, as *θεός*, a Perispomenon, e. g. *θεοῦ*. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon, e. g. *φεύγε*, but *τᾶττω*, *τᾶττε*;

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. *βουλένω*, *βούλενε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word, e. g. *φεύγω*, *ἔφευγον*; the same occurs commonly in compounds, e. g. *ὁδός* *σύνοδος*, *θεός* *φιλόθεος*, *τιμή* *ἄτιμος*, *φεύγε* *ἀπόφευγε*. By an accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word, e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, then the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction, e. g. *φίλεε* = *φίλει*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, but *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, then the contracted syllable also is accented,

(a) the contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require, e. g.

<i>ἀγαπάομαι</i> = <i>ἀγαπῶμαι</i>	<i>φιλέομενος</i> = <i>φιλούμενος</i>
<i>ἑσταότος</i> = <i>ἑστῶτος</i>	<i>ὀρθόουσι</i> = <i>ὀρθοῦσι</i>
<i>ἵλγισσα</i> = <i>ἵλῃσσα</i>	<i>τιμαόντων</i> = <i>τιμώντων</i> ;

(b) the contracted syllable, when it is the ultimate, takes:

(α) the acute, when the last of the syllables to be contracted has the acute, e. g. *ἑσταῶς* = *ἑστῶς*;

(β) the circumflex, when the first of the syllables to be contracted, is accented, e. g. *ἤχοι* = *ἤχοϊ*.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute*.—II. *Crasis*.—
III. *Elision*.—IV. *Anastrophe*. (55—57.)

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μητρὶν περικαλλῆς Ἡερίβοια ἦν*. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον*.

Exceptions. *Τίς, τί, quis?* *who?* *quid?* *what?* always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *εἰ τὸ μὴ λέγεις — τὸ ἀνὴρ ὄνομα*.

II. By *Crasis* two words are united in one, § 10. Hence, words united in this way can have but one accent, namely, that of the second word, which is the more important; this accent does not change its place, e. g. *τάγαθόν* from *τὸ ἀγαθόν*. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος* = *τοῦπος*, *τὰ ἄλλα* = *τάλλα*, *τὸ ἔργον* = *τοῦργον*; *τὰ ὄπλα* = *θῶπλα*, *ἐγὼ οἶμαι* = *ἐγῶμαι*.

III. When by *Elision*, § 13, an unaccented vowel is elided, the accent of the word is not changed, e. g. *τοῦτ' ἔστιν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, and the poetic *ἦδέ, ἰδέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

<i>πολλὰ ἔπαθον</i>	=	<i>πόλλ' ἔπαθον</i>	<i>παρὰ ἐμοῦ</i>	=	<i>παρ' ἐμοῦ</i>
<i>δεινὰ ἐρωτᾷς</i>	=	<i>δεῖν' ἐρωτᾷς</i>	<i>ἀπὸ ἑαυτοῦ</i>	=	<i>ἀφ' ἑαυτοῦ</i>
<i>φημὶ ἐγὰ</i>	=	<i>φήμ' ἐγώ</i>	<i>ἀλλὰ ἐγὰ</i>	=	<i>ἀλλ' ἐγώ</i>
<i>αἰσχροῦ ἐλεξας</i>	=	<i>αἰσχρ' ἐλεξας</i>	<i>οὐδὲ ἐγώ</i>	=	<i>οὐδ' ἐγώ</i>
<i>ἐπτά ἦσαν</i>	=	<i>ἐπτ' ἦσαν</i>	<i>ἦ δὲ ὅς</i>	=	<i>ἦ δ' ὅς</i>

IV. Anastrophe. When a preposition is placed after the word which it should precede, the tone of such preposition naturally inclines back to its word, and hence, the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe, ἀναστροφή, e. g.

μάχης ἔπι but ἐπὶ μάχης νεῶν ἄπο but ἀπὸ νεῶν
Ἰθάκην κατὰ “ κατὰ Ἰθάκην καλῶν πέρι “ περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ὑπαί, ὑπεί, διαί, παραι, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus*, the Anastrophe is found only when the substantive stands first, e. g. Ξάνθῳ ἔπι δινήεντι, but δινήεντι ἐπὶ Ξάνθῳ. Other Grammarians reject the Anastrophe in both cases.

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἄνα instead of ἀνάστηθι; μέτα, πάρα, ἔπι, ὑπο, πέρι, ἐν instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, πέρι instead of περῖεσι; further, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλέσας ἄπο πάντας ἐταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκείν, ἀπὸ σκοπού, ἀπ’ ἐλπίδος and the like; in such cases it is properly on the ultimate.

§ 32. V. Atonics or Proclitics.

(58.)

Some small words are termed Atonics or Proclitics, being, in connected discourse, so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, *in*, εἰς (ἐς), *into*, ἐκ (ἐξ), *ex*, ὡς, *ad*; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ Il. ξ, 472.
- (c) the conjunctions, ὡς, *as*, *that*, *so that*, *when*, εἰ, *if*; but if ὡς, *as*, follows the word which it should precede, it has the accent, e. g. κακοὶ ὡς, for ὡς κακοί;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, οὐ (οὐκ). Comp. § 15, 4.

§ 33. VI. *Enclitics*.

(59.)

Enclitics are certain words of one or two syllables, which, in a connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word, e. g. *φίλος τις, πόλεμός τις*. They are:

(a) the verbs *εἰμὶ*, *to be*, and *φημὶ*, *to say*, in the Pres. Indic., except the second Pers. Sing. *εἶ, thou art*, and *φῆς, thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:

I. P. S. <i>μοῦ</i>	II. P. S. <i>σοῦ</i>	III. P. S. <i>οὔ</i>	Dual. <i>σφωίν</i> Pl. <i>σφίσι</i> (<i>ν</i>)
<i>μοί</i>	<i>σοί</i>	<i>οἷ</i>	
<i>μέ</i>	<i>σέ</i>	<i>ἐ, νίν</i> ;	

(c) the indefinite pronouns, *τις, τὶ*, through all the cases and numbers, together with the abridged forms *τοῦ* and *τῷ*, and the indefinite adverbs *πῶς, πῶ, πῇ, πού, ποθί, ποθεν, ποί, ποίε*; the corresponding interrogative pronouns are, on the contrary, always accented, e. g. *τίς, τί, πῶς*, etc.;

(d) the following particles in the Attic dialect, *τέ, τοί, γέ, νύν, πέρ, θήν*, and in the Epic, *κέ, κέν, νύ, ῥά*, and the inseparable particle, *δέ*, § 34, Rem. 2.

REMARK. Several small words, which are so combined with enclitics, as to have a peculiar meaning, are written together, e. g. *εἵτε, οὐτε, μήτε, ὥστε, ὥσπερ, ὅστις*, etc.

§ 34. *Inclination of the Accent*.

(60, 61.)

1. An Oxytone is so combined with the following enclitic, that the accent, which is commonly grave in the middle of a sentence, § 31, I., again becomes acute, e. g.

<i>θήρ τις</i>	for <i>θήρ τις</i>	<i>καλός ἐστιν</i>	for <i>καλός ἐστίν</i>
<i>καί τινες</i>	" <i>καὶ τινές</i>	<i>ποταμός γε</i>	" <i>ποταμός γέ</i>
<i>καλός τε</i>	" <i>καλός τέ</i>	<i>ποταμοί τινες</i>	" <i>ποταμοί τινές</i> .

2. A Perispomenon coalesces with the following enclitic without further change of the accent, e. g.

<i>φῶς τι</i>	for <i>φῶς τί</i>	<i>φιλεῖ τις</i>	for <i>φιλεῖ τις</i>
<i>φῶς ἐστιν</i>	" <i>φῶς ἐστίν</i>	<i>καλοῦ τινος</i>	" <i>καλοῦ τινός</i> .

REMARK 1. A Perispomenon, in connection with a dissyllabic enclitic, is regarded as an Oxytone. Long syllables in enclitics are treated in respect to the accentuation as short; hence *οἴντινοι, ὄντινων* are viewed as separate words, e. g. *καλῶν τινων*.

3. A Paroxytone coalesces with the following monosyllabic enclitic without further change of the accent, though there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πως “ ἄλλος πῶς, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon coalesce with the following enclitic, since they retain an acute accent on the last syllable, so that this syllable forms the tone-syllable for the following enclitic, e. g.

ἄνθρωπός τις for ἄνθρωπος τις σῶμά τι for σῶμα τι
ἄνθρωποι τινες “ ἄνθρωποι τινές σῶμά ἐστιν “ σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀν̄λαξ τινός, ἀν̄λαξ ἐστίν, φοῖνιξ ἐστίν, κῆρουξ ἐστίν, λαῖλαψ ἐστίν.

REM. 2. The local suffix $\delta_\varepsilon(\zeta_\varepsilon)$, which expresses the relation of *to a place, whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε	Σφηπτίνδε	οὐρανόνδε	Πυθῶδε from Πυθώ
ἔρεβόςδε	Ἐλευσινάδε	Μεγαράδε	δόμονδε.

So Ἐθ' ἡράξει i. e. Ἐθ' ἡράξειδε, Πλαταιῖζει (Πλαταιαί), χαμᾶζει (χαμάς Acc). The suffix δε when appended to the Demon. Pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accentuated according to the rules for Oxytones, § 45, 7, (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσηνδε, τοσῶνδε,
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. *εἴ πέρ τις σέ μοι φησί ποτε*.

§ 35. *Enclitics accentuated* (ὀρθοτονοῦμεναι). (62.)

1. The enclitics at the beginning of a sentence, retain their accent, e. g. *Φημί ἐγὼ τοῦτο.* — *Τινὲς λέγουσιν.* — *Εἰσὶ θεοί.* — But instead of *ἐστί* (*ν*) at the beginning of a sentence, the form *ἔστι* (*ν*) is used, also, if it stands in connection with an Inf. for *ἔξεστι* (*ν*), and after the particles *ἀλλ*, *εἰ*, *οὐκ*, *μή*, *ὥς*, *καί*, *μέν*, *οὔτι*, *ποῦ*, also after the pronoun *τοῦτ*, e. g. *Ἔστι θεός.* — *Ἔστι σοφὸς ἀνὴρ.* — *Ἔστιν οὕτως.* — *Ἔστιν ἰδεῖν*, *ἰδεῖν ἔστιν*, licet videre. — *Ἐὶ ἔστιν*, *οὐκ ἔστιν*, *τοῦτ ἔστιν*.

2. *Φημι* and the other persons of the Indic. retain the accent, if they are separated from the preceding word by a punctuation-mark, e. g. Ἔστιν ἀγῆρ ἀγαθός, φημι.

3. Of the enclitic Pers. pronouns, the following retain their accent, namely, σοῦ, σοί, σέ, οἱ, σφίσι (ν):

- (a) when an accentuated Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer forms, regularly accentuated, are chosen, e. g.

παρὰ ἐμοῦ not παρὰ μου, πρὸς ἐμοί not πρὸς μοι,
κατ' ἐμέ " κατὰ με, περὶ ἐμοῦ " περὶ μου.

REMARK. The unaccented prepositions are united to the enclitic forms, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι.

- (b) after copulative or disjunctive conjunctions, e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, especially when the pronouns are emphatic, e. g. in antitheses.
(c) The forms οὗ, οἷ, ἐ, are accentuated only when they are used as reciprocal pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν — πολλοὶ δ' εἰσίν, but πολλοὶ δέ εἰσιν.

§ 36. Division of Syllables.

(64.)

1. Syllables end with a vowel, and begin with one or more consonants. Hence if a consonant is between two vowels, it belongs to the following syllable,* e. g. πο-τα-μός, ὄ-ψο-μαι, ἐ-στρα-τευ-σά-μην, ἔ-σχον, ἔ-βλα-ψα, κέ-κμη-κα.

Exception. A compound word, or one formed by a syllable arising from inflection and derivation, is best divided, according to its constituent parts,† e. g. συν-εκ-φώνησις, τύπ-τω, προ-σιάτης, προς-σιτεύω.

2. If two similar consonants, e. g. ππ, λλ, etc., or a smooth Mute with a corresponding Aspirate, πφ κχ τθ, occur together, or if a consonant follows a liquid, λ μ ν ρ, (with the exception of μν,) then one consonant belongs to each syllable, e. g. τάτ-τω, Βάκ-χος, ἄλ-γος, ἔρ-ρον, yet ἀ-μνή [but with us ἀμ-νή].

§ 37. Punctuation-marks — Diastöle.

(65.)

1. The colon and semicolon are indicated by a point above the line, e. g. Εὐ̇ ἔλεξας · πάντες γὰρ ὁμολόγησαν. The interroga-

* The more usual division in our schools is ποτ-α-μός, not πο-τα-μός, ὄψ-ο-μαι, etc. See also Appendix on Accents and Pronunciation.—TR.

† When, however, the first part of a compound word ends with a vowel, and the first vowel of the simple word is short, the first consonant of that word is united to the preceding vowel, e. g. πρόθ-εσις, and not πρό-θ-εσις, ἀνάβ-ασις, not ἀνά-β-ασις, ἄβ-ατος, not ἄ-β-ατος.—TR.

tion-mark is our semicolon, e. g. *Τίς ταῦτα ἐποίησεν; who did this?* The period, comma and exclamation-point have the same characters as in English.

2. The Diastöle, or Hypodiasstöle, which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. *ὅ, τι, whatever*, and *ὅτι, that, since*; *ὅ, τε, whatever*, and *ὅτε, when*. Such words are now merely separated in writing, e. g. *ὅ τι, ὅ τε, τό τε*.

CHAPTER II.

GRAMMATICAL FORMS.

§ 38. *Division of the Parts of Speech.—Inflection.* (66.)

1. Grammatical forms relate to the nature and inflection of the Parts of Speech.

2. The Parts of Speech are:

(1) Substantives, which express an object,—person or thing,—as *man, rose, house, virtue*;

(2) Adjectives, which express a property, as *great, small, red, beautiful, hateful*;

(3) Pronouns, which refer to an object, as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which express the number or quantity of an object, as *one, two, three, many, few*;

(5) Verbs, which express action, as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which express the relations of place, time, manner, quality and number, as *here, yesterday, beautifully* = in a beautiful manner, *perhaps, often, rarely*;

(7) Prepositions, which express the relation of space, time, etc. of an object to an action or thing, as *before the house, after sunset, before mourning*;

(8) Conjunctions, which express the mutual relations of sentences, as *and*, *but*, *because*.

3. In addition to these parts of speech, there are in the language, peculiar organic sounds, called interjections, as *alas!* *oh!* *ah!*

4. Words are either *essential* words, i. e. such as express a notion or idea, which are the substantive, the adjective, the verb, and the adverbs derived from those parts of speech; or *formal* words, i. e. such as express the different relations of the idea; these are the pronoun, the numeral, the preposition, the conjunction, the adverbs which are derived from those parts of speech, and the verb *εἶναι*, *to be*, when, in connection with an adverb or a substantive, it has the inflection of a verb. Interjections express neither an idea, or its relation, and hence are not properly regarded as words.

REMARK. Prepositions, conjunctions, and adverbs derived from pronouns, are included under the common name of particles.

5. By inflection is understood the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun and numeral, is termed declension; the inflection of the verb, conjugation. The remaining parts of speech do not admit inflection.

SECTION I.

THE SUBSTANTIVE.

§ 39. *Nature and Division of the Substantive.* (224.)

1. The Substantive is used to denote a person or a thing, e. g. *man*, *woman*, *lion*; *earth*, *flower*, *virtue*, *wisdom*, *host*.

2. If a substantive indicates an object, which has an independent existence, it is termed a *Concrete*, e. g. *man*, *woman*, *lion*, *earth*, *flower*, *host*; but if the substantive indicates a simple quality or action, independent of a subject, it is called an *Abstract*, e. g. *virtue*, *wisdom*.

3. The Concretes are,

(a) Proper nouns, when they refer only to individual persons or objects, and not to a species, as *Cyrus, Plato, Hellas, Athens*;

(b) Appellative nouns, when they indicate an entire species, or an individual of a class, as *mortal, tree, man, woman, flower*;

(c) Material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*;

(d) Collective nouns, when they designate a number of single persons or things as one whole, e. g. *mankind, cavalry, people, herd, fleet*.

§ 40. *Gender of Substantives.* (225—227.)

The Gender of substantives, which is three-fold, as in Latin, is determined partly by their meaning, partly by their endings.

I. Determination of Gender by the Meaning.

1. The names and designations of males, names of nations, the months, rivers and winds, are masculine, e. g. *ὁ βασιλεύς, the king, ὁ κάπρος, the boar, οἱ Ἕλληνες, ὁ Γαμηλιών* (January nearly), like *ὁ μήν, the month, ὁ Ἀλφειός, the Alpheus*, like *ὁ ποταμός, the river, ὁ εὐρος, the south-east wind*, like *ὁ ἀνεμος*.

Exception. Diminutives in *ον*, which are not proper names, as *τὸ μειράκιον, the lad*, also *τὸ ἀνδράποδον, a slave*, and some rivers, as *ἡ Αἴθη*.

2. The names and designations of females, names of countries, islands, cities, trees and plants for the most part, are feminine, e. g. *ἡ βασίλεια, the queen, ἡ λέαινα, the lioness, ἡ Αἴγυπτος*, like *ἡ χώρα, the land, ἡ Ρόδος*, like *ἡ νῆσος, the island, ἡ Τροιζήν*, like *ἡ πόλις, the city, ἡ πύξος, the box-tree, ἡ ἄμπελος, the vine, ἡ βύβλος, the papyrus, ἡ ῥαφάνος, the horse-radish, ἡ νάρδος, the balsam-tree*.

Exceptions. A. Countries and cities according to their endings; Of the Masculine are, (a) nouns in *-ης*, Gen. *-ητος*, e. g. *ὁ Μάσης*;—(b) in *-εύς*, e. g. *ὁ Φαρυεύς*;—(c) in *-οι*, Pl., e. g. *οἱ Φίλιπποι*;—(d) those which vary between *-ος*, (Gen. *-ου*), *-ων*, *-ους* and *-ας*.—Of the Neuter gender are, (a) those in *-α*, Pl., e. g. *τὰ Λεύκτρα*;—(b) in *-ον*, e. g. *τὸ Ἴλιον*; in *-ος*, Gen. *-εος*, e. g. *τὸ Ἀργος*.—B. Trees and plants; *ὁ ἐρινείος, the wild fig-tree, ὁ φελλός, the cork-tree, ὁ λωτός, the lotus, ὁ κύτις, the willow, ὁ φοῖνιξ, the palm, ὁ κιστός, the ivy*; of the

Masc. and Fem. gender are, ὁ ἡ πᾶπῦρος, the *parryrus*, ὁ ἡ κότινος, the *wild-olive*, ὁ ἡ κόμᾶρος, the *strawberry-tree*, ὁ ἡ κερᾶσος, the *cherry-tree*.

3. Of the Neuter gender are the names of fruits, diminutives, with the exception of proper names of females, e. g. ἡ *Αέοντιον*, the names of the letters, infinitives, all indeclinable words in the Sing. and Pl., and all words used as the mere symbol of a sound, e. g. τὸ μόρον, the *fruit of the mulberry* (τῆς μορέας), τὸ μῆλον, the *apple*, τὸ μεϊράκιον, Dim. of μεῖραξ, *boy*, τὸ λάμβδα, τὸ τύπτειν, the *striking*, τὸ μήτηρ, the word *mother*.

4. The names of persons which have only one form for the Masc. and Fem. are of Common gender, e. g. ὁ ἡ θεός, *god* and *goddess*, ὁ ἡ παῖς, *boy* and *girl*.

REMARK 1. Moveable substantives are such as change their ending so as to indicate the natural gender, e. g. ὁ βασιλεύς, *king*, ἡ βασίλισσα, *queen*.—The change of the ending itself is called *motion*.

REM. 2. From nouns of Common gender, those termed *Epícenēs* (ἐπίκεινα) must be distinguished, i. e. such substantives as indicate both the natural genders by only one form of gender, either Masc. or Fem. To these epicenes belong, first, most of the names of beasts, e. g. ἡ ἄλώπηξ, the *fox*, whether the male or female fox, ἡ ἄρκτος, the *bear*, ἡ κάμηλος, the *camel*, ὁ μῦς, the *mouse*, ἡ χελιδών, the *swallow*, ἡ οἶς, the *sheep*, ὁ βοῦς, the *ox*; in the Pl., however, commonly αἱ βόες, αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρσῆν, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς ὁ θῆλυς, the *female hare*, ἄλώπηξ ἡ ἄρσῆν, the *male fox*; or the gender may be indicated by the prefixed article, or by another adjective, e. g. ἡ βοῦς, the *cow*, ὁ ἄρκτος, the *male bear*.—Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, the *parents*, οἱ παῖδες, the *children*, liberi (sons and daughters).

II. Determination of Gender by the Endings.

1. The difference between the Masc. and Fem. gender is definitely developed in the adjectives and substantives of the first Dec. only, the characteristic of the Masc. being σ, of the Fem. α or η, e. g. δικαί-α, αἰσχρο-ά, καλ-ή, ὁ νεανία-ς, ἡ φων-ή. But in substantives of the second and third Declensions, the two genders are determined only by the signification, the final σ being common to both genders, e. g. ὁ κόραξ and ἡ φλόξ, ὁ λόγος and ἡ νόσος, etc. Still, this σ, which is the sign of the Masc. and Fem. genders, is often omitted, as will be seen in the third Dec., e. g. ὁ λιμήν instead of λιμένς, Gen. λιμέν-ος, ὁ ἡ αἰθήρ instead of αἰθέρς, Gen. αἰθέρ-ος. Comp. §§ 16, 3, and 20, 3.

2. The Neuter gender is characterized by exhibiting the naked stem, e. g. Masc. *μέλας* instead of *μέλας*, Gen. *μέλας-ος*, Neut. *μέλας*. Often, however, for the sake of euphony, the pure stem undergoes a change, as will be pointed out in the third Dec. This subject will be further treated under the particular declensions.

§ 41. *Number, Case and Declension.* (228—230.)

1. The Greek has, in addition to the Sing. number, which expresses unity, and the Pl., which expresses plurality, a particular number for duality, namely, the Dual.

2. The Greek has five Cases, namely,
- (1) Nominative, the case of the subject;
 - (2) Genitive, the whence-case;*
 - (3) Dative, the where-case;
 - (4) Accusative, the whither-case;
 - (5) Vocative, the case of direct address.

REMARK. The Nom. and Voc. are called *casus recti*, *direct cases*, the others, *casus obliqui*, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives, distinguished as the First, Second and Third Declensions.

§ 42. *First Declension.* † (231.)

The first declension has four endings, *ᾱ* and *η* feminine; *ᾱς* and *ης* masculine.

* See a fuller statement under the Cases in the Syntax, § 268 seq.—Tr.

† The following "Remarks on the Formation of the Cases," are translated from the Larger Greek Grammar of Kühner.—Tr.

1. The Nominative Singular. The Third Declension is, undoubtedly, the oldest and the original form. Subsequently, the two other declensions were developed from it with few alterations; and the three declensions are so distinguished from each other, that words whose stems end in a consonant, or in the vowels, *ι*, *υ*, are inflected according to the Third Declension; but those, whose stems end in *ᾱ*, according to the First Declension;

Endings.

	Singular.					Plural.	Dual.
Nom.	ᾶ	ᾷ	or	ῆ	ᾶς or ῆς	αι	ᾶ
Gen.	ῆς	ᾶς		ῆς	ων	ᾶν	αιν
Dat.	ῆ	ᾶ		ῆ	ῆ	αις	αιν
Acc.	αιν	αιν		ην	αιν	ᾶς	ᾶ
Voc.	ᾶ	ᾷ		ῆ.	ῆ, ᾶ.	αι.	ᾶ.

REMARK. The original ending of the Dat. Pl. was *ᾶ* *οισι(ν)*, as in the second Dec. *οισι(ν)*, e. g. *δικαιοσι, ταῖσι, καμπαῖσι, θεοῖσι, σμικροῖσι, ἀγαθοῖσι*. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato.

and, finally, those whose stems end in *ο*, according to the Second Dec. Stems in *ε* are not found. It is very probable, that in the original development of the language, all substantives had but one form of declension for both genders, and that the forms of the first and second declensions, which denote the gender, *α* (*η*) and *ας* (*ης*), and *ος*, are wholly foreign to substantives, and belong exclusively to adjectives. Now the form of the first and second declensions is precisely that which occurs in adjectives of the three genders, and, besides, in very many substantives of these declensions, the adjective meaning is not easily to be mistaken, e. g. *κόρος* and *κόρη*, *lad* and *lass*, *θεός* and *θεά*, *god* and *goddess*, *δοῦλος* and *δούλη*, etc.

2. The Genitive Singular. The characteristic of the Gen. Sing. is *ς* preceded by *ο*, thus *ος*, e. g. *κόρας, κόρακ-ος* (in Sanscrit, *s, sya, as* and *ās*). In the feminines in *α* and *η* of the first Dec., the vowels *α* and *η* coalesce with the ending *ος*, and form *ας* or *ης*, e. g. *ἀγορά-ος* = *ἀγορᾶς, τέχνη-ος* = *τέχνης*. In the second Dec. and in masculines of the first Dec. ending in *ας* and *ης*, the *σ* disappears from the ending *ος*, and *ο* is appended to the stem-vowel *α*, and is contracted with it, e. g. *λόγο-ος*, *λόγο-ο* = *λόγου, νεανίας, Gen. νεανία-ος, νεανία-ο* = *νεανίου*. The Thessalian Gen. of the second Dec. has *ι* before the ending, e. g. *λόγοιο*, like *quojus (cujus), illius, solius, istius*. The *ς* is still found in the Dor. dialect in the Gen. of the pronouns, *ἐμοῦς, ἐμέος, ἐμεῦς, τέος, τεῦς*, etc., instead of *ἐμέο, ἐμοῦ, σέο, σοῦ*.

REMARK 1. The ending *οιο* corresponds to the Sanscrit Gen. ending in *śja* (the Indian *ᾐ* is equivalent to the Greek *ο*), which have the masculines and neuters in *ās* and in *ām*, whose stem ends in *ā*, thus *λογό-σιο, τέκνό-σιο* = *λόγοιο, τέκνοιο* = *λόγου, τένου, τοῖο*, Indian *ta-sia, Boṛṛḁ-sio, Boṛṛḁ-io, Boṛḁ-ο*, *πολιτά-σιο* = *πολίταιο, πολιτᾶο*, Att. *πολίτου*, Dor. *πολιτᾶ*. The accentuation of *λόγοιο* instead of *λογοῖο*, *πολίταιο*, *πολιτᾶο*, instead of *πολιταῖο*, *πολιτᾶο*, is analogous to the accentuation of *εὔνοια* instead of *εἰνοῖα*, *ἀλήθεια* instead of *ἀληθεῖα*.

3. Dative Singular. The characteristic of the Dat. Sing. is *ι*, e. g. *κόρακ-ι, ἀγορά-ι* = *ἀγορᾶ, λόγο-ι* = *λόγω*; so still in adverbs of place in *οι*, e. g. *πυθοῖ, οἴκοι*, and in the pronouns, *ἐμοί, σοί, οἷ, quoι (cui)*. In the Common Language, the *ο* of the second Dec. is lengthened into *ω*, e. g. *λόγω*.

REM. 2. The Greek differs altogether in the inflection of the Sing. and

§ 43. I. *Nouns of the Feminine Gender.* (232.)

1. (a) The Nom. ends in \bar{a} or \tilde{a} , and the α remains in all the cases, if it is preceded by ρ , the vowel ϵ , or ι , e. g. $\chi\acute{o}\rho\alpha$, *land*, $\iota\delta\acute{\epsilon}\alpha$, *form*, $\sigma\phi\acute{\alpha}$, *wisdom*, $\chi\rho\acute{\epsilon}\iota\alpha$, *utility*, $\epsilon\tilde{\nu}\nu\omicron\iota\alpha$, *benevolence*; here also belong the contracts in \tilde{a} , see No. 2, e. g. $\mu\nu\tilde{a}$. Some

Pl. Dative from the other languages of the Indo-Germanic family, in which the Dat. Sing. ends in a long vowel, in the Indian in \bar{e} (*ae*) and \bar{ai} , in Lat. \bar{i} . The Greek Dat. corresponds rather to the Indian *Locative*, both in the Sing. \bar{i} , and in the Pl. $\bar{s}\bar{u}$ or $\bar{a}\bar{s}\bar{u}$ (Greek $\sigma\iota$, $\epsilon\sigma\iota$, $\iota\sigma\iota$), e. g. $\rho\alpha\tau$, *pes*, $\rho\omicron\tilde{\upsilon}\varsigma$, $\rho\omicron\delta$ - $\acute{o}\varsigma$, *Locative Sing.* $\rho\alpha\tau\bar{i}$, in *pede*, $\rho\omicron\delta$ - \bar{i} , *Loc. Pl.* $\rho\alpha\tau\bar{s}\bar{u}$, $\rho\omicron\delta$ - $\bar{\sigma}\bar{i}$, $\rho\omicron\sigma\bar{i}$ or $\rho\omicron\delta\bar{\epsilon}\bar{\iota}\bar{s}\bar{i}$, *datri*, $\delta\omicron\tau\acute{\eta}\rho$, *datris*, $\delta\omicron\tau\acute{\eta}\rho\sigma\iota$. The Loc. form of the original language has been accordingly altered in the Greek to the Dat. form, since the Dat., at the same time, performs the office of the Locative.

4. Accusative Singular. The characteristic of the Acc. Sing. is ν , e. g. $\beta\omicron\tilde{\upsilon}\nu$, $\rho\gamma\alpha\tilde{\iota}\nu$, $\kappa\tilde{\iota}\nu$, $\lambda\tilde{\iota}\nu$, $\rho\acute{o}\lambda\tilde{\iota}\nu$, $\iota\chi\theta\tilde{\iota}\nu$, $\acute{\alpha}\gamma\omicron\gamma\tilde{\iota}\nu$, $\tau\acute{\epsilon}\chi\tilde{\eta}\nu\eta\nu$, $\lambda\acute{o}\gamma\omicron\nu$. The ν corresponds to the Lat., Sanscrit and Zend m in the Accusative ($\bar{g}\bar{r}\bar{i}\bar{m}$, the *moun-tain*, Acc. $\bar{g}\bar{r}\bar{i}\bar{m}$), but which in Greek must be changed to ν , since the language does not admit μ at the end of a word. But when the stem ends in a consonant, the Acc. in Sanscrit ends in $\bar{a}m$, e. g. $m\bar{u}d$, *peace*, Acc. $m\bar{u}d\bar{a}m$. In Greek, the Acc. of such substantives must, consequently, end in $\alpha\nu$, e. g. $\pi\alpha\tau\acute{\epsilon}\rho\alpha\nu$, *patrem*, Sans. $\pi\bar{i}\bar{t}\bar{a}r\bar{a}m$; but the ν is omitted, and the α only, suffices to denote the Acc., e. g. $\pi\alpha\tau\acute{\epsilon}\rho\alpha$.

5. The Vocative Singular. The form of the Voc. Sing. is commonly like that of the stem, e. g. $\beta\omicron\tilde{\upsilon}$, $\delta\alpha\tilde{\iota}\mu\omicron\nu$, $\pi\acute{\alpha}\tau\epsilon\rho$, if the laws of euphony permit. The first Dec. forms the Voc. Fem. like the Nom. In the second Dec. the Voc. is either like the Nom., or has the form of the stem, still, so that the fuller \omicron is changed into the weaker ϵ .

6. Nominative Plural. The characteristic of the Nom. Pl. is $\epsilon\varsigma$, yet it retains this letter only in the third Dec., e. g. $\kappa\acute{o}\rho\alpha\kappa$ - $\epsilon\varsigma$. In the first and second declensions, the ς is omitted, the ϵ is changed into ι , and coalesces with the stem-vowels α and \omicron , and forms $\alpha\iota$ and $\omicron\iota$. The Æol. dialect still shows these contractions in the second Dec. by the accent, e. g. $\phi\iota\lambda\omicron\sigma\acute{o}\phi\omicron\iota$, *Μενελάοι*, *πωλουμένοι*, *καλουμένοι*, *δωρουμένοι*.

7. Genitive Plural. The characteristic of the Gen. Pl. is $\omicron\nu$ (originally, perhaps, $\epsilon\sigma\omicron\nu$, like the old Lat. *erum*, e. g. *lapiderum*, *regerum*), e. g. $\kappa\omicron\rho\acute{\alpha}\kappa$ - $\omicron\nu$. In the first and second declensions, this ending coalesces with the stem-vowels α and \omicron , and forms $\omicron\nu$, e. g. $\tau\iota\mu\acute{\alpha}$ - $\omicron\nu$ Æol., $\tau\iota\mu\acute{\epsilon}$ - $\omicron\nu$ Ion., $\tau\iota\mu\acute{\omega}\nu$ Att.; $\lambda\omicron\gamma\acute{o}$ - $\omicron\nu$ = $\lambda\acute{o}\gamma\omicron\nu$. The first Dec. still shows the contraction by the accent, and in the second Dec., the Doric writers, except Pindar, often have the circumflexed ending, e. g. $\delta\iota\kappa\tilde{\omega}\nu$, $\sigma\upsilon\kappa\tilde{\omega}\nu$, $\tau\omicron\upsilon\tau\tilde{\omega}\nu$, from $\delta\iota\kappa\omicron\varsigma$, $\sigma\acute{\iota}\kappa\omicron\nu$, $\omicron\tilde{\upsilon}\tau\omicron\varsigma$.

8. Dative Plural. The characteristic of the Dat. Pl. is $\epsilon\varsigma$ (characteristic of the Pl.) and ι or $\iota\nu$ (the characteristic of the Dat. Sing.), thus $\epsilon\sigma\iota$ (ν), e. g. $\beta\epsilon\lambda\acute{\epsilon}$ - $\epsilon\sigma\sigma\iota\nu$, $\kappa\tilde{\iota}\nu$ - $\epsilon\sigma\iota$; so Æol. $\acute{\alpha}\mu\mu\acute{\epsilon}\sigma\iota\nu$ instead of $\acute{\eta}\mu\acute{\epsilon}\sigma\iota\nu$, $\acute{\eta}\mu\tilde{\iota}\nu$. The At-

substantives in \bar{a} , e. g. $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$, *war-cry*, and some proper names, e. g. $\text{Ἀνδρομέδ}\bar{\alpha}$, $\text{Ἀΐδ}\bar{\alpha}$, $\text{Γέλ}\bar{\alpha}$, $\text{Φιλομήλ}\bar{\alpha}$, Gen. - $\alpha\varsigma$, Dat. - α , Acc. - $\alpha\nu$.

REMARK 1. The following words, whose stem ends in ρ , take the ending η instead of α , $\kappa\acute{o}\rho\eta$, *maiden*, $\kappa\acute{o}\phi\eta$, *cheek*, $\delta\acute{\epsilon}\rho\eta$, *neck*, $\acute{\alpha}\delta\acute{\alpha}\rho\eta$, *water-gruel*; the η then remains through all the cases of the Sing. If another vowel, as ϵ or ι , precedes, the Nom. and all the cases of the Sing. have η , e. g. $\acute{\alpha}\kappa\omicron\eta$, *φνῆ*, $\sigma\kappa\epsilon\upsilon\eta$, *ζωή*; exceptions are $\pi\acute{o}\alpha$, *grass*, $\kappa\rho\acute{o}\alpha$, *color*, $\sigma\acute{\iota}\alpha$, *porch*, $\gamma\acute{\iota}\alpha$, *field*, $\sigma\iota\kappa\acute{\iota}\alpha$, *gourd*, $\kappa\alpha\rho\acute{\iota}\alpha$, *walnut-tree*, $\acute{\epsilon}\lambda\acute{\alpha}\alpha$, *olive-tree*, $\acute{\alpha}\lambda\omega\acute{\alpha}$, *threshing-floor*, *Ναυσικάα*.

(b) The Nom. ends in $\check{\alpha}$, but the α remains only in the Acc. and Voc.; and in the Gen. and Dat., it is changed into η , if the α is preceded by λ , $\lambda\lambda$, σ , $\sigma\sigma$, ($\tau\tau$), ζ , ξ , ψ .

REM. 2. α commonly occurs when ν precedes; though η is often found, as is always the case in the suffix $\sigma\acute{\upsilon}\nu\eta$, e. g. $\epsilon\acute{\iota}\phi\rho\sigma\acute{\upsilon}\nu\eta$, also $\theta\omicron\iota\omicron\eta$, $\pi\rho\acute{\iota}\mu\eta$ and $\pi\rho\acute{\upsilon}\mu\alpha$, $\pi\epsilon\acute{\iota}\nu\eta$ and $\pi\epsilon\acute{\iota}\nu\alpha$.

(c) In the remaining cases, the Nom. ends in η , which remains throughout the singular.

2. If α is preceded by ϵ or α , $\acute{\epsilon}\alpha$ is contracted in some words into $\tilde{\eta}$, and $\acute{\alpha}\alpha$ into $\tilde{\alpha}$ in all the cases. The final syllable remains circumflexed in all the cases.

tic writers reject ϵ before $\sigma\upsilon\nu$, e. g. $\beta\acute{\epsilon}\lambda\epsilon\sigma\iota$, $\kappa\upsilon\sigma\acute{\iota}$, $\kappa\acute{o}\rho\alpha\zeta\iota$, $\eta\mu\acute{\iota}\nu$, $\epsilon\mu\acute{\iota}\nu$. In the first and second declensions, the ϵ is changed into ι , thus $\acute{\iota}\sigma\acute{\iota}$ (Sans. *ischū*), $\theta\acute{\upsilon}\rho\eta\sigma\iota$ (ν), $\lambda\acute{o}\gamma\omicron\iota\sigma\iota$ (ν).

9. Accusative Plural. The characteristic of the Acc. Pl. is ν or α (characteristic of the Acc. Sing.) and ς (characteristic of the Pl.), thus $\nu\varsigma$ or $\alpha\varsigma$, but the ν before ς is changed into α , thus $\alpha\varsigma$, e. g. $\kappa\acute{\iota}\text{-}\varsigma$, Acc. Pl. $\kappa\acute{\iota}\text{-}\nu\varsigma$ = $\kappa\acute{\iota}\text{-}\alpha\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$, Acc. Pl. $\acute{\iota}\chi\theta\acute{\upsilon}\text{-}\nu\varsigma$ = $\acute{\iota}\chi\theta\acute{\upsilon}\text{-}\alpha\varsigma$, $\pi\alpha\tau\acute{\epsilon}\rho\text{-}\alpha\varsigma$. In the first and second declensions, the ν disappears, but the preceding short vowel is lengthened, e. g. $\tau\acute{\epsilon}\chi\eta\alpha\varsigma$ = $\tau\acute{\epsilon}\chi\eta\bar{\alpha}\varsigma$, as $\mu\acute{\epsilon}\lambda\alpha\varsigma$ = $\mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$, $\lambda\acute{o}\gamma\omicron\alpha\varsigma$ = $\lambda\acute{o}\gamma\omicron\bar{\alpha}\varsigma$ (comp. $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$ from $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$). In the Æol-Doric dialect, an ι is inserted as a compensation for ν omitted, e. g. $\tau\acute{\epsilon}\chi\eta\iota\alpha\varsigma$, $\lambda\acute{o}\gamma\omicron\iota\varsigma$.

10. Dual. The characteristic of the Nom., Acc. and Voc. Dual is ϵ , which in the first and second declensions coalesces with α and ω , and forms $\bar{\alpha}$ and $\bar{\omega}$; the characteristic of the Gen. and Dat. is ν . In the Indian, the characteristic is $\acute{a}u$, which in the Veda dialect is often abridged into $\acute{\alpha}$, and commonly in the Zend dialect into $\bar{\alpha}$ or $\check{\alpha}$; this $\bar{\alpha}$ corresponds to the Greek ϵ ; thus $\acute{\alpha}\nu\delta\epsilon$ is in Veda *nar-ā*, and in the Zend *nar-a*. The \omicron in the Gen. and Dat. of the third Dec., $\omicron\nu$, seems to be a mere union-vowel, comp. $\kappa\omicron\tau\iota\lambda\eta\delta\omicron\nu\text{-}\acute{\omicron}\text{-}\phi\iota\nu$.

Paradigms.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice. δικ-η	Honor. τιμή	Opinion. γνώμη	Fig-tree. σνκ-(έα)ῆ
Gen.	τῆς	δικ-ης	τιμῆς	γνώμης	σνκ-ης
Dat.	τῇ	δικ-ῃ	τιμῇ	γνώμῃ	σνκ-ῇ
Acc.	τὴν	δικ-ην	τιμὴν	γνώμην	σνκ-ῆν
Voc.	ὦ	δικ-η	τιμῇ	γνώμη	σνκ-ῆ
Plur. Nom.	αἱ	δικ-αι	τιμαί	γνώμαι	σνκ-αἱ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνώμων	σνκ-ῶν
Dat.	ταῖς	δικ-αῖς	τιμαῖς	γνώμαῖς	σνκ-αῖς
Acc.	τάς	δικ-ᾶς	τιμάς	γνώμας	σνκ-ᾶς
Voc.	ὦ	δικ-αι	τιμαί	γνώμαι	σνκ-αἱ
Dual. N. A. V.	τὰ	δικ-ᾶ	τιμᾶ	γνώμᾶ	σνκ-ᾶ
G. and D.	ταῖν	δικ-αῖν	τιμαῖν	γνώμαῖν	σνκ-αῖν.

b. *α* through all the cases.c. *ᾱ* G. ης.

S. N. G. D. A. V.	(a) long <i>α</i> .				(b) short <i>α</i> .		
	Shadow.	Country.	Talent.		Hammer.	Muse.	Lioness.
ἡ	σκι-ᾶ	χώρᾱ	μν-(ᾱα)ᾶ		σφῦρᾶ	Μοῦσᾶ	λέαινᾶ
τῆς	σκι-ᾶς	χώρᾶς	μν-ᾶς		σφύρᾶς	Μούσης	λεαίνης
τῇ	σκι-ᾶ	χώρῃ	μν-ᾶ		σφύρῃ	Μούσῃ	λεαίνῃ
τὴν	σκι-ᾶν	χώρᾶν	μν-ᾶν		σφύρᾶν	Μοῦσαν	λέαινᾶν
ὦ	σκι-ᾶ	χώρᾶ	μν-ᾶ		σφύρᾶ	Μοῦσᾶ	λέαινᾶ
P. N. G. D. A. V.	αἱ	σκι-αἱ	χώραι	μν-αῖ	σφύραι	Μοῦσαι	λέαιναι
τῶν	σκι-ῶν	χωρῶν	μν-ῶν		σφυρῶν	Μουσῶν	λειωνῶν
ταῖς	σκι-αῖς	χωραῖς	μν-αῖς		σφύραις	Μούσαις	λεαίναις
τάς	σκιᾶς	χωρᾶς	μν-ᾶς		σφύρᾶς	Μούσας	λεαίνας
ὦ	σκι-αἱ	χώραι	μν-αῖ		σφύραι	Μοῦσαι	λέαιναι
Dual.	τὰ	σκι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μοῦσᾶ	λεαίνᾶ
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

§ 44. II. *Nouns of the Masculine Gender.* (233.)

The Gen. of masculine nouns ends in *ων*; those which end in *ας* retain the *α* in the Dat., Acc. and Voc., and those which end in *ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*, e. g. τοξότης, Voc. τοξότᾶ, προφήτης, Voc. προφήτᾶ; (2) all substantives in *-ης*

composed of a substantive and a verb, e. g. γεωμέτρης, Voc. γεωμέτρᾱ, μυροπώλης, a *salve-seller*, Voc. μυροπώλᾱ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσᾱ.—All other nouns in -ης have the Voc. in η, e. g. Πέρσης, *Perses*, Voc. Πέρση.—The Pl. of Masc. nouns does not differ from that of Fem.—The remarks on contracted Fem. nouns, § 43, 2, apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορῶας. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, § 43, 1, (a). The doubling of the ρ in βορῶας is merely accidental.

REMARK 1. Contrary to the rule given, § 43, 1, compounds in μέτρης end in ης instead of ας; so likewise several proper names, e. g. the ending of Πελοπίδας and γεννάδας, a *noble*, is in -ας instead of -ης.

REM. 2. Several masculine nouns in -ᾱς have the Doric Gen. in ᾱ, namely, πατραλοῖας, μητραλοῖας, *patricide*, *matricide*, ὀρνιθοθήρας, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. Ἰλας, Gen. Ἰλᾱ, Σκόπας, -ᾱ, Ἀντίβας, -α, Σύλλας, -ᾱ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχίτας, Λεωνίδας, Ἐπαμεινώνδας, Πανσανίας commonly have ου); finally, contracts in ᾱς, e. g. βορῶας, derived from βορέας.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμ(έας)ῆς	νεανῖ ᾱς	ὀρνιθοθήρᾱς	βορῶας
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾱ	βορῶᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾱ	βορῶᾳ
A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὀρνιθοθήρᾱν	βορῶᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	ὀρνιθοθήρᾱ	βορῶᾱ.
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθήρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις	
A.	πολίτας	Ἑρμας	νεανίᾱς	ὀρνιθοθήρᾱς	
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	ὀρνιθοθήρᾱ	
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν	

REM. 3. The Ionic ending of the Gen. -εω of Masc. nouns in -ης, § 211, is retained also in the Attic dialect in some proper names, e. g. Θάλεω from Θαλῆς, Τήρεω from Τήρης.—The contract βορῶας, is also found in the Attic writers in the uncontracted form, thus, βορέας X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέον Th. 3, 23. βορέαν 3, 4.

REM. 4. The ending ης occurs, also, in the third Dec. To the first Dec. belong (a) proper names in -ίδης and -άδης, e. g. Θονυιδίδης, Ἀτρείδης, from Ἀτρεῖ and ιδής, Μιλτιάδης, also the gentile nouns, e. g. Σπαρτιάτης; (b) derivatives from verbs in -της, e. g. ποιήτης from ποιέω; (c) compounds form-

ed by the union of a substantive with a verb, or with a substantive of the third Dec. e. g. παιδοτρῖβης, βιβλιοπώλης, ἀρχιδίπης.

§ 45. *Quantity and Accentuation of the first Declension.* (234.)

a. Quantity.

1. The Nom. ending *α* is short in all words, which have the Gen. in *-ης*; but long in those which have the Gen. in *-ας*, e. g. *πιελέα*, *σκιά*, *σοφία*, *παιδεία*, *χρεία*, *χροιά*, *πόα*, *ήμερά*, *Αηδύ*, *ἀλαλιά*, etc.; the same is true of the Fem. ending of adjectives, e. g. *ἐλευθέρα*, *δικαία*.

Exceptions.

- (a) Dissyllabic, and some Polysyllabic, names of places, have *-α ι ᾶ*, e. g. *Ἰστία*, *Πλάτεια*;
 - (b) Trissyllables and Polysyllables have *-ε ι ᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *βασίλεια*, *queen*, *γλυκεία*, except abstracts from verbs in *-ε ι ω*, e. g. *βασιλεία*, *kingdom*, *δουλεία*, *servitude*, from *βασιλείω*, *δουλείω*;
 - (c) the names and designation of females, etc. in *-τρια*, have *-ι ᾶ*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖα*, e. g. *μυῖα*, *τετυφνῖα*, the numeral *μιά*, and, finally, some poetic words;
 - (d) Trissyllables and Polysyllables have *-ο ι ᾶ*, e. g. *εὐνοια*, *ἄνοια*;
 - (e) words whose penult is lengthened by a diphthong, (except *αν*), by *υ*, or by *ῥῳ*, have *-ρᾶ*, e. g. *πείρα*, *μάχαιρα*; *γέφυρα*, *σφύρα*; *Πύρῳ*; exceptions are, *ἐταίρα*, *παλαιστρά*, *Αἶθρα*, *Φαίδρα*, *κολλήρα*.
2. The Voc. ending *α* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολιτᾶ* from *πολίτης*, *νεανίᾶ* from *νεανίας*. In Fem. nouns in *-ᾶ* and *-ᾷ*, the Voc. is like the Nom.
3. The Dual ending *α* is always long, e. g. *Μούσᾳ* from *Μοῦσα*.
4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσαν*, *χώρᾳ* from *Μοῦσα*, *χώρᾳ*.
5. The ending *ας* is always long, e. g. *τάς* *τραπέζας* from *τράπεζα*, *ὁ* *νεανίας*, *τοὺς* *νεανίᾳς*, *τῆς* *οἰκίᾳς*, *τὰς* *οἰκίᾳς*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, § 30.

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. always has *ων* circumflexed* on the last syllable of the

* This is caused by the contraction of the old form *άων* or *έων*.—TR.

first Dec., e. g. *λείνων* from *λείνα*, *νεανίων* from *νεανίας*.—But the substantives, *χρήστης*, creditor, *ἄφρη*, anchovy, *έτησίαι*, monsoons, and *χλοῦνης*, wild-boar, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἰφύων*.

REMARK. On the Adjectives, see § 75.

7. The accent of the Nom. is changed, according to the quantity of the final syllable, thus:

- (a) The Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. *τιμῆς*, *-ῆς*, *-ῶν*, *-αῖν*, *-αῖς*; this holds, also, in the second Dec.; e. g. *θείος*, *-οῦ*, *-ῶς*, *-ῶν*, *-οῖν*;
- (b) The Paroxytones with a short penult remain so through all the cases, except the Gen. Pl., which is always circumflexed on the last syllable; on the contrary, Paroxytones with a long penult become Properispomena, if the last syllable is short, which takes place in the Nom. Pl. and Voc. Sing. in *α* of Masc. nouns in *-ης*, e. g. *γνώμη*, *γνώμαι*, but *γνώμων*; *πολίτης*, *πολιτῶς*, *πολιταί*, but *πολιτῶν*; on the contrary, *δίκη*, *δικαί*, but *δικῶν*;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. *Μοῦσα*, *Μούσης*;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. *λείνα*, *λείνης*.

§ 46. Second Declension.

(237.)

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine, § 50, nouns in *-ον* are neuter. Fem. diminutive proper names in *-ον* are an exception, e. g. *ἡ Γλυκέριον*, § 40, 3.

Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>ᾱ</i>	<i>ω</i>
Gen.	<i>ου</i>		<i>ων</i>		<i>οιν</i>
Dat.	<i>φ</i>		<i>οις</i>		<i>οιν</i>
Acc.	<i>ον</i>		<i>ους</i>	<i>ᾱ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον</i> .	<i>οι</i>	<i>ᾱ</i> .	<i>ω</i> .

REMARK 1. On the form of the Dat. Pl. *οισι(ν)*, see § 42, Rem.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγε-λος	τὸ σῦ-κον
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέ-λου	τοῦ σύ-κου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέ-λῳ	τῷ σύ-κῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγε-λον	τὸ σῦ-κον
V.	ὦ λόγ-ε	ὦ νῆ-σε	ὦ θεός	ἄγγε-λε	ὦ σύ-κον
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγε-λοι	τὰ σῦ-κα
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέ-λων	τῶν σύ-κων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέ-λοις	τοῖς σύ-κοις
A.	τοὺς λόγ-ους	τάς νῆ-σους	τοὺς θεοὺς	ἀγγέ-λους	τὰ σῦ-κα
V.	ὦ λόγ-οι	ὦ νῆ-σοι	ὦ θεοί	ἄγγε-λοι	ὦ σύ-κα
D.	τὰ λόγ-ω	τὰ νῆ-σω	τὰ θεώ	ἀγγέ-λῳ	τὰ σύ-κῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέ-λοιν	τοῖν σύ-κοιν.

REM. 2. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός.

§ 47. *Contraction of the Second Declension.* (238.)

1. A small number of substantives, where an ο or an ε precedes the case-ending, suffer contraction in the Attic dialect, § 9.

Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος πλοῦς	ὁ περίπλοος περίπλοος	τὸ ὀστέον ὀστοῦν
G.	πλόου πλοῦ	περίπλοου περίπλου	ὀστέου ὀστοῦ
D.	πλόῳ πλῷ	περίπλοῳ περίπλῳ	ὀστέῳ ὀστῷ
A.	πλόον πλοῦν	περίπλοον περίπλων	ὀστέον ὀστοῦν
V.	πλόε πλοῦ	περίπλοε περίπλου	ὀστέον ὀστοῦν
P. N.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
G.	πλόων πλωῖν	περίπλόων περίπλων	ὀστέων ὀστῶν
D.	πλόοις πλοῖς	περίπλοοις περίπλοις	ὀστέοις ὀστοῖς
A.	πλόους πλοῦς	περίπλόους περίπλους	ὀστέα ὀστᾶ
V.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
D.	πλόῳ πλώ	περίπλόῳ περίπλῳ	ὀστέῳ ὀστώ
	πλόοιν πλοῖν	περίπλόοιν περίπλοιν	ὀτέοιν ὀστοῖν.

Only the following nouns are contracted in this manner: ὁ νόος, νοῦς, the mind, ὁ ῥόος, ῥοῦς, a stream, ὁ χνόος, χνοῦς, down, ὁ ἀδελφιδεός, -δοῦς, a nephew, ὁ θυγατριδεός, -δοῦς, grandson, ὁ ἀνεψιαδεός, -δοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur in the Attic dialect, though seldom in substantives, e. g. *ρόφ*, Plato, Prot. 344, a; much oftener in adjectives.

§ 48. *The Attic Second Declension.* (240.)

Several words, substantives and adjectives, have the endings *ως*, Masc. and Fem., and *ων*, Neut., instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the *ω* an Iota subscript, where the regular form has *φ* or *οι*; thus, *ον* and *α* become *ω*; *ος*, *ον* and *ους* become *ως*, *ων* and *ως*; *οι*, *οις* and *οιω* become *φ*, *φς* and *φν*;—*ω*, *φ* and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ὼς	ἡ κάλ-ως	ὁ λαγ-ὼς	τὸ ἀνώγε-ων
G.	λε-ὼ	κάλ-ω	λαγ-ὼ	ἀνώγε-ω
D.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-φ
A.	λε-ὼν	κάλ-ων	λαγ-ὼν	ἀνώγε-ων
V.	λε-ὼς	κάλ-ως	λαγ-ὼς	ἀνώγε-ων
Plur. N.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
G.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
D.	λε-ῶς	κάλ-φς	λαγ-ῶς	ἀνώγε-φς
A.	λε-ὼς	κάλ-ως	λαγ-ὼς	ἀνώγε-ω
V.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
D. N. A. V.	λε-ὼ	κάλ-ω	λαγ-ὼ	ἀνώγε-ω
G. and D.	λε-ῶν	κάλ-φν	λαγ-ῶν	ἀνώγε-φν

REMARK 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, *ὁ λαγῶς*, the hare, *τὸν λαγῶν* and *λαγῶ*, and commonly *ἡ ἑως*, the dawn, *ἡ ἀλῶς*, a threshing-floor, *ἡ Κέως*, *ἡ Κῶς*, *ὁ Ἀθῶς*, *ἡ Τέως*, and the adjectives *ἀγῆρας*, not old, *ἐπίπλεως*, full, *ὑπέρχρεως*, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. *λεῶς* and *λαός*, *νεῶς* and *ναός*, *Μενέλεως* and *Μενελαῖος*, the Attic writers are accustomed to select the form in *-εως*. On the expulsion of the long vowel in this declension, see § 16, 5.

§ 49. *Accentuation of the Second Declension.*

(239—241.)

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφε* from *ἀδελφός*, brother, is an exception.

2. The change of the accent is the same as in the first Dec., § 45, 7. The Gen. Pl. is not uniformly a Perispomenon, as in the first Dec., since the accent retains the place which it has in the Nom. See the Paradigms.

3. Exceptions in the contract declensions, to the rules stated § 30, 2, are, (a) *πλόω* = *π λ ὡ*, *ὁστέω* = *ὁ σ τ ὡ*, instead of *πλῶ*, *ὁστῶ*;—(b) compounds and polysyllabic proper names, which retain the accent even on the penult, when as a circumflex it should be on the contracted syllable, e. g. *περιπλό-ου* = *π ε ρ ῖ π λ ο υ*, instead of *περιπλοῦ*, from *περίπλοος* = *περιπλους*, *Περιθό-ου* = *Π ε ρ ῖ θ ο υ*, instead of *Περιθοῦ*, from *Περίθοος* = *Περίθους*; also adjectives, e. g. *εὐνό-ου* = *ε ὕ ν ο υ*, not *εἰνοῦ*, from *εὔνοος* = *εὔνους*; yet the accent is never removed to the antepenult, thus, *περίπλοι*, not *πέριπλοι*, *κακόνει*, not *κάκονει*;—(c) *τὸ κάνειον* = *κ α ν ο ῦ ν*, instead of *κάνουν*, *basket*;—(d) similar words in *-δέος* = *δοῦς*, e. g. *ἀδελφιδέος* = *ἀδελφιδούς*, *nephew*, instead of *ἀδελφιδούς*. All simple substantives and adjectives in *-εος* and *-οος* take the circumflex on the contracted syllable, hence *κανοῦν*, *ἀδελφιδούς*, *χρυσοῦς* from *χρύσε-ος*.

4. In the Attic Dec. the Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 5. The Oxytones in *-ώς* retain the acute accent in the Gen. Sing., contrary to § 45, 7, (a), e. g. *λεώ*. The absorption by *ω* of *ο*, the inflection-vowel of the Gen., accounts for this unusual accentuation, thus *λεώ* instead of *λεώ-ο*.

§ 50. *Remarks on the Gender of the Ending ος.*

(242.)

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of lands, cities, islands, trees and plants, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:

(a) Substantives which denote certain products of trees and plants, e. g. *ἄκνυλος*, *acorn*, *ῆ βάλανος*, *acorn*, *ῆ βύσσος*, *fine linen*, *ῆ δοκός*, *a beam*, *ῆ ῥάβδος*, *a staff*;

(b) Such as denote stones and earths, e. g. *ὁ ῆ λίθος*, *a stone*, *ῆ λίθος*, particularly *a precious stone*, *ῆ ψήφος*, *a small stone*, *ῆ βιάσάνος*, *a touch-stone*, *ῆ ἤλεκτρος*, *electrum*, *ῆ σμάραγδος*, *a smaragdus*, *ῆ βῶλος*, *see*, *ῆ γίψος*, *gypsum*, *ῆ ὕαλος*, *glass*, *ῆ τιτᾶνος*, *chalk*, *ῆ ἄργιλος*, *clay*, *ῆ πλίνθος*, *brick*, *ῆ ἄσβολος*, *soot*, *ῆ κόπρος*, *mud*;

(c) Words which denote a *hollow* or *cavity*, e. g. *ῆ κάρδοπος*, *kneading-trough*, *ῆ κιβωτός* and *ῆ χηλός*, *a box*, *ῆ σορός*, *a coffin*, *ῆ ληνός*, *a wine-press*, *ῆ λήκῦθος*, *an oil-flask*, *ῆ κάμινος*, *an oven*, *ῆ φωριμός*, *a chest*;

(d) Words which express the idea of a *way*, e. g. *ῆ ὁδός*, *a road*, *ῆ ἄμαξι-*

τός, sc. ὁδός, a carriage-road, ἡ τρίβος and ἡ ἄτραῦπος, sc. ὁδός, a foot-path, ἡ τάφρος, a ditch ;

(e) Many of the above substantives, were originally adjectives, and appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. ἡ αὔλειος, sc. θύρα, house-door, ἡ ἄνυδρος, sc. γῆ, thirsty land, desert, ἡ νέος, sc. χώρα, a fallow field, ἡ νῆσος, from νεῖν, sc. γῆ, an island, ἡ διάλεκτος, sc. φωνή, a dialect, ἡ διάμετρος, sc. γραμμή, diameter, etc. ;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, sickness, ἡ γνάθος, jaw-bone, ἡ δρόσος, dew, ἡ μήρινθος, twine ;

(g) Some words which have a different meaning in different genders, e. g. ὁ ζυγός, yoke, ἡ ζυγός, balance, ὁ ἵππος, horse, ἡ ἵππος, mare, also cavalry, ὁ λέκᾰθος, pea, ἡ λέκᾰθος, the yolk of an egg.

REMARK. On the diminutives in -ον, see § 40, I, 3.

§ 51. Third Declension.

(244.)

The third Declension has the following Case-endings :

	Singular.		Plural.	Dual.
Nom.	ς	Neut. —	ες ; Neut. ᾶ	ε
Gen.	ος		ων	οιν
Dat.	ϊ		σῖ (ν)	οιν
Acc.	ν and ᾶ	Neut. —	ᾶς ; — ᾶ	ε
Voc.	mostly as the Nom. ;	Neut. —	ες ; — ᾶ.	ε.

REMARKS ON THE CASE-ENDINGS.

(245.)

§ 52. A. Nominative.

1. Masculine and Feminine nouns in the Nom. end in *s*, § 40, II, e. g. ὁ κόραξ instead of κόρακ-ς, ἡ λαῖλαψ instead of λαῖλαπ-ς. Still, the laws of euphony in Greek do not always allow the *s* to be annexed to the stem, but either reject it, or, as a compensation, lengthen the short final vowel of the stem, § 16, 3. But, when the *s* is annexed to the stem, the usual changes, which the laws of euphony permit, § 20, occur in the stem ending in a consonant.

2. In this manner all Masc. and Fem. nouns may be divided into three classes:

(a) The first class includes such words as in the Nom. take s as characteristic of gender, e. g.

Stem.	$\left\{ \begin{array}{l} \phi\lambda\epsilon\beta \\ \kappa\omicron\rho\alpha\kappa \\ \lambda\alpha\mu\pi\acute{\alpha}\delta \\ \gamma\iota\gamma\alpha\upsilon\tau \\ \delta\epsilon\lambda\phi\acute{\iota}\nu \\ \beta\acute{o}F'(\beta\acute{o}\nu, \text{boν}) \\ \Delta\iota F' \end{array} \right.$	Nominative.	$\left\{ \begin{array}{l} \eta \phi\lambda\acute{\epsilon}\beta\text{-}\varsigma \\ \omicron \kappa\omicron\rho\alpha\kappa\text{-}\varsigma \\ \eta \lambda\alpha\mu\pi\acute{\alpha}\delta\text{-}\varsigma \\ \omicron \gamma\iota\gamma\alpha\upsilon\tau\text{-}\varsigma \\ \omicron \delta\epsilon\lambda\phi\acute{\iota}\nu\text{-}\varsigma \\ \omicron \eta \beta\acute{o}F'\text{-}\varsigma(\text{b\acute{o}\nu-s}) \\ \omicron \Delta\iota F'\text{-}\varsigma \end{array} \right.$	$\left\{ \begin{array}{l} \phi\lambda\acute{\epsilon}\psi (\S 20, 1.) \\ \kappa\omicron\rho\alpha\varsigma (\S 20, 1.) \\ \lambda\alpha\mu\pi\acute{\alpha}\varsigma (\S 20, 1.) \\ \gamma\iota\gamma\alpha\varsigma (\S 20, 2.) \\ \delta\epsilon\lambda\phi\acute{\iota}\varsigma (\S 20, 2.) \\ \beta\omicron\tau\varsigma, \text{b\acute{o}\varsigma} (\S 25, 2.) \\ \Delta\iota\varsigma (\S 25, 2.) \end{array} \right.$	Genitive.	$\left\{ \begin{array}{l} \phi\lambda\epsilon\beta\text{-}\acute{o}\varsigma \\ \kappa\omicron\rho\alpha\kappa\text{-}\omicron\varsigma \\ \lambda\alpha\mu\pi\acute{\alpha}\delta\text{-}\omicron\varsigma \\ \gamma\iota\gamma\alpha\upsilon\tau\text{-}\omicron\varsigma \\ \delta\epsilon\lambda\phi\acute{\iota}\nu\text{-}\omicron\varsigma \\ \beta\omicron\text{-}\acute{o}\varsigma \\ \Delta\iota\text{-}\acute{o}\varsigma; \end{array} \right.$
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(b) The second class includes such words as in the Nominative reject s the characteristic of the gender, but as a compensation, lengthen the short final vowel of the root, viz. ϵ or o into η or ω , §§ 16, 3, and 20, 3, e. g.

Stem.	$\left\{ \begin{array}{l} \pi\omicron\iota\mu\epsilon\nu \\ \lambda\epsilon\omicron\nu\tau \\ \acute{\eta}\eta\tau\omicron\rho \\ \alpha\iota\delta\omicron\varsigma \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \omicron \pi\omicron\iota\mu\acute{\eta}\nu \\ \omicron (\lambda\acute{\epsilon}\omega\nu\tau) \lambda\acute{\epsilon}\omega\nu \\ \omicron \acute{\eta}\acute{\eta}\tau\omega\rho \\ \eta \alpha\iota\delta\acute{\omega}\varsigma \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \pi\omicron\iota\mu\acute{\epsilon}\nu\text{-}\omicron\varsigma \\ \lambda\acute{\epsilon}\omicron\nu\tau\text{-}\omicron\varsigma \\ \acute{\eta}\acute{\eta}\tau\omicron\rho\text{-}\omicron\varsigma \\ (\alpha\iota\delta\acute{o}\sigma\text{-}\omicron\varsigma) \alpha\iota\delta\acute{o}\text{-}\omicron\varsigma; \end{array} \right.$
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(c) The third class includes such words as in the Nominative have the stem pure, since it neither assumes s , the characteristic of the gender, nor lengthens its final vowel, e. g.

Stem.	$\left\{ \begin{array}{l} \theta\eta\rho \\ \alpha\iota\omega\nu \\ \acute{\eta}\rho\omega\varsigma \\ \delta\acute{\alpha}\mu\alpha\rho\tau \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \omicron \theta\acute{\eta}\rho \text{ instead of } \theta\acute{\eta}\rho\text{-}\varsigma \\ \omicron \alpha\iota\omega\nu \text{ " } \alpha\iota\omega\nu\text{-}\varsigma \\ \omicron \acute{\eta}\rho\omega\varsigma \text{ " } \acute{\eta}\rho\omega\sigma\text{-}\varsigma \\ \eta \delta\acute{\alpha}\mu\alpha\rho \text{ " } \delta\acute{\alpha}\mu\alpha\rho\tau\text{-}\varsigma, \delta\acute{\alpha}\mu\alpha\rho\tau \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \theta\eta\rho\text{-}\acute{o}\varsigma \\ \alpha\iota\omega\nu\text{-}\omicron\varsigma \\ (\acute{\eta}\rho\omega\sigma\text{-}\omicron\varsigma) \acute{\eta}\rho\omega\text{-}\omicron\varsigma \\ \delta\acute{\alpha}\mu\alpha\rho\tau\text{-}\omicron\varsigma. \end{array} \right.$
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3. *Neuters* have their stem pure in the Nominative, § 40, II, 2. Yet the euphony of the Greek language does not permit a word to end in τ . Hence, where this is the case, the τ is either wholly rejected, as in the masculine $\lambda\acute{\epsilon}\omega\nu$, Gen. $\lambda\acute{\epsilon}\omicron\nu\tau\text{-}\omicron\varsigma$, or is changed into the corresponding consonant s , § 25, 5, e. g.

Stem.	$\left\{ \begin{array}{l} \pi\epsilon\pi\epsilon\rho\acute{\iota} \\ \sigma\epsilon\lambda\alpha\varsigma \\ \sigma\omega\mu\alpha\tau \\ \tau\epsilon\rho\alpha\tau \end{array} \right.$	Nom.	$\left\{ \begin{array}{l} \tau\acute{o} \pi\acute{\epsilon}\pi\epsilon\rho\acute{\iota} \\ \tau\acute{o} \sigma\acute{\epsilon}\lambda\alpha\varsigma \\ \tau\acute{o} (\sigma\acute{\omega}\mu\alpha\tau) \sigma\acute{\omega}\mu\alpha \\ \tau\acute{o} (\tau\acute{\epsilon}\rho\alpha\tau) \tau\acute{\epsilon}\rho\alpha\varsigma \end{array} \right.$	Gen.	$\left\{ \begin{array}{l} \pi\epsilon\pi\acute{\epsilon}\rho\iota\text{-}\omicron\varsigma \text{ or } \epsilon\text{-}\omicron\varsigma \\ (\sigma\acute{\epsilon}\lambda\alpha\sigma\text{-}\omicron\varsigma) \sigma\acute{\epsilon}\lambda\alpha\text{-}\omicron\varsigma \\ \sigma\acute{\alpha}\mu\alpha\tau\text{-}\omicron\varsigma \\ \tau\acute{\epsilon}\rho\alpha\tau\text{-}\omicron\varsigma \end{array} \right.$
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REMARK. The stem $\pi\ddot{\upsilon}\rho$ is lengthened in the Nominative, contrary to the rule: $\tau\acute{o} \pi\ddot{\upsilon}\rho$, Gen. $\pi\ddot{\upsilon}\rho\text{-}\acute{o}\varsigma$.

§ 53. B. *The remaining Cases.* (246, 247.)

1. The remaining cases, with few exceptions, which will be particularly treated in the sequel, are formed by appending the case-endings to the stem, e. g.

Stem *κορακ* Nom. *κόραξ* Gen. *κόρακ-ος* Pl. Nom. *κόρακ-ες*.

2. In forming the Dative plural by appending the syllable *σι* to such stems as end with a consonant, the same changes take place, as have been noticed in the Nominative of these words, § 52, 2, (a), e. g.

φλεβ-σι = *φλεψί* *κόρακ-σι* = *κόραξι* *λαμπάδ-σι* = *λαμπάσι*
γίγαντ-σι = *γίγασι* *ὀδόντ-σι* = *ὀδοῦσι* *βόF-σι* = *βουσι*.

The following principles should also be noted:

3. (a) The Accusative singular has the form in *ν* with masculines and feminines in *-ις*, *-υς*, *-ανς* and *-ονς*, whose stem ends in *-ι*, *-υ*, *-αν* and *-ον*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν* Stem *βοτρν* Nom. *βότρνς* Acc. *βότρνν*
ναF ναν *νάFς ναῦς* *νάFν ναῦν* *βοF βον* *βόFς βοῦς* *βόFν βοῦν*.

But the Accusative has the form in *α*, when the stem ends in a consonant, e. g. *φλεβ*, *φλέψς*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπάδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔρινν</i>	poetic <i>ἔριδ-α</i>
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	" <i>ὄρνιθ-α</i>
<i>κόρνυθ</i>	<i>κόρνς</i>	<i>κόρνν</i>	" <i>κόρνυθ-α</i>
<i>χάριτ</i>	<i>χάρις</i>	<i>χάρινν</i>	" <i>χάριτ-α</i> .

There are but few exceptions in prose, e. g. *Γέργιθα*, X. H. 3. 1, 15, and elsewhere, instead of *Γέργιν* from *ἡ Γέργις*; *χάριτα* instead of *χάριν*, Ib. 3. 5, 16. *τάπιδα*, X. An. 7. 3, 27. The goddess *Χάρις* is always written *Χάριτα* in the Acc.

REMARK 1. Oxytones of one or more syllables have only the regular form in *α*, e. g. (*ποδ*) *πούς*, Acc. *πόδα*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπίδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμύδ-α*. The monosyllable *κλεις*, Gen. *κλειδ-ός*, contrary to the rule, usually has *κλεῖν* in the Accusative, instead of *κλεῖδα*.

4. The Vocative is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following principles should be noted:

(1) The Vocative is like the stem in the following cases:

(a) When the final vowels of the stem are lengthened in the Nominative, viz. *ε* and *ο* into *η* and *ω*, the short stem-vowel reappears in the Vocative, e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> instead of <i>γέροντ</i>
<i>μήτηρ</i>	<i>μητέρ-ος</i>	<i>μήτηρ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> instead of <i>εσ-ος</i>	<i>Σώκρατις</i> .

Exceptions. Oxytoned substantives—not adjectives—retain the lengthened vowel, e. g.

ποιμήν Gen. *ποιμέν-ος* Voc. *ποιμήν*—not *ποιμέν*,

except the three oxytones, *πατήρ*, *ἀνήρ* and *δαήρ*, which, in the Vocative, take again the short stem-vowel *ε*, but with the accent drawn back, e. g. *ὦ πάτερ*, *ἄνερ*, *δᾶερ*.—The three substantives, *Ἄπ ό λ ω ν*, Gen. *-ωνος*, *Ποσειδών*, *-ῶνος*, and *σωτήρ*, *-ῆρος*, according to the analogy of the substantives mentioned under (a), shorten, in the Vocative, contrary to the rule, the original long vowel of the root, *ω* and *η*, but also with the accent drawn back, thus,

ὦ Ἄπολλον, *Πόσειδον*, *σῶτερ*.

According to this analogy, even *Ἑρακλ(έη)ῆς*, stem *Ἑρακλεες*, is shortened, in the Vocative, by the later writers, into *Ἑρακλες*.

(b) Adjectives in *-ᾱς*, *-ᾶνος*, and also adjectives—not participles—see Rem. 5, whose stem ends in *ντ*, have, in the Vocative, a form like the Neuter or the stem, e. g.

<i>μέλᾱς</i>	Gen. <i>ᾶν-ος</i>	Neut. and Voc. <i>μέλᾱν</i>
<i>χαρίεις</i>	<i>εντ-ος</i>	<i>χαρίεν</i> instead of <i>χαρίεντ</i> , § 52, 3.

So substantives in *-ᾱς*, Gen. *-αντος*, have the Vocative in *-ᾶν*, instead of *-αντ*, § 52, 3, e. g.

<i>γίγας</i>	Gen. <i>αντ-ος</i>	Voc. <i>γίγᾶν</i> instead of <i>γίγαντ</i>
<i>Κάλχᾱς</i>	<i>αντ-ος</i>	<i>Κάλχᾶν</i>
<i>Αἰᾱς</i>	<i>αντ-ος</i>	<i>Αἰᾶν</i> .

REM. 2. Some substantives in this class, with the *τ* reject at the same time the *ν* also, but as a compensation, lengthen the short *α*, e. g. *Ἄτλᾱς*, Gen. *αντ-ος*, Voc. *Ἄτλᾶ*, *Πολυδάμᾱς*, Voc. *Πολυδάμᾶ*.

(c) Substantives in *-ις*, *-υς*, *-ανς*, *-ενς* and *-ονς*, whose stems

end in *-ι*, *-υ*, *-αι*, *-ευ* and *-ου*, have the Vocative like the root, since they reject the *ς* of the Nominative, e. g.

μάντις, Voc. μάντι; πρέσβυς, Voc. πρέσβυ; μῦς, Voc. μῦ; σῦς, Voc. σῦ;
λίς, Voc. λί; γραῦς, Voc. γραῦ; βασιλεῦς, Voc. βασιλεῦ; βοῦς, Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Vocative, since, by rejecting the *ς*, [comp. the Acc. of substantives in *υ*, under No. 3. (b)], the stem seems to end in a vowel.

REM. 3. Substantives in *-ις*, *-υς*, *-ους*, whose stems end in a consonant, have the Vocative like the Nominative, e. g. ὁ ὄρνις, κόρυς, ποῦς. Yet some in *-ις*, Gen. *-ινος*, have the Vocative like the stem, e. g. ὁ δελφίν, also δελφίς, from δελφίς, Gen. *-ῖνος*.

(d) The Vocative is like the stem in all words, which, in the Nominative, have their stem pure, e. g. θήρ, αἰών, etc.

(2) The Vocative, according to the laws of euphony, is not like the stem, but like the Nominative, in most words, whose stems end in one of the consonants, which, according to the laws of euphony in the Greek language, cannot stand as the final letter, § 25, 5, since after the stem-consonant is dropped, the stem frequently cannot be distinguished, e. g. from ὁ φῶς, Gen. φωτός, the Vocative would be φῶ instead of φῶτ, from ῥήψ, Gen. ρηφ-ός, Voc. ρί instead of ρίφ, from σάρξ, Gen. σαρκ-ός, Voc. σάρ instead of σάρκ, from ὦψ, Gen. ὠπ-ός, Voc. ὦ instead of ὦπ, from ποῦς, Gen. ποδ-ός, Voc. πό.

REM. 4. The Vocative of ἄναξ, king, in common discourse, is like the Nominative, ὦ ἄναξ, or by Crasis, ὦναξ, but in the solemn language of prayer, ὦ ἄνα, in Homer and the Attic poets, e. g. Soph. OC. 1485. Ζεῦ ἄνα, σοὶ φωνῶ or ὦνα, instead of ἄνακτ, according to § 25, 5.

(3) Substantives in *-ώ* and *-ός*, whose stem ends in *-ος*, have the Vocative neither like the stem nor the Nominative, but, contrary to all analogy, in *-οῖ*, e. g.

Stem ῥήχος Nom. ῥήχῳ Gen. ῥήχ-ος for ῥήχσ-ος Voc. ῥήχοι for ῥήχσ-ι, ῥήχ-ῖ
αἰδός αἰδῶς αἰδός-ος “ αἰδός-ος αἰδοῖ “ αἰδός-ι, αἰδός-ῖ.

REM. 5. The Vocative form of all participles is like the Nominative, e. g. ὦ τύπτων, τετυφώς, τύψας, τύπων, δεικνύς. Ἄρχων, Voc. ἄρχον, when it becomes a substantive, is an exception.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 54. I. *The Nominative adds σ to the root.* (249—252.)

(a) The stem ends in λ; thus, ὁ ἡ ἄλ-s, Gen. ἄλ-ός, Dat. Pl. ἄλ-σί(ν).

(b) The root ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, ζ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2, (a).

	ἡ, Storm.	ὁ, Raven.	ὁ, Throat.	ἡ, Hair.
Sing. N.	λαῖλᾱψ	κόρᾱξ	λάρνγξ	τριξ
G.	λαῖλᾱπ-ος	κόρᾱκ-ος	λάρνγγ-ος	τριχ-ός
D.	λαῖλᾱπ-ι	κόρᾱκ-ι	λάρνγγ-ι	τριχ-ί
A.	λαῖλᾱπ-α	κόρᾱκ-α	λάρνγγ-α	τριχ-α
V.	λαῖλᾱψ	κόρᾱξ	λάρνγξ	τριξ
Plur. N.	λαῖλᾱπ-ες	κόρᾱκ-ες	λάρνγγ-ες	τριχ-ες
G.	λαῖλᾱπ-ων	κορᾱκ-ων	λαρνγγ-ων	τριχ-ῶν
D.	λαῖλᾱπι(ν)	κόρᾱξι(ν)	λάρνγγι(ν)	τριξι(ν)
A.	λαῖλᾱπ-ας	κόρᾱκ-ας	λάρνγγ-ας	τριχ-ας
V.	λαῖλᾱπ-ες	κόρᾱκ-ες	λάρνγγ-ες	τριχ-ες
Dual. N. A. V.	λαῖλᾱπ-ε	κόρᾱκ-ε	λάρνγγ-ε	τριχ-ε
G. and D.	λαῖλᾱπ-οιν	κορᾱκ-οιν	λαρνγγ-οιν	τριχ-οῖν.

REMARK 1. The stem of those in ψ and ξ commonly ends in the smooth π and κ; the stem of those in γξ ends in γγ, except ὁ ἡ λύγξ, Gen. λνγκ-ός, *lynx*, but ἡ λύγξ, Gen. λνγγ-ός, *hiccough*.—Instead of φάρνγγος from ἡ φάρνγξ, *throat*, the poets are permitted, on account of the necessity of the verse, to use φάρνγος also. On τριξ see § 21, 3.

REM. 2. The word ἡ ἄλς, Gen. ἄλ-ός, signifying *sea*, and in the feminine gender, is only poetical, and the singular ὁ ἄλς, signifying *salt*, is only Ionic and poetic, elsewhere, merely οἱ ἄλες, *salt*, occurs. Pl. Symp. 177, b, Lys. 209, e.

(c) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. See § 52, 2, (a).

	ῥ, Torch.	ῥ, Helmet.	ὄ, ῥ, Bird.	ὄ, King.	ῥ, Earth-worm.
Sing. N.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνιν	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
Plur. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἄνάκτ-ων	ἐλμινθ-ων
D.	λαμπάδ-σιν	κόρυθ-σιν	ὄρνιθ-σιν	ἄναξιν	ἐλμινθ-σιν
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἄνάκτ-οιν	ἐλμινθ-οιν

REM. 3. Here belong also the contracts in -ηίς, Gen. -ηίδος = -ῥίς, -ῥδος, e. g. ῥ παρῥίς, *cheek*, παρῥδος.

The stems of neuters belonging to this class, end in τ and κτ. On the rejection of τ and κτ, and the change of τ into σ, see § 52, 3. On the omission of τ before σι in the Dat. Pl., see § 20, 1. In the words, τὸ γόνυ, *knee* and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, α, the final vowel of the root, is changed, in the nominative, into ν, § 16, 1.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
Sing. N.	σῶμα	γόνυ	γάλα	τέρας	(ῶς) ὄς
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	ὄς
Plur. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
G.	σώματ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σιν	γόνα-σιν	γάλαξιν	τέρα-σιν	ὠσί(ν)
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σώματ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν

REM. 4. The word τὸ τέρας usually admits contraction in the plural, after τ is dropped, e. g. τέρα, τεράων, but τέρατα X. C. 1. 4, 15; τὸ γέρας, *reward of honor*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρας, *horn*, reject the τ in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, how-

ever, *κέρας* has also the regular forms with τ. When in the poets, α contracted from αα is used as short, it must be considered a case of elision, and not of contraction; the same is true also of neuters in -ας, -αος, -ος, -εος, e. g. *σκέπᾱ* instead of *σκέπα*, *κλέᾱ* instead of *κλέα*.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κερως	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρῃ	(κρέα-ι) κρέῃ
A.	κέρας			κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
G.	κέράτ-ων	and (κέρά-ων)	κερῶν	(κρέά-ων) κρεῶν
D.	κέρᾱ-σι(ν)			κρέᾱ-σι(ν)
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κρέα-ε) κρέᾱ
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κρεά-οιν) κρεῶν.

(d) The root ends in ν or ντ. See § 52, 2, (a).

	ῥῆ, Nose.	ῥῆ, Dolphin.	ῥῆ, Giant.	ῥῆ, Tooth.
Sing. N.	ῥῆς	δελφίς	γίγᾱς	ὀδούς
G.	ῥῆν-ός	δελφῖν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῥῆν-ί	δελφῖν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῥῖν-α	δελφῖν-α	γίγαντ-α	ὀδόντ-α
V.	ῥῖν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῥῖν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῥῖν-ων	δελφῖν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῥῖσι(ν)	δελφῖσι(ν)	γίγᾱ-σι(ν)	ὀδοῦ-σι(ν)
A.	ῥῖν-ας	δελφῖν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῥῖν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥῖν-ε	δελφῖν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῥῖν-οῖν	δελφῖν-οιν	γίγαντ-οιν	ὀδόντ-οιν.

REM. 5. Here belong also compounds in -όεις, Gen. -όεντος = -οῦς, -οῦντος, e. g. ὁ πλακοῦς, *cake*, Gen. πλακοῦντος; in -ήεις, Gen. -ήεντος = -ῆς, -ῆντος, e. g. τιμῆς, *honorable*, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in *κτεῖς*, *εῖς*, *μέλᾱς* and *τάλᾱς*, see § 20, Rem. 2.

§ 55. II. *The Nominative rejects σ, but lengthens the short final vowel of the stem, ε or ο into η or ω, § 16, 3.*

(253, 254.)

1. The stem ends in ν, ντ and ρ. For the omission of ν and

ντ before *σι*, see § 20, 2, and for the omission of *τ* in the Nominative of stems ending in *ντ*, e. g. *λέων*, see § 25, 5.

	ὅ, Shepherd.	ὅ, A Divinity.	ὅ, Lion.	ὅ, Air.	ὅ, Orator.
Sing. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαίμον	λέον	αἰθήρ	ῥήτορ
Plur. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σι(ν)	δαίμο-σι(ν)	λέονσι(ν)	αἰθέρ-σι(ν)	ῥήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ῥήτορ-ε
	ποιμέν-οιν	δαίμόν-οιν	λέοντ-οιν	αἰθέρ-οιν	ῥήτορ-οιν

REMARK 1. The substantive ἡ *χείρ*, *hand*, belongs to this class of substantives, and differs from them in not lengthening *ε* of the stem, *χερ*, into *η*, but into *ει*, e. g. *χείρ* instead of *χέρς*, and is irregular in retaining *ει* in the inflection, thus, *χείρ*, *χειρός*, etc., except the Dat. Pl. and the Gen. and Dat. Dual, *χερσί(ν)*, *χεροῖν*. Yet in poetry, both the short and the long form, through all the cases, is used, as the verse requires, e. g. *χειρός* and *χερός*, *χεροῖν* and *χειροῖν*, *χερσί* and *χείρεσι*.

REM. 2. The following in *-ων*, Gen. *-ονος*, reject the *ν* in particular cases, and suffer contraction: ἡ *εἰκών*, *image*, Gen. *εἰκόνος* and *εἰκοῦς*, Dat. *εἰκόνι*, Acc. *εἰκόνα* and *εἰκόω*, Acc. Pl. *εἰκόνας* and *εἰκοίς*,—the irregular accentuation of *εἰκόω* and *εἰκοίς* should be noted; ἡ *ἀηδών*, *nightingale*, Gen. *ἀηδόνος* and *ἀηδοῦς*, Dat. *ἀηδοῖ*; ἡ *χελιδών*, *swallow*, Gen. *χελιδόνος*, Dat. *χελιδοῖ*.

2. The following substantives in *-ηρ* are added to the preceding paradigms, viz. ὁ *πατήρ*, *father*, ἡ *μήτηρ*, *mother*, ἡ *θυγάτηρ*, *daughter*, ἡ *γαστήρ*, *belly*, ἡ *Δημήτηρ*, *Demeter* (Ceres) and ὁ *άνήρ*, *man*, which differ from those of the above paradigms only in rejecting *ε* in the Gen. and Dat. Sing., and in the Dat. Pl., § 16, 8, and in inserting an *α̃* in the Dat. Pl. before the ending *σι*, so as to soften the pronunciation. The word *άνήρ*, stem *άνερ*, rejects *ε* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, § 24, 2.

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατήρ	μήτηρ	θυγάτηρ	ἄνθρωπος
G.	πατρός	μητρός	θυγατρὸς	ἄνδ-ρός
D.	πατρὶ	μητρὶ	θυγατρὶ	ἄνδ-ρί
A.	πατέρ-α	μητέρα	θυγατέρα	ἄνδ-ρα
V.	πάτερ	μήτερ	θύγατερ	ἄνερ
Plur. N.	πατέρες	μητέρες	θυγατέρες	ἄνδ-ρες
G.	πατέρων	μητέρων	θυγατέρων	ἄνδ-ρῶν
D.	πατρ-ᾶσι(ν)	μητρᾶσι(ν)	θυγατρᾶσι(ν)	ἄνδ-ρ-ᾶσι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἄνδ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἄνδ-ρες
D.N.A.V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδ-ρ-ε
G. and D.	πατέρ-οι	μητέρ-οι	θυγατέρ-οι	ἄνδ-ρ-οῖν.

REM. 3. To this class belongs also the word ὁ ἡ *APH' N*, *lamb*, the Nom. of which being obsolete is supplied by ὁ ἡ ἄμνός, Gen. ἄμνός, Dat. ἄμνῳ, Acc. ἄμνα, Nom. Pl. ἄμνες, Gen. ἄμνων, Dat. ἄμνῶσι(ν), Acc. ἄμνας; further, the word ὁ ἀστήρ, -έρος, *star*, which belongs to this class on account of the Dat. Pl., ἀστρῶσι(ν), is not syncopated. By Syncope, the accent of the Gen. and Dat. Sing., and, in the word ἄνθρωπος, also that of the Gen. Pl. and of the Gen. and Dat. Dual, is removed to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρὶ, ἀνδρῶν, πατρῶσι(ν). The word ἡ Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητερ, but Acc. Δημητέρα. So also θυγάτηρ from θυγάτηρ. For the Voc. of πατήρ and ἄνθρωπος, see § 53, 4, (1), (a). In poetry, according to the necessities of the verse, θυγατρεις, θυγατρῶν, Δῆμητρα, as well as, on the contrary, πατέρος, θυγατέρος and μητέρι, are found.

§ 56. III. *The Stem of the Nominative is pure.* (255.)

The *s* is omitted without changing the final vowel of the stem. The stem ends in *ν*, *ντ*, *ρ*, and in *ρτ*, but only in *δέμαρ*, *wife*. The case-endings are appended to the Nominative without change. On the omission of *τ* in stems ending in *ντ* and *ρτ*, see § 25, 5, and on the omission of *ν*, *ντ* before *σι*, see § 20, 2.

	ό, Paean.	ό, Age.	ό, Xenophon.	ό, Wild Beast.	τό, Nectar.
S. N.	παιᾶν	αἰών	Ξενοφῶν	θηρ	νέκταρ
G.	παιᾶν-ος	αἰών-ος	Ξενοφῶντ-ος	θηρ-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰών-ι	Ξενοφῶντ-ι	θηρ-ί	νέκταρ-ι
A.	παιᾶν-α	αἰών-α	Ξενοφῶντ-α	θηρ-α	νέκταρ-α
V.	παιᾶν	αἰών	Ξενοφῶν	θηρ	νέκταρ
P. N.	παιᾶν-ες	αἰών-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
G.	παιᾶν-ων	αἰών-ων	Ξενοφῶντ-ων	θηρ-ων	νέκταρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	θηρ-σι(ν)	νέκταρ-σι(ν)
A.	παιᾶν-ας	αἰών-ας	Ξενοφῶντ-ας	θηρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰών-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θηρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θηρ-οῖν	νέκταρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, drop *ν* in the Acc. Sing., and suffer contraction, thus, Ἀπόλλω, Ποσειδῶ, ἄλω; on ἄλω, comp. § 48, Rem. 1, on κνεῶ, § 213, 11. Also the Acc. γλήχῳ from ἡ γλήχων or βλήχων, *pennyroyal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. The neuters belonging to this class all end in -ος, (-αος, -οος, -ωος, -υος), e. g. τὸ νέκταρ, ἡ ἴορ, πέλωρ, πῦρ, Gen. πῦρ-ός. The word τὸ ἔαρ, *spring*, can also be contracted, e. g. ἡρὸς.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος OF THE GENITIVE.

§ 57. I. Words in -εύς, -αῦς, -οῦς.

(256.)

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in *ν*, which is formed from the Digamma *F*; *ς* is the characteristic of the gender. On the omission of *ν* between vowels, see § 25, 2.

2. Those in -εύς have -έᾱ in the Acc. Sing., and -έᾱς in the Acc. Pl., formed from *εFα*, *εFας*; the omission of the *F* lengthens the *α* and *ας*. These same have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., they admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έᾱ, -έᾱς, are also contracted into -ῶς, -ῶν, -ᾶ, ᾶς. Those in -αῦς and -οῦς are contracted only in the Acc. Pl.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old Woman.
S. N.	βασιλεὺς	χοεύς	βοῦς, bōs for bōvs	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός, bōv-is	γρα-ός
D.	βασιλεῖ	χοεῖ	βοί-, bōv-i	γρα-ί
A.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ών, bō-ūm	γρα-ών
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εἰς)	χο(έα)ᾶς	(βόας) βοῦς	(γραῖ-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γραῖ-οῖν.

REMARK 1. The Gen. Sing. of nouns in -εύς, among the Attic poets, sometimes ends in -έος instead of -έως, thus, *Θησεός, ἀριστέος*; and the Acc. Sing., not only among the Attic poets, but among all the poets, sometimes ends in -ῆ instead of -εᾶ, e. g. *ἱερῆ, ξυγγραφῆ*. The Nom. and Voc. Pl. in the older Attic writers, in Thucydides, for example, end also in -ῆς, e. g. *βασιλῆς, ἐπῆς, Πλαταιῆς* instead of *Πλαταιεῖς*. The Accusative ending -εῖς instead of -εᾶς, is found not unfrequently in Xenophon, e. g. *τοῖς ἱππέις*, C. 3. 5, 19. *τοῖς γονεῖς*, 2. 2, 14. *γραφεῖς, σκντεῖς, χαλκείς*, 3. 7, 6. *τοῖς βασιλεῖς*, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Accusative form *νίεῖς* is regular among all the Attic writers.

REM. 2. The following are declined like *χοεῖς*, viz. *Πειραιεύς*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*, ὁ ἄγνιεῖς, altar before the door, Gen. *ἄγνιῶς*, Acc. *ἄγνιᾶ*, Pl. Acc. *ἄγνιᾶς*, and several proper names, e. g. *Ἐρετριῶς, Στειριῶς, Μηλιᾶ, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς*; yet the uncontracted forms also are frequently found in proper names, e. g. *Θεσπιέων, Θεσπιέας, Στειριέα, Πλαταιέων, Πλαταιέας, Ἐρετριέων, Δωριέων, Πειραιέων*, in Th., X., Pl., Dem. The uncontracted forms are regular in *ἄλιεύς, fisherman, ἄλιεως, ἄλιέα, ἄλιεας*.

REM. 3. Among good Attic writers, the Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted, *βόες, γραῖες*; in the Acc., on the contrary, only *βοῦς, γραῦς, ναῦς*, are generally used, *βόας* very seldom.

REM. 4. Only ὁ *χοῦς, congius* and *a mound*, and ἡ *ῥοῦς, vinegar-tree*, are declined like *βοῦς*, but both without contraction in the Pl.; only ἡ *ναῦς (νάFς, navis)*, which, however, is in many instances irregular, is declined like *γραῦς*. See § 68.

§ 58. II. *Words in -ης, -ες, Gen. -εος; -ως, Gen. -ωος, -ως and -ω, Gen. -οος; -ας, Gen. -αος, -ος, Gen. -εος.* (257.)

The stem of words, belonging to this class, ends in *ς*. On the omission of the *σ*, see § 25, 1. In the Dat. Pl. a *σ* is omitted.

§ 59. (1) *Words in -ης and -ες.* (257.)

1. The endings -ης, -ες, belong only to adjectives, the ending -ης being masculine and feminine, and -ες neuter, and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείθης, -σθένης and (-κλέης) -κλῆς, having the termination of adjectives. The stem of the neuter is pure, § 52, 3; but in the masculine and feminine, the short final vowel of the stem is lengthened, *ε* into *η*, § 52, 2, (b).

2. The words of this class suffer contraction, after the omission of *σ*, in all cases, except the Nom. and Voc. Sing. and the Dat. Pl., and those in -κλέης, which are already contracted in the Nom. Sing. into -κλῆς, suffer a double contraction in the Dat. Sing.

	Singular.		Plural.	
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α) σαφῇ
G.	(σαφέ-ος) σαφοῦς		(σαφέ-ων)	σαφῶν
D.	(σαφέ-ι) σαφεῖ		σαφέ-σιν	
A.	(σαφέ-α) σαφῇ	σαφές	(σαφέ-ας)	σαφεῖς (σαφέ-α) σαφῇ
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α) σαφῇ
		Dual N. A. V.	σαφέ-ε	σαφῇ
		G. and D.	σαφέ-οιν	σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις (τριήρε-ε) τριήρη
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρων	(τριήρε-οιν) τριηροῖν
D.	(τριήρε-ι) τριήρει	τριήρε-σιν	
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις
V.	τριήρες	(τριήρε-ες)	τριήρεις

	Singular.	
N.	Σωκράτης (Περικλέης)	Περικλῆς
G.	Σωκράτους (Περικλέε-ος)	Περικλέους
D.	Σωκράτει (Περικλέε-ι)	(Περικλέει) Περικλεῖ
A.	Σωκράτη (Περικλέε-α)	Περικλεῖα
V.	Σωκράτες (Περικλέες)	Περικλείς.

REMARK 1. On the contraction in the Dual of ε into η—not ει—and in the Acc. Pl. of -εας into -εις, see § 9, II. When a vowel precedes the endings -ης, -ες, in proper names in -κλῆς, -εα is always contracted into -ᾶ, and commonly also in adjectives, § 9, II, e. g. Περικλέε-α = Περικλέᾶ; ἀκλείς, *without fame*, ἀκλείε-α = ἀκλεῖᾶ, ἰγυῖς, *healthy*, ἰγυέα = ἰγυᾶ, ἐνδεής, *poor*, ἐνδεέα = ἐνδεᾶ, ὑπερφυής, *supernatural*, ὑπερφυέα = ὑπερφυᾶ, Acc. Sing. masculine, and Nom., Acc. and Voc. Pl. neuter; but sometimes also the contraction into -ῆ is found, e. g. ἰγυῆ, διφνῆ, ἀφνῆ, αὐτοφνῆ, X. R. Equ. 7, 11. in all Codd.

REM. 2. Proper names with the above endings, and also ᾿Αρης, form the Acc. Sing., both according to the first and third declensions, and are therefore called *Heteroclitcs*, e. g. Σωκράτη and Σωκράτην, according to the first Dec., ᾿Αλκαμένη and -μένην, ᾿Αντισθένη and -σθένην, ᾿Αρη and -ην, etc.; Plato commonly uses the form in -η, Xenophon that in -ην, other writers both forms without distinction. The Genitive of ᾿Αρης, in good prose, is ᾿Αρεως, often in Plato; among the poets, however, ᾿Αρεος is also used, according to the necessities of the verse. Among later writers, the Acc. of words in -κλῆς usually ends in -κλήν. The formation of the Acc. Pl. is doubtful, although the inflection, according to the first Dec., seems to be predominant, e. g. τοὺς ᾿Αριστοφάνεας, in the Nom. also ᾿Αριστοφάνει, τοὺς Δημοσθένεας.

REM. 3. The Gen. Pl. of τριήρης occurs also in the uncontracted form, e. g. τριηρέων; but all the others are uniformly contracted; the Dual also is found uncontracted in words of this class in the Attic dialect, e. g. ξυγγένης, and the Tragedians use the uncontracted forms of proper names in -κλῆς = -κλής, according to the necessities of the verse, e. g. Ἡρακλέης, Dat. -κλέει, Voc. -κλέες. The contract Acc. in -κλή is seldom found. The Voc. ᾶ Ἡρακλεῖ, as an exclamation, belongs to the later prose.

REM. 4. The irregular accentuation of the Gen. Pl. τριήρων instead of τριηρῶν from τριηρέων, is worthy of notice. In addition to this word, adjectives in -ήθης and the word αὐτόρκης, e. g. συνηθέων = συνήθων, αὐτορκέων = αὐτόρκων, have this accentuation.

§ 60. (2) *Words in -ΩΣ, Gen. -ωος, and in -ΩΣ and -Ω, Gen. -οος.* (258.)

(a) -ΩΣ, Gen. -ωος.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ῥῶς, Hero.	Pl. ῥῶ-ες
G.	θῶ-ός	θῶ-ων	ῥῶ-ος	ῥῶ-ων
D.	θῶ-ί	θῶ-σι(ν)	ῥῶ-ι	ῥῶ-σι(ν)
A.	θῶ-α	θῶ-ας	ῥῶ-α and ῥῶ	ῥῶ-ας and ῥῶς
V.	θῶς	θῶ-ες	ῥῶς	ῥῶ-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-οιν.		D. ῥῶ-ε, ῥῶ-οιν.	

(b) -ΩΣ and -Ω, Gen. -οος.

Substantives of these endings are always feminine. The stem ends in -ος; the short final vowel ο is lengthened into ω,

according to § 52, 2, (b). The ending -ως, however, is retained in the Attic and Common Language only with the substantive αἰδώς, stem αἰδος, and in poetry with ἡώς, *morning*, (in Eurip.), in all other words it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. ἡχώ, stem ἡχος. On the Voc. in -οῖ, see § 53, 4, (3). The Dual and Plural are formed like substantives in -ος of the second Dec., thus αἰδοί, ἡχοί, etc.

Sing. N.	ἡ αἰδώς (Stem αἰδος), shame.	ἡ ἡχώ (Stem ἡχος), echo.
G.	(αἰδό-ος) αἰδούς	(ἡχό-ος) ἡχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἡχό-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχό-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχό-ι) ἡχοῖ.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.* (259.)

(a) -ας, Gen. -αος.

Only the neuters τὸ σέλας, *light*, and τὸ δέπας, *goblet*, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλᾱ	Dual. σέλᾱ-ε
G.	σέλα-ος	σέλᾱ-ων	σέλᾱ-οιν.
D.	σέλα-ι and σέλᾱ	σέλᾱ-σι(ν)	
A.	σέλας	σέλα-α and σέλᾱ	

REMARK 1. On the poetic shortening of the contracted α, see § 54, Rem. 4. In the four following neuters in -ας, the α in the Gen., Dat. and in the Pl. is changed into the weaker ε, according to the Ionic usage, e. g.

βρέτας (poet.), *image*, Gen. βρέτεος, Pl. βρέτεα and βρέτη, βρετέων
κώας (poet.), *fleece*, Pl. in Homer, κώεα, κώεσι(ν)
οὔδας (poet.), *ground*, Gen. οὔδεος, Dat. οὔδει and οὔδει (Hom.)
κνέφας (poet. and prose), *darkness*, Gen. κνέφαος Epic, κνέφους Attic,
κνέφαῖ Epic, κνέφα Attic.

(b) -ος, Gen. -εος.

Substantives of this class are all likewise neuter. In the Nom., ε, the stem vowel of the last syllable, is changed into ο, § 16, 1.

Sing. N.	τὸ γένος for γένες, genus.	τὸ κλέος for κλέες, glory.
G.	(γένε-ος) γένους	(κλέε-ος) κλέους
D.	(γένε-ι) γένει	(κλέε-ι) κλέει
A.	γένος	κλέος
Plur. N.	(γένε-α) γένη	(κλέε-α) κλέα
G.	γενέ-ων and γενών	(κλέε-ων) κλεών
D.	γένε-σι(ν)	κλέε-σι(ν)
A.	(γένε-α) γένη	(κλέε-α) κλέα
Dual.	(γένε-ε) γένη	(κλέε-ε) κλέη
	(γενέ-οιν) γενοῖν	(κλέε-οιν) κλεοῖν.

REM. 2. On the contraction of εε into η instead of ει, and of εα into α instead of η, when a vowel precedes, see § 9, II. On the poetic shortening of the contracted α in κλέα, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. ὀρέων, βελέων, κερδέων, and almost without exception ἀνθήων; in Pl. Polit. 260, a, the uncontracted Dual form in εε is found, τούτω τῷ γένεε.

III. WORDS IN -ις, -υς, -ι, -υ.

§ 62. (1) Words in -ις, -υς. (260.)

Substantives in ις and υς, originally ending in ιFs, υFs. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σῦς, sow.	ὁ ἰχθῦς, fish.
G.	κῆ-ός	σῦ-ός	ἰχθῦ-ος
D.	κῆ-ι	σῦ-ι	ἰχθῦ-ι
A.	κῆν	σύν	ἰχθύν
V.	κῆ	σῦ	ἰχθῦ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
G.	κῆ-ῶν	σῦ-ῶν	ἰχθῦ-ων
D.	κῆ-σι(ν)	σῦ-σι(ν)	ἰχθῦ-σι(ν)
A.	κῆ-ας	σῦ-ας and σῦς	ἰχθῦ-ας, rarer ἰχθῦς
V.	κῆ-ες	σῦ-ες	ἰχθῦ-ες
Dual.	κῆ-ε	σῦ-ε	ἰχθῦ-ε
	κῆ-οῖν	σῦ-οῖν	ἰχθῦ-οῖν.

REMARK. The contracted Nom. Pl. αἱ ἄγκυς is found in X. Ven. 2, 9.; 6, 2.; 10, 2. 19.

§ 63. (2) *Words in -ῖς, -ι, -ῡς, -ῠ.* (261.)

The stem of these substantives ends in ῖ or ῡ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing., in the other cases they are changed into ε, § 16, 2. In the Gen. Sing. and Pl., substantives denoting persons take the Attic form in -ως and -ων, in which the ω has no influence on the accent, comp. § 29, Rem. 5. In the Dat. Sing. and in the Nom. and Acc. Pl., contraction takes place.

	ῖ, City.	δ, Cubit.	τδ, Mustard.	τδ, City.
Sing. N.	πόλις	πήχυς,	σινάπι,	ἄστυ,
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σινάπι	ἄστυ
V.	πόλι	πήχυν	σινάπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστυ
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστυ
V.	πόλεις	πήχεις	σινάπη	ἄστυ
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχε-οιν	σινάπε-ε σινάπε-οιν	ἄστε-ε ἄστε-οιν.

REMARK 1. Here belong all substantives in -ξις, -ψις, most in -σις and many others, e. g. ἡ κόνις, *dust*, ὁ μάντις, *prophet*, ἡ ὄφις, *serpent*, ἡ πίστις, *faith*, ἡ ὕβρις, *abuse*; ὁ πέλεκυς, *axe*, ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*, τὸ τιγγάβαρι, *cinnabar*, τὸ πῶϋ (poet.), *herd*, without contraction. Adjectives in -ῡς, -εῖα, -ῠ are declined in the masculine and neuter like πήχυς and ἄστυ, except that the Gen. masculine takes the regular forms -έος, -έων, not -εως, -εων, e. g. ἡδύς, ἡδέος.

REM. 2. Among the Attic poets, yet probably only in Lyric passages, the Gen. in -εος from substantives in -ις; occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε also one in η is used, e. g. πόλη, φύση; also a form in -ει instead of -εε is cited, by the ancient Grammarians, from Aeschines.—The Acc. Pl. of nouns in -ις are sometimes found uncontracted among the Attic poets, e. g. πήχεας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστεως Eur. Bacch. 838. (831). Or. 761. (751).

REM. 5. Adjectives in -ῖς, -ῠ, e. g. ἱδρις, ἱδρι, *skilful*, and some substantives in -ις, which are partly poetic, have the regular inflection, e. g. ι-ος, ι-ι, ι-ες, etc., or both forms together, e. g. ἡ μῆνις, *anger*, also μῆνιδος, etc., ὁ ἡ οἶς, *sheep*, τὸ πέπερι, Gen. -εριοις and -εος, *pepper*, ὁ ἡ πόρις, *calf*,

ὁ ἡ πόσις, *spouse*, Gen. πόσιος, but Dat. always πόσει, ἡ τρόπις, *keel*, also τρόπιδος, etc., ἡ τῦρσις, *tower*, Gen. τῦρσιος X. An. 7. 8, 12. τίρσιν ib. 13., but Pl. τίρσεις, τίρσεσι, ἡ μάγαις, Gen. -ιος, Dat. μαγάδι X. An. 7. 3, 32.; some proper names, e. g. Σύννεσις, Ἴρις, Gen. -ιος, etc. X. An. 1. 2, 12; 6. 2, 1. (5. 10, 1.), finally one noun in -vs, ἡ ἔγγελvs, but only in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελvs, eel.	ὁ, ἡ οἶς, sheep.
G.	πόρτι-ος	ἐγγέλν-ος	οἶός
D.	πόρτι-ι and πόρτι	ἐγγέλν-ι	οἶί
A.	πόρτιν	ἐγγέλνν	οἶν
V.	πόρτι	ἐγγέλν	οἶς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἶες
G.	πορτί-ων	ἐγγέλε-ων	οἶων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἶσι(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἶας, rarer οἶς
V.	πορτί-ες and πόρτις	ἐγγέλεις	οἶες
Dual.	πόρτι-ε	ἐγγέλε-ε	οἶε
	πορτί-οιν	ἐγγελέ-οιν	οἶοῖν.

REM. 6. Xenophon uses the Ionic forms of οἶς, viz. οῖν, οῖες, οῖων, οῖας and οῖς.

§ 64. Quantity of the Third Declension. (263.)

1. The inflection-endings -α, -ι, -υ and -ας are short.

Exception. The α in the Acc. ending in the Sing. and Pl. of substantives in -εύς, is long, e. g. τὸν ἱερέα, τοὺς ἱερέας from ὁ ἱερεύς, *priest*.

2. Words whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature, e. g. ὁ θώραξ, *coat of mail*, -ἄκος, ὁ ῥίψ, *reed*, ῥίπος, ἡ ἀκτίς, *ray*, -ῖνος, but ἡ βῶλᾰξ, *clod*, -ἄκος, ἡ ἐλπὺς, *hope*, -ῖδος. See more full explanations in the Larger Grammar, Part I. § 291.

§ 65. Accentuation of the Third Declension. (264.)

1. The accent remains, through the several Cases, on the accented syllable of the Nom. as long as the laws of accentuation permit, § 30, e. g. τὸ πρᾶγμα, *deed*, πρᾶγματος, but πραγμάτων, το ὄνομα, *name*, ὀνόματος, but ὀνομάτων, ὁ ἡ χελιδών, *swallow*, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντες, -ῶντων. The particular exceptions have been noticed in the paradigms.

2. Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, and the long syllables ων and οιν are circumflexed, e. g. ὁ μῆν, μηνός, μηνί, μηνῶν, μηνσίν(ν).

Exceptions.

(a) The following nine substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάς, *torch*, ὁ δμῶς *slave*, ὁ ἡ θῶς, *jackal*, τὸ ΚΡΑΣ, poetic, Gen. κρατός, *head*, τὸ οὖς, Gen. ὠτός, *ear*, ὁ ἡ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἡ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δάδων, δάδοιν, θῶων, κράτων, ὠτων, ὠτοιν, παίδων, παίδοιν, σέων, Τρώων, φωδων, φωτών; on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρώων from αἱ Τρῶαι, τῶν φωτῶν from ὁ φῶς, *man*, τῶν θῶων from ἡ θῶή, *injury*.

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, viz. τὸ ἦρ, Epic, from ἕαρ, *spring*, κῆρ, Epic, from ζέαρ, *heart*, ὁ λᾶς from λᾶας, *stone*, ὁ πρῶν from πρῶν, *hill*, e. g. ἦρος, ἦρι, κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK 1. The following contracts, on the other hand, follow the principal rule (No. 2), viz. στέαρ = στήρ, *tallow*, στέατος = στήτος, *fat*, φρέαρ, *well*, φρέατος = φρητός, Pl. φρητῶν, *spring*, Θρηῖς, *spring*, Θρηῖς, *spring*, Θρηῖς = Θρηῖς, and Θρηῖς, οἷς, οἷος, οἷι, οἷων, οἷσι(ν).

(c) Monosyllabic participles, as well as the pronoun τις; quis? retain the accent, through all the Cases, on the stem-syllable, but the pronoun πᾶς and ὁ Πάν is an Oxxytone in the Gen. and Dat. Sing., in the other cases, either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄντων, οἷσι(ν), ὄντοι, τις, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented in the Gen. and Dat. of all Numbers, like monosyllabic substantives:

(a) ἡ γυνή, *woman* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυνᾶϊκα, γυνᾶϊκες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);

(b) syncopated substantives in -ηρ, on which see § 55, 2;

(c) compounds of εἷς, *unus*, in the Gen. and Dat. Sing., e. g. οὐδέεις, οὐδενός, οὐδενί; but οὐδέων, οὐδέσι(ν), so μηδέεις, μηδενός, etc.;

(d) the Attic poetic forms, δορός, δορί from δορύ.

4. For the accentuation of substantives in -ις, -υς, Gen. -εως, see § 63; of those in -ῶ, § 60, the irregular accentuation of the Acc. Sing. of ἡχώ = ἡχώ instead of ἡχώ, should be noted.

5. (a) In the Vocative of syncopated substantives, § 55, 2, in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, θύγατερ, Διμήτερ, ἄνερ; so also in the following substantives, Ἀπόλλων, -ωνος, Ποσειδῶν, -ῶνος, σῶις, σῶις, Ἄμφιον, -ῖονος, δᾶς, -ῖος, thus ὦ Ἀπόλλων, Πόσειδον, σῶις, Ἄμφιον, δᾶς; and in compound substantives and adjectives; in adjectives also in the neuter, e. g. Ἀγαμέμνων from Ἀγαμέμνων, Ἀριστόγγειτον from Ἀριστογείτων, Σώκρατες, Δημόσθενες from Σωκράτης, Δημοσθένης; ἀνθάδης, ὦ and τὸ αὐθαδές, φιλαλήθης φιλάληθες (but ἀληθής, -ές, uncompounded), αὐτάρκης αὐταρκές, κακοήθης κακοήθης, and so all adjectives in -αῖμων and -ήμων, e. g. ἐλεῖμων ἐλέημον, εὐδαίμων εὐδαιμον;

the same holds true of comparatives in *-ίων, -ιον*, e. g. *ὦ* and *τὸ κάλλιον*. The following are exceptions: *ὦ Λακεδαιμόν* from *Λακεδαιμόνων*, compounds in *-φρων*, e. g. *ἄ* *Λυκόφρων* from *Λυκόφρων*, *Εὐθύφρων* from *Εὐθύφρων*, *δαίφρων* *δαίφρων*, and adjectives and substantives in *-ωδης, -ωης, -ωλης, -ωρης, -ηρης*, e. g. *εὐώδης* *εὐώδης*, *ἀμφώης* *ἀμφώης*, *πανώλης* *πανώλης*, *νεώρης* *νεώρης*, *ξιφήρης* *ξιφήρης*, *Διώρης*, *ὦ* *Διῶρες*.

REM. 2. On the contrary, *Παλαίμων* *Παλαῖμον*, *Φιλήμων* *Φιλήμον*, *Νοήμων* *Νοήμον*, *Ἰκετάων* *Ἰκετᾶον*, *Μαχάων* *Μαχᾶον*, *Ἀρείων* *Ἀρεῖον*, *Ἰάσων* *Ἰᾶσον*, *Ἀρετάων* *Ἀρετᾶον*, not compounded, and also all in *-ως*, both compound and simple, e. g. *οἰκίτωρ* *-ήτορ*, *Πολυμήτωρ* *-ήτορ*, *αὐτοκράτωρ* *-άτορ*, *Ἑλληνωρ* *-ήνωρ*, *Ἀντινωρ* *-ήνωρ*, *Προπάτωρ* *-άτορ*.

(b) The Vocative of nouns in *-αυς, -ευς, -ους, -ω* and *-ως* is Perispomenon, e. g. *γῤαῦ*, *βασιλεῦ*, *βοῦ*, *Σαπφοῖ*, *αἰδοῖ*.

§ 66. Gender of the Third Declension. (262.)

The natural gender—the masculine and feminine—is distinguished in the third Declension, as has been seen above, § 40, not by a special form, but partly by the signification, partly by the forms, and also in part by usage alone. The following rules will aid in determining the gender:

I. (a) Substantives in *-ᾶν, -υν, -ας*, Gen. *-ανος, -αντος, -ευς, -ηξ*, are masculine, without exception; —(b) also those in *-ην, -ων, -ωνος, -ηρ, -ειρ, -υρ, -ωρ, -ης*, Gen. *-ητος, -ους, -ως*, Gen. *-ωτος*, and *-ψ*, with the following exceptions:

(α) in *-ην*: *ὁ ἡ ἀδήν*, *-ένος*, gland, and *ἡ φρήν*, diaphragm;

(β) in *-ων*: *ἡ ἄλων*, threshing-floor, *ἡ βλήχων* or *γλήχων*, pennyroyal, *ἡ μήκων*, poppy, *ἡ τρήρων*, pigeon, *ὁ ἡ ἀλῶν*, ditch, *ὁ ἡ κῶδων*, bell;

(γ) in *-ηρ*: *ἡ γαστήρ*, belly, *ἡ κήρ*, κηρός, fate, *ἡ ξυστήρ*, hammer, and neuters contracted from *-εαρ* into *-ηρ*, e. g. *τὸ στιήρ*, tallow;

(δ) in *-ειρ*: *ἡ χεῖρ*, hand;

(ε) in *-υρ*: *τὸ πῦρ*, fire;

(ζ) in *-ωρ*, the neuters *ἔλδωρ*, wish, *ἔλωρ*, booty, *πέλωρ*, monster, *σκῶρ*, excrement, *τέκνωρ*, object, *ὔδωρ*, water;

(η) in *-ης*, all abstracts in *-ότης, -ύτης*, e. g. *ἡ βεβαιότης, -ότητος*, firmness, and *ἡ ἐσθής, -ῆτος*, vestis;

(θ) in *-ους*: *τὸ οὖς*, ear;

(ι) in *-ως*: *τὸ φῶς*, light, *ἡ δῶς*, gift;

(κ) in *-ψ*: *ἡ καλεῦρος*, crook, *ἡ κατήλιψ*, roof, *ἡ λαῖλαψ*, hurricane, *ἡ ὄψ*, voice, *ἡ φλέψ*, vein, *ἡ χέγωνιψ*, washing-water, *ἡ*, seldom *ὁ*, ὄψ, eye.

II. (a) Substantives in *-ᾶς*, Gen. *-ᾶδος, -αυς, -ινς, -υνς, -ώ* and *-ώς, -όος*, abstracts in *-ότης, -ύτης*, are, without exception, feminine; —(b) those in *-εις, -ις* and *-ιν, -υς* and *-ων, -ονος*, with the following exceptions, are feminine:

(α) in *-εις*: *ὁ κτεῖς*, comb;

(β) in *-ις* and *-ιν*: *ὁ κῆς*, corn-worm, *ὁ γλάνις*, a kind of fish, *ὁ λῆς*, Epic, lion, Gen. *-ιος*; *ὁ δελφίς* or *δελφίν*, dolphin, *ὁ ἱκτίν*, kite, *ὁ ἡ θῆς*, heap, *ὁ τελέμις*, mud, Gen. *-ίνος*; *ὁ κόπις*, dagger, *ὁ ὄρχις*, testicle, *ὁ ὄφις*, serpent, Gen. *-εως*, *οἱ* and *αἱ κύρβεις*, *-εων*, law-tables; and many names of animals of the

common gender, e. g. ὁ ἡ ὄρνις, -ιδος, *bird*, ὁ ἡ τίγρις, -ιος, -ιδος, *tiger*, ὁ ἡ ἔχρις, -εως, *viper*, ὁ ἡ κόρις, -εως, *bug*;

(γ) in -υς: ὁ βότρυς, *cluster*, ὁ θροῖνυς, *footstool*, ὁ ἰχθύς, *fish*, ὁ μῦς, *mouse*, ὁ νέκυς, *corpse*, ὁ στάχυς, *ear of corn*, ὁ ἡ ἔς or σῦς, *swine*, Gen. -υος; ὁ πέλεγυς, *axe*, ὁ πῆχυς, *cubit*, Gen. -εως;

(δ) in -ων, Gen. -ονος: ὁ ἀκμων, *anvil*, ὁ κανών, *rule*, ὁ ἀλεκτρονών, *cock*, ὁ ἡ κίον, *pillar*, Gen. -ονος.

REMARK 1. Those in -ξ vary between the masculine and feminine gender, except those in -ῆξ, Gen. -ῆκος, which are masculine, and Properispomena in -αξ, e. g. ἡ βῶλαξ, -αγξ, -αγλος, -ιξ, -ιγξ, -υξ, -υγξ, which are feminine.

III. Nouns of the Neut. gender are, (a) all substantives in -α, -η, -ορ, -ωρ, -ος, -ι and -υ; and (b) those in -αρ and -ας, Gen. -ατος, -αος, and contracts in -ηρ, except ὁ ψάρ, *starling*, and ὁ λίθς, *stone*.

§ 67. *Anomalous Nouns of the Third Declension.* (269.)

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes:

(a) The first class includes those substantives, whose Nom. has a form which cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *woman*, Gen. γυναικ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in particular Cases, or in all the Cases, two modes of formation, both of which, however, may come, in accordance with the general rules, from one form of the Nom., e. g. ὁ ἡ ὄρνις, Gen. -ιδος, *a fowl*, Pl. ὄρνιθες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives may be termed *Heteroclitics*.

(c) The third class includes those substantives, which, with one Nom. form, admit, in particular Cases, or in all the Cases, two modes of formation, one of which may be derived from the Nom. form, but the other supposes a different Nom. form, e. g. θεράπων, -οντος, *a servant*, Acc. θεράποντα, and poetic θέραπα, as if from θέραψ. This formation may be called *Metaplasm*, and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is termed the *Theme*.

§ 68. *Summary of the Anomalous Forms of the Third Declension.* (270.)

1. Γόρυ, τὸ, *knee*, and δόρυ, τὸ, *spear*, see § 54, (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also, in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and

Pl. $\delta\acute{o}\rho\eta$ instead of $\delta\acute{o}\rho\alpha\tau\alpha$, are formed from $\delta\acute{o}\rho\upsilon$; and in the phrase, $\delta\omicron\rho\acute{o}\iota$ $\epsilon\lambda\epsilon\acute{\iota}\nu$, to take a prisoner of war, this Dat. form is retained even by the Attic prose writers.

2. $\Gamma\upsilon\upsilon\eta$, η , woman, Gen. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\acute{o}\varsigma$, Dat. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\acute{\iota}$, Acc. $\gamma\upsilon\upsilon\alpha\iota\kappa\text{-}\alpha$, Voc. $\gamma\acute{\upsilon}\nu\alpha\iota$; Pl. $\gamma\upsilon\upsilon\alpha\iota\kappa\epsilon\varsigma$, $\gamma\upsilon\upsilon\alpha\iota\kappa\acute{\omega}\nu$, $\gamma\upsilon\upsilon\alpha\iota\kappa\acute{\iota}(\nu)$, $\gamma\upsilon\upsilon\alpha\iota\kappa\alpha\varsigma$.

3. $\Delta\acute{o}\rho\upsilon$, see $\gamma\acute{o}\nu\upsilon$, No. 1.

4. Ζεύς , Gen. $\Delta\acute{\iota}\acute{o}\varsigma$, Dat. $\Delta\acute{\iota}\acute{\iota}$, Acc. $\Delta\acute{\iota}\alpha$, Voc. Ζεῦ .

Poet. corresponding forms are Ζηρός , Ζηρί , Ζῆνα .

5. $\Theta\epsilon\rho\acute{\alpha}\pi\omega\nu$, \acute{o} , servant, -οντος . In Eurip. Acc. $\theta\acute{\epsilon}\rho\alpha\pi\alpha$, Pl. $\theta\acute{\epsilon}\rho\alpha\pi\epsilon\varsigma$, § 67, (c).

6. Κάρα , $\tau\acute{o}$, head, an Epic and poetic word, Gen. $\kappa\alpha\rho\alpha\text{-}\acute{o}\varsigma$, Dat. $\kappa\alpha\rho\alpha\acute{\iota}$ and $\kappa\acute{\alpha}\rho\alpha$, Acc. $\tau\acute{o}$ $\kappa\acute{\alpha}\rho\alpha$, $\tau\acute{o}$ $\kappa\alpha\acute{\rho}\alpha\tau\alpha$ ($\tau\acute{o}\nu$ $\kappa\alpha\acute{\rho}\alpha\tau\alpha$, § 214); Acc. Pl. $\tau\acute{o}\upsilon\varsigma$ $\kappa\alpha\acute{\rho}\alpha\tau\alpha\varsigma$, § 67, (c).

7. Κλείς , η , key, Gen. $\kappa\lambda\epsilon\iota\delta\text{-}\acute{o}\varsigma$, Dat. $\kappa\lambda\epsilon\iota\delta\text{-}\acute{\iota}$, Acc. $\kappa\lambda\epsilon\iota\delta\text{-}\alpha$, and commonly $\kappa\lambda\epsilon\acute{\iota}\nu$, § 53, Rem. 1; Nom. and Acc. Pl. $\kappa\lambda\epsilon\acute{\iota}\varsigma$, and $\kappa\lambda\epsilon\acute{\iota}\delta\epsilon\varsigma$, $\kappa\lambda\epsilon\acute{\iota}\delta\alpha\varsigma$, § 67, (b).

Old Attic, $\kappa\lambda\acute{\eta}\varsigma$, $\kappa\lambda\acute{\eta}\delta\omicron\varsigma$, $\kappa\lambda\acute{\eta}\delta\iota$, $\kappa\lambda\acute{\eta}\delta\alpha$.

8. Κύων , \acute{o} , η , dog, Gen. $\kappa\upsilon\nu\text{-}\acute{o}\varsigma$, Dat. $\kappa\upsilon\nu\acute{\iota}$, Acc. $\kappa\acute{\upsilon}\nu\alpha$, Voc. $\kappa\acute{\upsilon}\nu\omicron$; Pl. $\kappa\acute{\upsilon}\nu\epsilon\varsigma$, $\kappa\upsilon\nu\acute{\omega}\nu$, $\kappa\upsilon\nu\acute{\iota}$, $\kappa\acute{\upsilon}\nu\alpha\varsigma$.

9. Λίπα , $\tau\acute{o}$, oil, fatness, in the Epic dialect always in the phrases, $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\alpha\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi' \epsilon\lambda\alpha\acute{\iota}\omega$, $\chi\rho\acute{\iota}\sigma\alpha\iota$ and $\chi\rho\acute{\iota}\sigma\alpha\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi\alpha' \epsilon\lambda\alpha\acute{\iota}\omega$, and so also in the Attic prose, $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\epsilon\sigma\theta\alpha\iota$, $\chi\rho\acute{\iota}\epsilon\sigma\theta\alpha\iota$ $\lambda\acute{\iota}\pi\alpha$; $\lambda\acute{\iota}\pi\alpha$ is thus an abridged Dat. instead of $\lambda\acute{\iota}\pi\alpha\acute{\iota}$, $\lambda\acute{\iota}\pi\alpha$, from $\tau\acute{o}$ $\lambda\acute{\iota}\pi\alpha$, Gen. $\text{-}\alpha\omicron\varsigma$, but $\epsilon\lambda\alpha\acute{\iota}\omicron\nu$ must be considered as an adjective from $\epsilon\lambda\acute{\alpha}\alpha$, olive, so that $\lambda\acute{\iota}\pi\alpha \epsilon\lambda\alpha\acute{\iota}\omicron\nu$ means olive-oil.

10. Μάρτυς , \acute{o} , witness, Gen. $\mu\acute{\alpha}\rho\tau\upsilon\omicron\varsigma$, Dat. $\mu\acute{\alpha}\rho\tau\upsilon\omicron\iota$, Acc. $\mu\acute{\alpha}\rho\text{-}\tau\upsilon\omicron\alpha$, rarer $\mu\acute{\alpha}\rho\tau\upsilon\nu$; Dat. Pl. $\mu\acute{\alpha}\rho\tau\upsilon\sigma\acute{\iota}(\nu)$.

11. Ναῦς , η , ship, Gen. $\nu\epsilon\acute{\omega}\varsigma$, Dat. $\nu\eta\acute{\iota}$, Acc. $\nu\alpha\acute{\upsilon}\nu$, Voc. want-ing; Dual, Gen. and Dat. $\nu\epsilon\omicron\acute{\iota}\nu$, Nom. and Acc. wanting; Pl. $\nu\acute{\eta}\epsilon\varsigma$, $\nu\epsilon\acute{\omega}\nu$, $\nu\alpha\nu\sigma\acute{\iota}(\nu)$, $\nu\alpha\acute{\upsilon}\varsigma$. Comp. $\gamma\alpha\acute{\rho}\alpha\acute{\nu}\varsigma$, § 57.

12. Ὀρνίς , \acute{o} , η , bird, Gen. $\acute{o}\rho\nu\acute{\iota}\theta\text{-}\omicron\varsigma$, etc. The Pl. has a form declined like $\acute{\rho}\acute{o}\lambda\iota\varsigma$, except the Dat., $\acute{o}\rho\nu\acute{\iota}\theta\epsilon\varsigma$ and $\acute{o}\rho\nu\epsilon\iota\varsigma$, $\acute{o}\rho\nu\iota\theta\omega\nu$ and $\acute{o}\rho\nu\epsilon\omega\nu$, $\acute{o}\rho\nu\iota\sigma\iota$, $\acute{o}\rho\nu\acute{\iota}\theta\alpha\varsigma$, and $\acute{o}\rho\nu\epsilon\iota\varsigma$ and $\acute{o}\rho\nu\acute{\iota}\varsigma$, § 67, (b).

In the Attic writers the ι is sometimes short, $\acute{o}\rho\nu\acute{\iota}\varsigma$, $\acute{o}\rho\nu\acute{\iota}\nu$, Aristoph. Av. 16. 270. 335. but $\acute{o}\rho\nu\acute{\iota}\varsigma$, $\acute{o}\rho\nu\acute{\iota}\nu$, 70. 103. 73.

13. Πνύξ , η , place of meeting, Gen. $\pi\nu\kappa\nu\text{-}\acute{o}\varsigma$, Dat. $\pi\nu\kappa\nu\acute{\iota}$, Acc. $\pi\nu\acute{\nu}\kappa\alpha$.

14. Σής, ὁ, *moth*, Gen. σεός; Pl. σέες, Gen. σέων, etc.

15. Σκώρ, τὸ, *dirt*, Gen. σκατός, etc.

16. Ὑδωρ, τὸ, *water*, Gen. ὕδατος, etc.

17. Φθόϊς, φθοῖς, ὁ, *art of cooking*, Gen. φθοιός and (from φθοίς) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.

18. Χοῦς, ὁ, *a mass*, χοός, χοί, χοῦν, χόες, χοῶν, χουσί, χόας like βοῦς, § 57, also Gen. χοῶς, Acc. χοῶ, Acc. Pl. χοῶς, as if from χοεύς. The later forms are preferred by the Attic writers; χοῦς with the meaning of *mound*, is inflected only like βοῦς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς, ὁ, *skin*, χρωτ-ός, χρωτί, χρῶτα. Corresponding forms in Ionic and the Attic poets, are, Gen. χροός, χροῖ, χροά like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *to be in extreme peril*, Soph. Aj. 786.

§ 69. Defective Nouns of the Third Declension.

(271.)

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g. Χρέως, τὸ, *debt*, Ionic-Attic form for the Nom., Gen. and Acc.; the defective forms are supplied by τὸ χρέος, Gen. χρέους and χρέως, Pl. τὰ χρεῖα.

CHANGE OF FORM IN THE DECLENSIONS.

§ 70. I. Redundant Nouns.

(272.)

The term *Redundant* is applied to substantives, which have double forms in the Nom. (but often only in the Nom. Pl.) and throughout all or in most of the Cases.

A. In the same declension,

(a) with the same gender, e. g.

ὁ λαός and λαός, *people*, ὁ νεός and νᾶός, *temple*, ὁ λαγός and λαγός, *hare*, ὁ κάλως, *rope*, Pl. also κάλοι, ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι.

(b) with different genders (heterogeneous), e. g.

ὁ νῶτος and τὸ νῶτον, *back*, (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3.); ὁ ζυγός and τὸ ζυγόν, *yoke*.—In the Pl. of these heterogeneous nouns, the neuter form is predominant, and οἱ ζυγοί is probably not found.

B. In different declensions, and commonly with different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*, ὁ χάρος and ἡ χώρα, *space*, ἡ δίψα and τὸ δίψος, *thirst*, ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. Still, it should be mentioned, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ, the other three forms are almost entirely poetic, of which πρεσβύτερος and πρεσβύτατος, are in most frequent use; in the Common Language, ὁ πρεσβύτερος, -ον, *elder*, (in the meaning of *messenger*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; in the Pl., however, οἱ and τοὺς πρέσβεις, πρέσβειων, πρέσβεισι); also, τὸ δάκρυον and τὸ δάκρυ, *tear*. The later and the older forms are retained in the poetic dialect; still, the Dat. Pl. δάκρυσιν is found in the Attic prose-writers, Thu. 7, 75; Dem. c. Onet. I. § 32.

§ 71. II. *Heteroclites*.

(273.)

Heteroclites, § 67, (b), have a double form, either of the same Dec., namely of the third, or of different declensions. Heteroclites of the third Dec. are placed together, § 68. Heteroclites of different declensions are, e. g. the following:

A. Of the First and Third Declensions.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases and according to both declensions, ὁ μύκης, *mushroom*, Gen. μύκον and μύκητος, and some proper names, e. g. Χάρης. The name Θαῖς, in the ancient Attic writers, has, together with Θάλητος, the Ionic Gen. form Θάλειω, Dat. Θάλημι and Θαλῆϊ, Acc. Θάλητα and Θαλῆν;

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) The Common second and third declensions. Several substantives in -ος as masculine are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Compounds of the second and third declensions:

πρόχοος, ἡ, *watering-pot*, Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. πρόχουσι like βούς, βουσίν.

Οἰδίπους, Gen. Οἰδιποδος and poet. Οἰδίπου, Dat. Οἰδιποδι, Acc. Οἰδιποδα and Οἰδίπουν, Voc. Οἰδίπου.

(c) The Attic second and third declensions:

In the Acc. Sing. ὁ γέλως, *laughter*, γέλωτος, γέλωτι, Acc. γέλωτα and γέλωρ, and the three following, πατήρ, *patruus*, μήτηρ, *avunculus*, and Μῖρος, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the second Attic; in the other Cases, according to the third Dec.

πατήρ, Gen. πατρί and πατρός, Dat. πατρί, Acc. πατέρα and πάτρωα; Μῖρος, Gen. Μίρω and Μίρωος, Dat. Μίρῳ, Acc. Μίρω, § 48, Rem. 1, Μίρων and Μίρωα.

§ 72. III. *Metaplasts*.

(274.)

Metaplasts, § 67, (c), like Heteroclitics, have a double formation, either of the same declension, or of different declensions. Metaplasts of the same declension have been treated, § 68, under the third Dec. Metaplasts of different declensions are, e. g. the following:

(a) The Common second and third declensions,

Δένδρον, τὸ, *tree*, Gen. δένδρου, etc.; but in the Dat. Pl. among the Attic writers, δένδρεσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms τῷ δένδρῳ and τὰ δένδρη, which occur in the Attic poets, and in later prose-writers.

Κοινωνός, ὁ, *partaker*, Gen. κοινωνοῦ, etc.; Xenophon uses the forms οἱ κοινωνῶνες and τοὺς κοινωνῶνας, from ΚΟΙΝΩΝ.

Κρίνον, τὸ, *lily*, Gen. κρίνου, etc., with the corresponding form in the Dat. Pl. κρίνεσι, in Aristoph. from the Pl. κρίνεα, (in Herod.) Comp. δένδρον.

Ἄσξ, ὁ, *stone*, Gen. ἄσξ and in Soph. O. C. 196. λάον.

Ὀνείριος, τὸ, *fire*, and τὸ ὄνειρον, *dream*, Gen. ὀνείρου and ὀνείρατος.

Πῦρ, τὸ, *fire*, πυρός. Pl., however, τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖός, ὁ, *son*, Gen. τῖοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τῖέος, Dat. τῖεϊ, (Acc. τῖέα is rejected); Pl. τῖεῖς, Gen. τῖέων, Dat. τῖέσι, Acc. τῖέας, commonly τῖεῖς; Dual τῖέων, Gen. τῖέων.

(b) The Attic second and third declensions,

The three substantives, ἡ ἄλως, *threshing-floor*, ὁ ταῶς, *peacock*, and ὁ τυφῶς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another, according to the third declension, in -ωτος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταῶς are generally declined according to the Attic second Dec., Acc. Sing. ἄλῳν, ταῶν; still, the *ν* is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* (275.)

1. Those substantives are termed indeclinable that have but one form to denote the Case. Besides the foreign proper names, like ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and most cardinal numbers, all indeclinable nouns of the neuter gender are included. Thus, e. g. indeclinable nouns are,

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ ἄλφα;
- (b) Most of the cardinal numbers, e. g. δέξα ἀνδρῶν;
- (c) Τὸ, τοῦ, τῷ χρεῖν, *necessity, destiny*, and θεμις with εἶναι and several foreign words, e. g. τὸ, τοῦ, τῷ πᾶσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed *Defectiva numero*. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*, οἱ ἐτησίου, *the Etesian winds*, αἱ Ἀθῆναι, *Athens*, τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

SECTION II.

The Adjective and Participle.

§ 74. *Nature, Gender and Declension of the Adjective and Participle.* (276.)

1. The Adjective and the Participle express a property, which is considered as already belonging to a subject, e. g. the *red* rose, or as now first affirmed of a subject, e. g. the rose is *red*. In both instances, in Greek and in Latin, the Adjective and Participle agree with their substantive in Gender, Number and Case, e. g. ὁ ἀγαθὸς πατήρ and ὁ πατήρ ἀγαθὸς ἐστίν, ἡ ἀγαθὴ μήτηρ and ἡ μήτηρ ἀγαθὴ ἐστίν, τὸ ἀγαθὸν τέκνον and τὸ τέκνον ἀγαθόν ἐστίν.

2. Hence the Adjective and the Participle, like the Substantive, have a three-fold inflection for the gender, which is termed *motion*, § 40, Rem. 1. Still, many Adjectives have only two endings, namely, one for the Masc. and Fem. gender, the other for the Neuter gender, e. g. ὁ σὼφρων ἀνὴρ, ἡ σὼφρων γυνή, τὸ σὼφρον τέκνον. Many Adjectives, still, have but one ending, by which they commonly indicate only the Masc. and Fem.

genders, rarely the Neuter gender, and never the Nom., Acc. and Voc. Neuter, e. g. *ὁ γυγὰς ἀνὴρ, ἡ γυγὰς γυνή*. In Adjectives and Participles of three endings, the Masc. and Neuter always belong to the same declension, and the Neuter varies from the Masc. only in the Nom., Acc. and Voc.; the Fem. is always declined like the first Dec.

3. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted in the following pages. It may be remarked as an essential deviation in the Participles, that the Voc. of the third Dec. is always like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

(277.)

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. *καλός, καλή, καλόν; κοῦφος, κοῦφη, κοῦφον; χαρὶς, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρίς, βαρεῖα, βαρύ; βουλευσας, βουλευσῶσα, βουλευσαν; τιθεῖς, τιθεῖσα, τιθέν*.

REMARK 1. In Adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. *ἀνθρώπινος, ἀνθρώπινη, ἀνθρώπινον; ἐλεύθερος, ἐλευθερᾶ, ἐλεύθερον; κοῦφος, κοῖφη, κοῦφον; σπουδαῖος, σπουδαῖα, σπουδαῖον*; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. *ἀνθρώπιναι, ἐλεύθεραι, κοῦφαι, σπουδαῖαι*, like *ἀνθρώπινοι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι*.

2. In Participles, when the nature of the syllables permits, the same syllable is accented in the Neuter Nom. as in the Masc., e. g.

παιδεύων,	παιδεῦον	τιμήσων,	τιμῆσον
φιλῶν	φιλοῦν	λιπῶν,	λιπόν.

REM. 2. Yet Adjectives, sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -όος, -όη, or -όα, -όον, (except the Nom. and Acc. Dual of the Masc. and Neuter genders, which are oxytoned, § 49, 3), are Perispomena through all the Cases and Numbers, though such as are derived from -εος in uncompounded forms, are Proparoxytoned, e. g. *ἄργυρεος = ἄργυροῦς, ἄργίρεον = ἄργυροῦν*. On contracted compounds in -οος, -οον, e. g. *εὔρους, εὔρουν*, see § 49, 3.

4. In the Gen. Pl. the Barytoned Fem. is a Perispomenon, § 45, 6, (b), on-

ly in those Adjectives and Participles, whose Masc. is like the third Dec., while all the remaining Cases, retain the accent of the Masc., e. g.

βαρύς, -εῖα, -ύ	Gen. Pl. βαρέων, βαρεῖων
χαρίεις, -εῖσα, -ίην	“ χαριέντων, χαρισσών
μέλας, μέλαινα, μέλαν	“ μελάνων, μέλαινων
πᾶς, πᾶσα, πᾶν	“ πάντων, πασών
τυφθεῖς, -εῖσα, -έν	“ τυφθέντων, τυφθεῖσων
τύψας, τύψασα, τύψαν	“ τυψάντων, τυψασών; but,
ἀνθρώπινος, -ίνη, -ινον	“ ἀνθρωπίνων, as Masc., F. and N.
ἐλεῖθερος, -έρᾱ, -ερον	“ ἐλεutherών, as Masc., F. and N.
τυπτόμενος, -ένη, -ενον	“ τυπτόμενων, as Masc., F. and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2, (c).

REM. 4. On the accentuation of the Nominative form of compound adjectives, the following things are to be noted:

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule, § 30, 1, (c), and are Proparoxytones, e. g. φιλότεκνος, from τέκνον, πάγκακος, from κάκος. But if the last part is formed of a verb, then those adjectives, whose penult is long, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὁδηγός; but those, whose penult is short, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones,	λιθόβολος, cast down by stones,
μητροκτόνος, matricide,	μητρόκτονος, slain by a mother,
θηροτρόφος, nourishing wild beasts,	θηρότροφος, nourished by wild beasts.

Those compounds that are formed of prepositions, α privative and intensive, εἰ and δυς, and αἰ, ἀγαν, ἀρι, ἀρι, ἐρι, ἡμι, ζα, παν and πολυ, are exceptions to the rule which applies to those words that have a short penult; words compounded with these particles are always Proparoxytones.

- (b) Verbal adjectives in -τός remain Oxytones, in compound words, if they have three endings, but are Proparoxytones, if they have only two endings. See § 78, I, (c).
- (c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPIAL ENDINGS.

§ 76. I. Adjectives and Participles of three Endings.

(278—281.)

I. -ος, -η, -ον:	Nom. ἀγαθός, ἀγαθή, ἀγαθόν, good,
	Gen. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ
	Nom. ὀγδοός, ὀγδότη, ὀγδοον, eighth,
	Gen. Pl. ὀγδόων, ὀγδόων, ὀγδόων (§ 75, 4.)
	Nom. γραφομένος, γραφομένη, γραφομένον
	Gen. Pl. γραφομένων, γραφομένων, γραφομένων

-ος, -ᾱ, -ον:	Nom.	δίκαιος, δικαίῃ, δίκαιον, just,
	Gen.	δικαίου, δικαίᾱς, δικαίου
	Gen. Pl.	δικαίων, δικαίων, δικαίων
	Nom.	ἐχθρός, ἐχθρά, ἐχθρόν, hostile,
	Gen.	ἐχθροῦ, ἐχθράς, ἐχθροῦ
	Nom.	ἄθρόος, ἄθρόᾱ, ἄθρόον, full,
	Gen.	ἄθρόου, ἄθρόᾱς, ἄθρόου
	Gen. Pl.	ἄθρόων, ἄθρόων, ἄθρόων.

Most of the adjectives belong to this class. The Fem. ends in *a*, when preceded by *i* or *o*, § 43, 1. Still, adjectives in -οος have -ῶα in the Fem., when a *o* precedes the *o*, elsewhere -όη, e. g. ἄθρόα, yet ὀγδόη. On the accentuation of adjectives in -ος, -η (ᾱ), -ον, see § 75.

Adjectives in -εος, -εᾱ, -εον, which indicate the *material*, e. g. χρύσεος, golden, ἀργύρεος, silver, κεράμεος, earthen, and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλός, single, διπλός, double, suffer contraction. On the accentuation of adjectives in -εος, -εᾱ, -εον, see § 75, 3, and on the contraction of adjectives in -εᾱ into -ᾱ, -όη into -ῆ, and -όα into ᾱ, see § 9, II.

χρῦς-εος,	χρυσ-εᾱ,	χρῦς-εον
χρυσ-οῦς,	χρυσ-ῆ,	χρυσ-οῦν
ἐρε-εος,	ἐρε-εᾱ,	ἐρε-εον
ἐρε-οῦς,	ἐρε-ᾱ,	ἐρε-οῦν
ἀργῦρ-εος,	ἀργυρ-εᾱ,	ἀργῦρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾱ,	ἀργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Attic writers rarely omit the contraction, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄθρόος, -όᾱ, -όον, crowded, is rarely found contracted; δικροός, -όᾱ, -όον, two-pronged, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ῆ δικρόα; ὀγδοος is always uncontracted.

II. -ῦς, -εῖᾱ, -ῦ:	Nom.	γλυκῦς, γλυκεῖα, γλυκί, sweet,
	Gen.	γλυκέος, γλυκειας, γλυκέος
	Gen. Pl.	γλυκείων, γλυκειῶν, γλυκείων (§ 75, 4).

The declension of the Masc. is like πῆχυς, but with the common genitives in -εος, -έων, the declension of the Neut. is like ἄστυ, yet always uncontracted in the Pl. (-εᾱ). The only deviations from the regular accentuation are, ἡμίους, ἡμίσεια, ἡμῖσις, half, Θῆλυς, female, πρέσβυς, old (used only in the Masc.), and some poetic forms.

REM. 2. The adjective ἡμίσις, in the Attic writers, has both the contracted and uncontracted forms, ἡμίσεις and ἡμίσεις in the Acc. Pl.; also the Neut. ἡμίσεια is found in several passages in Demosthenes in the contracted form ἡμίση. Sometimes the Ionic Fem. form -εᾱ occurs, e. g. πλατεᾱ, X. R. Equ. 1, 14. (in all Codd.). ἡμισέας, Pl. Menon. 83, c. in the best Codd.

- III. - ὤς, - ὤσα, - ὤν: Nom. δεικνύς, δεικνύσα, δεικνύν, *showing*,
 Gen. δεικνύντος, δεικνύσης, δεικνύντος
 Gen. Pl. δεικνύντων, δεικνυσῶν, δεικνύντων (§ 75, 4.)
 Nom. φύς, φύσα, φύν, *producing*,
 Gen. φύντος, φύσης, φύντος [§ 65, 2, (c).]
 Gen. Pl. φύντων, φύσων, φύντων.

So the participles of the Pres. and second Aor. Act. of verbs in -μι. For the declension of the Masc. and Neut., see § 54, (d).

- IV. - εῖς, - εῖσα, - εῖν: Nom. χαρίεις, χαρίεσσα, χαρίεν, *lovely*,
 Gen. χαρίεντος, χαριέσσης, χαρίεντος
 Gen. Pl. χαριέντων, χαριεσῶν, χαριέντων.

For the declension of the Masc. and Neut., see § 54, (d), only that the Dat. Pl. ends in -εσι, not -εισι, e. g. χαρίεσι. The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone.

REM. 3. Some adjectives in -ήεις, -ήεσσα, -ήεν, and -όεις, -όεσσα, -όεν, admit contraction, e. g.

- Nom. τιμή-εις, τιμή-εσσα, τιμῇ-εν, *honored*,
 τιμῆς, τιμῆσσα, τιμῶν
 Gen. τιμῆντος, τιμήσσης, τιμῆντος
 Nom. μελιτό-εις, μελιτό-εσσα, μελιτό-εν, *honied*,
 μελιτοῦς, μελιτοῦσσα, μελιτοῦν
 Gen. μελιτοῦντος, μελιτούσσης, μελιτοῦντος.

- V. - εῖς, - εῖσα, - εῖν: Nom. λειφθεῖς, λειφθεῖσα, λειφθέν, *relictus*,
 Gen. λειφθέντος, λειφθείσης, λειφθέντος
 Gen. Pl. λειφθέντων, λειφθεισῶν, λειφθέντων
 Nom. τιθείς, τιθείσα, τιθέν, *placing*,
 Gen. τιθέντος, τιθείσης, τιθέντος.

For the declension of the Masc. and Neut., see § 54, (d), and also in the Dat. Pl., e. g. τυφθεῖσι. So likewise the Part. Pass. of the first and second Aor., and the Pres. and second Aor. Active Part. of τίθημι and ἵημι, e. g. εἶς, εἶσα, εἶν, εἶς, εἶσα, εἶν, θείς, θείσα, θέν.

- VI. - ᾶς, - ᾶσα, - ᾶν: Nom. μέλας, μέλαινα, μέλᾶν, *black*,
 Gen. μέλανος, μελαίνης, μέλανος
 Gen. Pl. μελᾶνων, μελαινῶν, μελᾶνων.

In the same manner only ᾰλάς, ᾰλάινα, ᾰλᾶν, *unhappy*. For the declension of the Masc. and Neut., see § 54, (d), with Rem. 6.

- VII. - ᾱς, - ᾱσα, - ᾱν: Nom. πᾶς, πᾶσα, πᾶν, *all, every*,
 Gen. παντός, πάσης, παντός
 Gen. Pl. πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ἅπᾱς, ἅπᾱσα, ἅπᾱν, σύμπᾱς, πρόπᾱς, and the remaining compounds which have a short α in the Neut. See § 54, (d), for the declension of the Masc. and Neut., and § 65, 2, (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

- VIII. - ᾱ ς, - ᾱ ς ᾶ, - ᾶ ς: Nom. λείψας, λείψασα, λείψαν, *having left*,
 Gen. λείψαντος, λειψάσης, λείψαντος
 Gen. Pl. λειψάντων, λειψασών, λειψάντων.

So the first Aor. Act. Part., and also the Part. Pres. and second Aor. Act. of ἵστημι, ἱστάς, -ᾶσα, -άν, σιάς, -ᾶσα, -άν. For the declension, see § 54, (d).

- IX. - η ς, - ε ι ν α, - ε ν: Nom. τέρην, τέρεινα, τέρεν, *fine*.
 Gen. τέρενος, τερείνης, τέρενος
 Gen. Pl. τερένων, τερενῶν, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

- X. - ο ῦ ς, - ο ῦ σ α, - ὀ ς: Nom. διδούς, διδοῦσα, διδόν, *giving*,
 Gen. διδόντος, διδούσης, διδόντος
 Gen. Pl. διδόντων, διδουσών, διδόντων.

Thus only the Part. Pres. and second Aor. Act. (-δούς, -δοῦσα, -δόν, Gen. -δόντος, -δούσης, Gen. Pl. in Fem. -δουσών) of verbs in -ωμι.

- XI. - ὦ ς, - ο ῦ σ α, - ὀ ς: Nom. ἐκόν, ἐκοῦσα, ἐκόν, *willing*,
 Gen. ἐκόντος, ἐκούσης, ἐκόντος
 Gen. Pl. ἐκόντων, ἐκουσών, ἐκόντων.

Thus only the compound ἄεκων, commonly ἄκων, ἄκουσα, ἄκων. For the declension, see § 54, (d).

- XII. - ω ς, - ο υ σ ᾶ, - ο ς: Nom. λείπων, λείπουσα, λείπον, *leaving*,
 Gen. λείποντος, λειπούσης, λείποντος
 Gen. Pl. λειπόντων, λειπουσών, λειπόντων.

So, also, the Pres. Part., Fut. and second Aor. Act. For the declension, see § 54, (d). In the same manner, the Present participles of contract verbs in -άω, -έω and -όω, e. g.

- | | | | |
|----------|--------------------------|----------|------------------------------|
| Nom. | τιμῶν, -ῶσα, -ῶν | Nom. | φιλῶν, -οῦσα, -οῦν |
| Gen. | τιμῶντος, -ώσης, -ῶντος | Gen. Pl. | φιλοῦντων, -ουσών, -οῦντων. |
| Gen. Pl. | τιμώντων, -ωσών, -ώντων. | Nom. | μισθῶν, -οῦσα, -οῦν |
| | | Gen. Pl. | μισθούντων, -ουσών, -οῦντων. |

The Fut. Part. Act. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -οῦσα, -οῦν, formed from σπερέων, etc., from σπείρω, *to sow*.

- XIII. - ὡ ς, - υ ῖ α, - ὀ ς: Nom. τετυφώς, τετυφύα, τετυφός, *having struck*,
 Gen. τετυφότης, τετυφύας, τετυφότης
 Gen. Pl. τετυφότην, τετυφύων, τετυφότην.

On the form ἐστώς, -ῶσα, ἐστώς and -ός, etc., see below, § 193, 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, *great*, πολύς, πολλή, πολύ, *much*, and μαλαός, μαλαή, μαλαόν, *soft*, deviate in their declension from the usual formation; even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aeschines, p. 824, uses the Voc. μέγαλε. Ηρόδοτος has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῦς, -εῖα, -ύ (comp. γλυκὺς, -εῖα, -ύ,) which occurs in the Dialects. See the Paradigm.

§ 77. *Paradigms.*

(282.)

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-ᾱ	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ᾱς	φίλι-ου
D.	ἀγαθ-ῶ	ἀγαθ-ῇ	ἀγαθ-ῶ	φίλι-ῳ	φίλι-ᾱ	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-ᾱν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-ᾱ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-οὓς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ᾱς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ῶ	ἀγαθ-ᾱ	ἀγαθ-ῶ	φίλι-ῳ	φίλι-ᾱ	φίλι-ῳ
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οιν.	φίλι-αιν	φίλι-οιν.
S. N.	γλυκὺς	γλυκεῖα	γλυκὺ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκῆ-ος	γλυκεῖᾱς	γλυκῆ-ος	πράου	πραεῖᾱς	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκεῖαν	γλυκύν	πράον	πραεῖαν	πράον
V.	γλυκύν	γλυκεῖα	γλυκύν	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκῆων	γλυκεῖων	γλυκῆων	πρᾶέων	πραεῖων	πραέων
D.	γλυκεῖσι(ν)	γλυκεῖαις	γλυκεῖσι(ν)	πράοις, πραέσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖᾱς	γλυκέα	πράους, πραεῖς	πραεῖᾱς	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖᾱ	γλυκέε	πράῳ	πραεῖᾱ	πράῳ
	γλυκείον	γλυκεῖαν	γλυκείον.	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειφθέντος	λειφθεῖσης	λειφθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειφθέντα	λειφθεῖσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	λειφθέντων	λειφθεισῶν	λειφθέντων
D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	λειφθεῖσι(ν)	λειφθείσαις	λειφθεῖσι(ν)
A.	χαρίენტας	χαρίεσσᾱς	χαρίεντα	λειφθέντας	λειφθεισᾱς	λειφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual.	χαρίεντε	χαρίεσσᾱ	χαρίεντε	λειφθέντε	λειφθεισᾱ	λειφθέντε
	χαρίέντοιν	χαρίεσσαιν	χαρίέντοιν.	λειφθέντοιν	λειφθείσαιν	λειφθέντοιν.

χρύσε-ος	χρυσέ-α	χρύσε-ον, golden	ἀπλό-ος	ἀπλό-η	ἀπλό-ον, simple
χρυσούς	χρυσῇ	χρυσούν	ἀπλοῦς	ἀπλῇ	ἀπλοῦν
χρυσού	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
χρυσῶ	χρυσῇ	χρυσῶ	ἀπλῶ	ἀπλῇ	ἀπλῶ
χρυσοῦν	χρυσῇν	χρυσοῦν	ἀπλοῦν	ἀπλῇν	ἀπλοῦν
doubtful	χρυσῇ	χρυσοῦν	doubtful	ἀπλῇ	ἀπλοῦν
χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
χρυσούς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλαῖς	ἀπλᾶ
χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
χρυσώ	χρυσᾶ	χρυσώ	ἀπλώ	ἀπλᾶ	ἀπλώ
χρυσοῖν	χρυσαῖν	χρυσοῖν.	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν.
πολύς	πολλή	πολύ, much	μέγας	μεγάλη	μέγας, great
πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλῃς	μεγάλου
πολλῶ	πολλῇ	πολλῶ	μεγάλῳ	μεγάλῃ	μεγάλῳ
πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
πολλῶν	πολλῶν	πολλῶν	μεγάλων	μεγάλων	μεγάλων
πολλοῖς	πολλαῖς	πολλοῖς	μεγάλοις	μεγάλαις	μεγάλοις
πολλούς	πολλάς	πολλά	μεγάλους	μεγάλας	μεγάλα
πολλοί	πολλαί	πολλά.	μεγάλοι	μεγάλαι	μεγάλα
			μεγάλῳ	μεγάλα	μεγάλῳ
			μεγάλῳ	μεγάλαιν	μεγάλῳ.
στάς	στάσα	στάς, standing	λιπών	λιποῦσα	λιπόν, leaving
στάντος	στάσης	στάντος	λιπόντος	λιπούσης	λιπόντος
στάντι	στάση	στάντι	λιπόντι	λιπούσῃ	λιπόντι
στάντα	στάσαν	στάν	λιπόντα	λιπούσαν	λιπόν
στάς	στάσα	στάν	λιπών	λιποῦσα	λιπόν
στάντες	στάσαι	στάντα	λιπόντες	λιποῦσαι	λιπόντα
στάντων	στασῶν	στάντων	λιπόντων	λιπουσῶν	λιπόντων
στάσι(ν)	στάσαις	στάσι(ν)	λιποῦσι(ν)	λιπούσαις	λιπούσι(ν)
στάντας	στάσας	στάντα	λιπόντας	λιπούσας	λιπόντα
στάντες	στάσαι	στάντα	λιπόντες	λιποῦσαι	λιπόντα
στάντε	στάσᾱ	στάντε	λιπόντε	λιπούσᾱ	λιπόντε
στάντοι	στάσαιν	στάντοι.	λιπόντοι	λιπούσαιν	λιπόντοι.

§ 78. II. *Adjectives of two Endings.* (283.)

I. -ος, -ον; ὁ ἢ ἄλογος, τὸ ἄλογον, irrational.

To this class belong,

(a) A few simple Adjectives without particular derivative-endings, e. g. ὁ ἢ βίαιος, not Greek, λήβρος, vehement, ἡμερος, gentle, λοιδορος, calumniating, τιθασός, mild, χέρσος, unfruitful, ἡσυχος, silent, δάπανος, extravagant, ἔωλος, yesterday;

(b) Most simple Adjectives with the derivative-endings -ιος, -ειος, and -ιμος, e. g. ὁ ἢ σωτήριος, saving, ὁ ἢ βασιλείος, regius, -α, ὁ ἢ γνώριμος, recognizable;

(c) All compounds, e. g. ὁ ἢ ἄλογος, τὸ ἄλογον, irrational, ὁ ἢ ἀργός, instead of ἀεργός, inactive, but ἀργός, -ή, -όν, skilful, ὁ ἢ πάγκαλος, very fair, but καλός, -ή, -όν, ὁ ἢ πάλλεκος, very skilful, but λευκός, -ή, -όν, θεόπνευστος, -ον, divinely inspired, but πνευστός, -ή, -όν; Adjectives compounded with Adjectives in -ός are Proparoxytones, e. g. ὁ ἢ ψευδάτιμος, not pure Attic, but Ἀττικός, -ή, -όν, ὁ ἢ μισοπέρικος, but Περσικός, -ή, -όν.

Adjectives derived from compound verbs with the derivative-endings -κός, -τός, are excepted; these remain Oxytones: those in -τέος, also, (which remain Paroxytones) are excepted, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνμι, κατασκευαστός, -ή, -όν, from κατασκευάζω, ἀνεκτός, -ή, -όν, from ἀνέχω. (Some words in -τός, which take a pure Adjective meaning, have in this case only two endings and are Proparoxytones, e. g. ὁ ἢ ἐξάιρετος, pre-eminent, ἐπὶληπτος, blameworthy, περιβόητος, familiar, ὑποπτος, suspicious, etc.). But when compounds in -τός, -τή, -τόν, are again compounded, they have the regular endings, and are Proparoxytones, e. g. ὁ ἢ ἀκατασκευαστός.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορώτερος ἢ λῆψις, Thu. 5, 110. δυσμεβολώτατος ἢ Λόκρις, Id. 3, 101.

II. -ους, -ουν; ὁ ἢ εὖνους, τὸ εὖνον, benevolent.

Adjectives with these endings are,

(a) Those compounded with the contracted Substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὕστον, § 47, yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόις X. Cy. 8, 2, 1. χρυψινόους X. Ag. 11, 5. δύνουσι X. H. 2, 1, 2.

(b) Such as are compounded with the Substantive ποῦς, e. g. ὁ ἢ πολίπους, τὸ πολίπουν, and also like Οἰδίπους, § 71, B, (b), admit a double inflection, and follow partly compound nouns of the second Dec., and partly those of the third Dec., e. g. Gen. πολίποδος and πολίπου; Acc. πολύποδα and πολύπουν, etc.

REM. 3. In many Adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἢ ἰλεως, τὸ ἰλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec., § 48.

REM. 4. The Acc. ends commonly in -ων, but in a number of compound words, it ends in -ω, § 48, Rem. 1, e. g. ἀξιόχρῳ, ἀνάπλεω, ἄγρῳ (in respect to the accentuation, see § 29, Rem. 5), ἐπίπλεω, ἐπέχρῳ.

REM. 5. The simple Adjective πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλέαι, πλέα has three endings; the compounds are either of common gender, e. g. ὁ ἢ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεω (ἐκπῆς ἐκπλεω X. Cy. 6. 2, 7. ἔκπλεω τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3. 1, 28. I. 6. 7., and even the Nom. Pl. πλέω, of the simple Adjective is often used for the Masc. and Fem., or they have, (yet more seldom), three endings, e. g. ἀνάπλεως, ἀναπλέα, Pl. Phaëdon 83, d., ἀνάπλεων. Eur. Alc. 730, has πλέων, after the example of Homer, as Neuter Sing. So, likewise, the plural compounds, e. g. ἔμπλεοι Pl. Rp. 6. 505, c. and very often in the Neuter, e. g. ἔμπλεα X. Cy. 6. 2, 7 and 8. περιπλεα 6. 2, 33. Also from ἰλεως Pl. Phaëdon 95, a. has ἰλεα as Neuter Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. This word forms, in addition to the Nom. σῶς, σῶν, only the Acc. Sing. σῶν like the Attic second Dec.; it has also the Acc. σῶων. The Fem. σῶ occurs in Eurip. Fr. 629. (Dind.) The Pl. is combined of forms from σῶς like the second Dec. and from forms of the lengthened σῶως, namely:

Pl. N. οἱ αἱ σῶς, from σῶες, and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σῶ, from σάα, A. τοὺς τὰς σῶς, from σῶας, and τοὺς σῶους, N. σῶα, rarely σῶ.

REM. 7. The compounds of κέρως and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκρως, τὸ χρυσόκρῳ, Gen. χρυσόκρῳ and χρυσοκέρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελῳ, Gen. φιλόγελω and φιλογέλωτος; βούκρως, Gen. βούκρῳ and βουκέρωτος, so εἵκρως. The Adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκρῳ, νήκρῳ, ἄκρῳ. On the accentuation, see § 29, Rem. 5.

IV. -ων, -ον; N. ὁ ἢ σῶφρων, τὸ σῶφρον, *prudent*.

G. τοῦ τῆς τοῦ σῶφρονος, according to § 55, 1.

REM. 8. From ὁ ἢ πῖων, *fat*, comes also the Fem. form πείρα even in prose-writers; so also πρόφρῳσσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, forms of the Comparative in -ων, -ον, -ίων, -ϊον, in respect to the declension of which, however, it is to be noted, that, after the rejection of ν, they suffer contraction in the Acc. Sing., and in the Nom., Acc. and Voc. Pl. See the Paradigms, § 79. In the Attic writers uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλατίονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἥττιονας, βελτίονας, ἐλάττιονας X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*.

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς, § 59.

On the contraction of -έα into -ᾶ, instead of -ῆ, where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης, from ἔτος, are either of the common gender, e. g. πορείαν χιλιέτη Pl. Rp. 10. 615, a. περιόδῳ τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely -έτις, Gen. -έτιδος, e. g. ἐπίτεις, F. ἐπίτεις; τριακοντούτιδων σπονδῶν Th. 1, 87.

REM. 11. Simple Adjectives are Oxytones, except πλήρης, πλήρες, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἡ ἄρόην, τὸ ἄρόεν,
G. τοῦ τῆς τοῦ ἄρόενος, § 55, 1. No other word like this.

VII. -ωρ, -ορ; N. ὁ ἡ ἀπάτωρ, τὸ ἀπατορ, *fatherless*,
G. τοῦ τῆς τοῦ ἀπάτορος, § 55, 1. In like manner only,
ἀμήτωρ, ἄμητορ.

VIII. -ις, -ι; (a) N. ὁ ἡ ἴδρις, τὸ ἴδρι, *knowing*,
G. τοῦ τῆς τοῦ ἴδριος, § 63, Rem. 5.

In like manner, only νῆστις, *temperate*, and τρόφις, *nourished*. In addition to the form in -ιος, these Adjectives have another in -ιδος, but rare, and only poetic, e. g. ῥιδα, ῥιδιδες.

(b) N. ὁ ἡ εὔχαρις, τὸ εὔχαρι, *agreeable*,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάτρις, ἔλπις, φρόνις, which are declined like the simples, e. g. εὐέλπις, εὐελπι, Gen. εὐέλπιδος; φιλόπατρις, Gen. φιλοπάτριδος; but compounds of πόλις, when they refer to persons, are inflected in the *Attic* dialect in -ιδος, e. g. φιλόπολις, Gen. -ιδος, yet in the Acc., φιλόπολιν and -ιδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαιοπόλις, etc., Gen. καλλιπόλεως, etc.

IX. -υς, -υ; (a) N. ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, *tearless*, etc.

In like manner compounds of δάκρυ; yet these inflect only the Acc. Sing., like the third Dec., e. g. ἄδακρυν, Neut. ἄδακρυ. The form ἄδάκρυτος, -ον, Gen. -ον, according to the second Dec., is used instead of the other Cases.

(b) N. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two ells long*,
G. τοῦ τῆς τοῦ διπήχους.

Here belong the compounds of πῆχυς; the declension is like γλυνύς, γλυνύ, §§ 76, II. and 77, except that the Neuter Pl. in -εα is contracted into -η, like ἄστιη, e. g. διπήχη.

X. -ους, -ον; N. ὁ ἡ μονόδους, τὸ μονόδον, *one-toothed*,
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of ὀδοús. For the Dec., see § 54, (d).

§ 79. *Paradigms.*

(287.)

S. N.	εὐπλ(ο-ος)ους	εὐπλ(ο-ον)ουν	ἴλεως	ἴλεων
G.	εὐπλου		ἴλεω	
D.	εὐπλω		ἴλεφ	
A.	εὐπλουv		ἴλεων	
V.	doubtful		ἴλεως	ἴλεων
P. N.	εὐπλοι	εὐπλοα	ἴλεφ	ἴλεω
G.	εὐπλων		ἴλεων	
D.	εὐπλοις		ἴλεφς	
A.	εὐπλους	εὐπλοα	ἴλεως	ἴλεω
V.	εὐπλοι	εὐπλοα	ἴλεφ	ἴλεω
Dual.	εὐπλω		ἴλεω	
	εὐπλωv.		ἴλεφv.	
S. N.	εὐδαίμων	εὐδαιμον	ἐχθίων	μεῖζων
G.	εὐδαίμονος		ἐχθίονος	μεῖζονος
D.	εὐδαιμονι		ἐχθίονι	μεῖζονι
A.	εὐδαίμονα	εὐδαιμον	ἐχθίονα -ίω	μεῖζονα -ω
V.	εὐδαιμον		ἐχθιον	μεῖζον
			ἐχθιον	μεῖζον
P. N.	εὐδαίμονες	εὐδαίμονα	ἐχθίονες	μεῖζόνες
G.	εὐδαιμόνων		ἐχθίωνων	μεῖζόνων
D.	εὐδαιμοσι(v)		ἐχθίοσι(v)	μεῖζοσι(v)
A.	εὐδαίμονας	εὐδαίμονα	ἐχθίονας	μεῖζονας
V.	εὐδαίμονες	εὐδαίμονα	ἐχθίους	μεῖζους
			ἐχθίω	μεῖζω
			like the Nominative.	like the Nominative.
Dual.	εὐδαιμονε		ἐχθίονε	μεῖζονε
	εὐδαιμόνοιv.		ἐχθιόνοιv.	μεῖζόνοιv.
S. N.	ἀληθής	ἀληθές	ὑγιής	ὑγιές
G.	ἀληθ(έ-ος)ους		ὑγι(έ-ος)ους	
D.	ἀληθ(έ-ι)εῖ		ὑγι(έ-ι)εῖ	
A.	ἀληθ(έ-α)ῃ	ἀληθές	ὑγι(έ-α)ᾱ†	ὑγιές
V.	ἀληθές		ὑγιές	
P. N.	ἀληθ(έ-ες)εῖς	ἀληθ(έ-α)ῃ	ὑγι(έ-ες)εῖς	ὑγι(έ-α)ᾱ†
G.	ἀληθ(έ-ων)ών*		ὑγι(έ-ων)ών	
D.	ἀληθέσι(v)		ὑγιέσι(v)	
A.	ἀληθ(έ-ας)εῖς	ἀληθ(έ-α)ῃ	ὑγι(έ-ας)εῖς	ὑγι(έ-α)ᾱ
V.	like the Nominative.		like the Nominative.	
Dual.	ἀληθ(έ-ε)ῃ		ὑγι(έ-ε)ῃ	
	ἀληθ(έ-οιv)οῖv.		ὑγι(έ-οιv)οῖv.	

* but συνηθέων = συνήθων, § 59, Rem. 4.

† § 59, Rem. 1.

§ 80. III. *Adjectives of one Ending.* (288.)

In poetry, these adjectives sometimes occur in Cases where the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat.; also in connection with Neuters, e. g. *μανιάσιν λυσσημασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Id. El. 375. But they very seldom take a particular form for the Neut., e. g. *ἐπηλυσ*, *ἐπ' ἡλυδα* *ἔθνεα*, Her. 8, 73.

Endings.

I. -ας, Gen. -ου: *ὁ μόνιος*, Gen. *μονίου*, *single*, Paroxytones.

These adjectives occur only as Masculines, i. e. in connection with substantives of the Masc. gender.

II. -ας, Gen. -αντος: *ὁ ἡ ἀκάμας*, Gen. *-αντος*, *unwearied*, Paroxytones.

III. -άς, Gen. -άδος: *ὁ ἡ φυγάς*, Gen. *φυγάδος*, *fugitive*, Oxytones.

These adjectives are commonly found only in connection with substantives of the Fem. gender, e. g. *πόλιν Ἑλλάδα*, and where the substantive is understood, they are used as substantives, e. g. *ἡ Ἑλλάς* sc. *γῆ*.

IV. -αρ, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. -ης, Gen. -ου: *ὁ ἐθελοντής*, Gen. *ἐθελοντοῦ*, *voluntary*.

These adjectives generally occur with substantives of the Masc. gender only, yet some take, in connection with Fem. substantives, a peculiar Fem. form in -ις, Gen. -ιδος, e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐθελοντής* and *ἐκοντής*.

VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, *wise*.

So all compounds in -θνής, -δμής, -βλής, -πλής and -κμής, and some simple adjectives, e. g. *γυμνής*, *naked*, *χερνής*, *needy*, *πένης*, *poor*, *πλάνης*, *wandering*, etc.

VII. -ήν, Gen. -ήνος: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, *unfeathered*. In like manner no other.

VIII. -ώς, Gen. -ῶτος: *ὁ ἡ ἀγνός*, Gen. *ἀγνώτος*, *unknown*.

So all compounds in -βρώς, -γνώς and -χρώς, and also *ἀπιώς*, *firm*.

IX. -ις, Gen. -ιδος: *ὁ ἡ ἀνάκις*, Gen. *ἀνάκιδος*, *powerless*.

These adjectives are commonly used only as Feminines, and when the substantive is omitted, as substantives, like those in -άς, -άδος, e. g. *ἡ πατρὶς*, sc. *γῆ*, *native land*.

X. -ύς, Gen. -ύδος: *ὁ ἡ νέηλυσ*, Gen. *νεήλυνδος*, *one lately come*.

In like manner only a few other compounds.

XI. -ξ, Gen. -γος, -κος, -χος: *ὁ ἡ ἄρπαξ*, Gen. *-γος*, *rapacious*

ὁ ἡ ἡλιξ, " *-κος*, *equal*

ὁ ἡ μῶνυξ, " *-χος*, *one-hoofed*.

XII. -ψ, Gen. -π ο ς: ὁ ἡ αἰγίλῳ, Gen. -ιπος, *high*.

XIII. Such as end in a substantive which has undergone no change, e. g. ἄπαις, *childless*, μακρόχειρ, *long-handed*, αὐτόχειρ, *done with one's own hand*, μακροίων, *long-lived*, μακρούχην, *long-necked*, λεῖψαςπις, *having a white shield*. The declension of the adjectives is like that of the substantives, e. g. μακρούχενος. On the compounds of πούς, comp. § 78, II, (b).

§ 81. *Comparison of Adjectives.* (289.)

1. The property expressed by an adjective, may belong to several objects, either in the same or a different degree, since one object has this property in a higher degree than another, or one object has it in the highest degree. The language has a particular inflection, which is termed Comparison, in order to express these degrees of Comparison, the higher and the highest.

2. That form of inflection, which expresses the higher degree, is called, Comparative, and that, which expresses the highest, Superlative. The Superlative, in Greek and in Latin, often expresses only a very high degree, and may then be called *Elative*. That which expresses the simple idea, without Comparison, is called Positive; e. g. Plato was learned; Plato was more learned than Xenophon; Plato was the most learned of the disciples of Socrates.

3. Only the adjective and adverb are susceptible of comparison; participles do not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρόωμένος, -έστερος, -έστατος.

4. The Greek language has two forms to indicate the two degrees of comparison; the one, and by far the most common, for the Comparative, is -τερος, -τέρῃ, -τερον, and for the Superlative, -τατος, -τάτῃ, -τατον; the other, which is used much more seldom, for the Comparative, is -ϊων, -ϊον, or -ων, -οῖ, and for the Superlative, -ιστος, -ίστῃ, -ιστον.

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μάλλον (*magis*) and μάλιστα (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. *First Form of Comparison.* (290—292.)

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτη, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above forms to the pure stem, and retain the ο, when a syllable long by nature or by position, § 27, 3, precedes, (a mute and liquid always make the syllable long here), but ο is lengthened into ω, when a short syllable precedes,—which is done to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com.	κουφ-ό-τερος,	Sup.	κουφ-ό-τατος, -η, -ον,
ἰσχυρ-ός, <i>strong</i> ,	“	ἰσχυρ-ό-τερος,	“	ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“	λεπτ-ό-τερος,	“	λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement</i> ,	“	σφοδρ-ό-τερος,	“	σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“	πικρ-ό-τερος,	“	πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	“	σοφ-ώ-τερος,	“	σοφ-ώ-τατος,
ἐχρ-ός, <i>firm</i> ,	“	ἐχρ-ώ-τερος,	“	ἐχρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“	ἄξι-ώ-τερος,	“	ἄξι-ώ-τατος.

REMARK 1. The Attic poets sometimes, on account of the verse, disregard the law by which a mute and liquid makes a vowel long by position, e. g. εὐτεχνότατος from εὐτεχνος, Eur. Hec. 579. 618. (Pors.), δυνατοτάτω, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους suffer contraction in the Comparative and Superlative also, since in the first, ε is absorbed by ω, but those in -οος, after dropping ος, insert the syllable ες, which is contracted with the preceding ο, e. g.

πορφύρ-εος	=	πορφυρ-οῦς	ἀπλ-όος	=	ἀπλ-οῦς
πορφυρ-εώτερος	=	πορφυρ-ώ-τερος	ἀπλο-έσ-τερος	=	ἀπλ-οῖσ-τερος
πορφυρ-εώτατος	=	πορφυρ-ώ-τατος	ἀπλο-έσ-τατος	=	ἀπλ-οῖσ-τατος.

Here belong also contracts of two endings in -ο υς and -ο υν, e. g. εὐν-οος = εὐν-ους, Neut. εὐν-οον = εὐν-ουν, Com. εὐνο-έσ-τερος = εὐν-οῖσ-τερος, Sup. εὐνο-έσ-τατος = εὐν-οῦσ-τατος.

REM. 2. Adjectives in -οος take also the uncontracted and regular forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπροώτεροι, X. R. Equ. 1, 10. ἐχρωώτερος, X. O. 10, 11.

(c) The following adjectives in -αίος, viz. γεραιός, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαῖος, *at*

leisure, drop *-os* and append *-τερος* and *-τατος* to the root, e. g.

γεραι-ός, Com. γεραι-τερος, Sup. γεραι-τατος,
παλαι-ός, “ παλαι-τερος, “ παλαι-τατος.

REM. 3. *Ηαλαιός* and *σχολαῖος* have also the usual forms of the Comparative and Superlative, *παλαιώτερος*, *σχολαιώτερος*, so also *γεραιώτερος*, Antiph. 4. p. 125, 6.

(d) The following adjectives in *-os*, viz. *εὐδῖος*, *calm*, *ἥσυχος*, *quiet*, *ἰδιος*, *peculiar*, *ἴσος*, *equal*, *μέσος*, *middle*, *ὄρθριος*, *early*, *ὄψιος*, *late*, and *πρώϊος*, *in the morning*, after dropping *-os*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αιος*, e. g.

μέσ-ος, Com. μεσ-αί-τερος, Sup. μεσ-αί-τατος,
ἰδι-ος “ ἰδι-αί-τερος, “ ἰδι-αί-τατος.

REM. 4. Sometimes also the common form is found, e. g. *ἡσυχώτερος*, *ἡσυχώτατος*; *φιλωτέρος*, *φιλώτατος*. The adjective *φίλος* has three forms, *φιλωτέρος*, *-ώτατος*, *φιλαίτερος*, *-αίτατος*, and *φίλτερος*, *φίλιτατος*, the last of which is the most usual, but the second also is frequently found among the Attic writers; the first occurs very seldom. In addition to these three forms, also the Superlative *φίλιστος* (as in Homer the Comparative *φιλίων*) is found in Attic poetry.

REM. 5. The two adjectives, *μέσος*, *middle*, and *νέος*, *young*, have a special Superlative form, *μέσατος*, *νέατος*, but which is in use, only when a series of objects is to be made prominent, *μέσατος* denoting the very middle of the series, and *νέατος* the last or most remote, whereas *μεσαιέτερος* expresses the idea of the middle in general, and *νέωτατος* retains the primary signification of the adjective, *young*, *new*. In prose, *νέατος* is used only in reference to the tones of music (*νέατος φθόγγος*); and then the Feminine is contracted, *νήτη*, *the lowest line or string*.

(e) Two adjectives in *-os*, viz. *ἐρῶμενος*, *strong*, and *ἄκρᾱ-τος*, *unmixed*, after dropping *-os*, insert the syllable *ες*, e. g. *ἐρῶμεν-ές-τερος*, *ἐρῶμεν-ές-τατος*, *ἄκρατ-ές-τερος*, *ἄκρατ-ές-τατος*. So also *αἰδοῖς* has *αἰδοιέστατος* in the Superlative.

REM. 6. Further, the adjectives, *ἄφθονος*, *rich*, *σποῦδαῖος*, *zealous*, and *ἄσμενος*, *glad*, take the above form, *ἄφθονέστερος*, *-έστατος*, together with the common form, *-ώτερος*, *-ώτατος*. From *ἄσμενος* is formed *ἄσμενώτερος*, and the adverbial neuter, *ἄσμεναίτατα* and *ἄσμενέστατα*. Several other adjectives, also, have this formation, yet for the most part only in poetry, e. g. *εὔζωρος*, *unmixed* (of wine), *ἡδυμος*, *sweet*, *ἐπίπεδος*, *flat* (*ἐπιπεδέστερος*, X. H. 7. 4, 13), and all contracts in *-ους*, comp. (b). The forms in *-έστερος*, *-έστατος*, belong properly to adjectives in *-ης* and *-ων*.

(f) The following adjectives in -ος, viz. *λάλος*, *talkative*, *μονοφάγος*, *eating alone*, *οψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*, e. g. *λάλ-ος*, Com. *λάλ-ίς-τερος*, Sup. *λάλ-ίς-τατος*.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and *ψευδής*, -ές, Gen. -έος, shorten the ending -ης into -ις, e. g. *κλέπτ-ης*, Gen. -ου, *thievish*, Com. *κλεπτ-ίς-τερος*, Sup. *κλεπτ-ίς-τατος*; *ψευδίστερος*, *ψευδίστατος*.

Exception. *ἔθροιστής*, -οῦ, *insolent*, has *ὑβριστιότερος*, *ὑβριστιότατος*, X. An. 5. 8, 3. C. 1. 2, 12.

III. Adjectives of the third Declension:

(1) Those in -ύς, -εῖα, -ύ, — -ης, -εος, Gen. -εος, — -ας, -αν, and the word *μάκαρ*, *happy*, append the endings of Comparison immediately to the pure stem, which appears in the Neuter form, e. g.

<i>γλυκύς</i> , Neut. -ύ	—	<i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
<i>ἀληθής</i> , Neut. -ές	—	<i>ἀληθέσ-τερος</i>	<i>ἀληθέσ-τατος</i>
<i>μέλας</i> , Neut. -αν	—	<i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>τάλας</i> , Neut. -αν	—	<i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,	—	<i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 8. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in -ίων and -ων. See § 83, I.

(2) Compounds of *χαρίζ* insert *ω*, e. g.

ἐπίχαρις, Gen. *ἐπιχάριτ-ος*, *pleasant*,
Com. *ἐπιχαριτ-ώ-τερος*, Sup. *ἐπιχαριτ-ώ-τατος*.

(3) Adjectives in -ων, -ον, Gen. -ονος, insert *εος*, e. g.

εὐδαιμων, Neut. *εὐδαιμον*, *happy*,
Com. *εὐδαιμον-έσ-τερος*, *εὐδαιμον-έσ-τατος*.

(4) Adjectives in -ξ sometimes insert *εος*, sometimes *ις*, e. g.

ἀφῆλιξ, Gen. *ἀφῆλικ-ος*, *growing old*, *ῥαπαξ*, Gen. *ῥοπαγ-ος*, *rapax*,
Com. *ἀφηλικ-έσ-τερος*, Com. *ῥοπαγ-ίς-τερος*,
Sup. *ἀφηλικ-έσ-τατος*, Sup. *ῥοπαγ-ίς-τατος*.

(5) Adjectives in -εις, -εν, insert *σ*, the *ν* of the stem being dropped, § 20, 2, e. g.

χαρίεις, Neut. *χαρίεν*, *pleasant*,
Com. *χαριέ-στερος*, Sup. *χαριέ-στατος*.

§ 83. B. *Second Form of Comparison.* (293.)Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.Superlative. *-ιστος*, *-ίστη*, *-ιστον*.REMARK 1. On the quantity of *ι* in *-ίων*, *-ιον*, see § 28, 1, on the declension, § 78, Rem. 9, and on the accentuation, § 65, 5, (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to ἡδύς, *sweet*, and ταχύς, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων, (Att. θάπτων), Neut. θάσσον (θαπτον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον, [ιστος.
ταχ-ύς “ θάσσων, Att. θάπτων, Neut. θάσσον, Att. θαπτων, Sup. τάχ-

REM. 2. The others in *-ίς*, as βαθύς, *deep*, βαρύς, *heavy*, βραδύς, *slow*, βραχύς, *short*, γλυκύς, *sweet*, δασύς, *thick*, εὐρύς, *wide*, ὀξύς, *sharp*, πρεσβύς, *old*, ὠκύς, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 82, III; in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in *-ρός*, viz. αἰσχροός, *base*, ἐχθροός, *hostile*, κυδρόος, *honorable*, and οἰκτροός, *wretched* (but always in the Comparative, οἰκρότερος), the ending *-ρός* here also being dropped, e. g. αἰσχροός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup. αἰσχιστος.

REM. 3. Besides this form, which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-ότερος*, *-ότατος*, e. g. ἐχθρότατος, οἰκρότατος, in Demosthenes.

§ 84. *Anomalous Forms of Comparison.* (294.)

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἄμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λῶν (φέρεteros, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λῷστος (φέριστατος, φέριστος, Poet.)
2. κακός, <i>bad</i> ,	κακίων χειρόων ήσων, Att. ἥτιων	κάκιστος χειρίστος
3. καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος

Positive.	Comparative.	Superlative.
4. ἀλγυνός, <i>painful</i> ,	ἀλγυνότερος ἀλγίων	ἀλγυνότατος ἀλγιστος
5. μακρός, <i>long</i> ,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, <i>small</i> ,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μεῖζων	μέγιστος
9. πολὺς, <i>much</i> ,	πλείων or πλέων	πλεῖστος
10. ῥάδιος, <i>easy</i> ,	ῥάδιων	ῥαδίσιος
11. πέπων, <i>ripe</i> ,	πεπαύτερος	πεπαύτατος
12. πῖων, <i>fat</i> ,	πιότερος	πιότατος.

REMARK 1. The poetic Superlative φέριστος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -τατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, although ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative πλείων, πλέων, deserves to be particularly noted. The Neuter πλεόν is more frequent than πλείον, especially when it is used adverbially; πλείονος and πλείονος, πλέονι and πλείονι, Acc. πλέω, πλέονα and πλείω, are used indiscriminately; Pl. Nom. and Acc. πλείονες is usual, also πλείονες and πλείονας (but not πλέους); πλείω is much more frequent than πλέω; πλειόνων and πλειόσι are more frequent than πλεόνων and πλέοσι. Finally, the shortened form of the Neut. Sing. πλεῖν (formed from πλείον), but limited to such phrases as πλεῖν ἢ μύριοι and the like, requires to be mentioned as a special *Atticism*.

Several adjectives which contain the idea of an *order* or *series*, have only the Comparative and Superlative forms, because on account of their signification they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

from πρό, πρότερος (prior), πρώτος (primus), *first*.

“ ἄνω, ἄνωτερος (superior), ἄνώτατος (supremus).

“ ὑπέρ, ὑπέρτερος (superior), *higher*, ὑπέρτατος, Poet. ὑπάτος (supremus).

“ ὑπό, ὑστέρως (posterior), *later*, ὑστατος (postremus), *last*.

“ ἔξ, ἔσχατος (extremus), *outermost*.

“ πλησίον (prope), (πλησίος, Homeric), πλησιαύτερος or πλησιέστερος (proprior), *nearer*, πλησιαύτατος, -έστατος (proximus), *nearest*.

“ πρόσω, *far*, προσώτερος, *farther*, προσώτατος.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. ἡρεμα, *quietly*, ἡρεμέστερος, ἡρεμέστατος; προύργον, *useful*, προύργιαύτερος, *more useful*, προύργιαύτατος.

REM. 4. The Greek forms Comparatives and Superlatives from substantives also. Here two circumstances are to be noted: (a) when the substantive, both in form and signification, has a Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. δοῦλος, *slave*, δουλότιμος, *more slavish*; — (b) when the substantive, in respect to the signification, does not have a Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, since the proper Positive form has been lost (comp. κράτιστος from the Epic κρατής, ἐλέγχιστος from the Epic ἐλεγχής). Examples of the last kind may be found in great numbers in Epic poetry. See § 216, Rem. 2.

§ 85. Comparison of Adverbs. (297.)

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding forms of comparison in adjectives, e. g.

σοφῶς	from	σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	"	σαφής	σαφέστερον	σαφέστατα
χαριέντως	"	χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	"	εὐδαιμόν	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχῶς	"	αἰσχρός	αἰσχρῖον	αἰσχιστα
ἡδέως	"	ἡδύς	ἡδίον	ἡδιστα
ταχέως	"	ταχύς	θᾶσσον, -τιον	τάχιστα.

REMARK. But sometimes these adverbs also retain the adverbial ending of the Positive -ως, in the Comparative, e. g. χαλεπωτέρως, ἀληθεστερώς, μοχθηροτέρως, καλλιόνως, especially μειζόνως, etc. The neuter singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative, e. g.

ἄνω, above	Com. ἄνωτέρω	Sup. ἄνωτάτω
κάτω, below	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἄγχυ, near	Com. ἄγχυτέρω	Sup. ἄγχυτάτω
πέρᾳ, ultra	περαιτέρω	Sup. wanting
τηλοῦ, far	τηλοτέρω	τηλοτάτω
ἐκός, far	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύτατα.

SECTION III.

The Pronoun.

§ 86. *Nature and Division of Pronouns.* (298.)

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person,) e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book).

2. All Pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification, into Substantive, Adjective and Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα, *I did this*, ὁ ἐμὸς πατήρ μοι ἔλεξε, *my father said to me*, οὕτως ἐποίησε, *he did so*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

§ 87. (a) *The simple ἐγώ, ego, σὺ, tu, οὗ, sui.* (299, 303.)

Singular.		
Nom.	ἐγώ, <i>I</i>	σὺ, <i>thou</i>
Gen.	μοῦ (μου), ἐμοῦ, <i>of me</i>	σοῦ (σου), <i>of thee</i>
Dat.	μοί (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>
Acc.	μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>
Dual.		
N. A.	ῥά, <i>we both, us both</i>	σφά, <i>you both</i>
G. D.	ῥῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>
Plural.		
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. §§ 33, (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3.

The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμ ἐθ' εν, σε ἐθ' εν, ἐθ' εν*; these forms are always oxytoned, except when *ἐθ' εν* is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3, (c).

REM. 3. The Acc. Sing. and Pl. from *οὗ* has in Attic poetry also the form *νῖν (νιν)* signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of *αὐτούς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The endings of the Dative and Accusative plural *-ῖν, -ᾶς*, of the first and second Pers. are sometimes shortened by the poets and then written, *ἡμῖν, ἡμάς, ὑμῖν, ὑμάς*, or also *ἡμιν, ἡμας, ὑμιν, ὑμας*. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφι* or *σφίν* instead of *σφίσι*, *to them*, Acc. *σφέ* instead of *σφᾶς*, *them*. Both forms, *σφι* and *σφίν*, although seldom, are used as the Dat. Sing., the form *σφέ*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν, -ήν, -ό*, also as reflexive instead of *ἐαυτόν*.

§ 88. (b) *The Reflexive Pronouns, ἐμαντοῦ, σεαντοῦ, ἐαντοῦ*. (302.)

1. The Reflexive Pronouns of the first and second person decline in the Pl. both pronouns of which they are compounded, each by itself, e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἐαυτῶν, αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

Singular.		
G. <i>ἐμαντοῦ, -ῆς, of myself</i>	<i>σεαντοῦ, -ῆς, or σεαντοῦ, -ῆς, of thyself</i>	<i>ἐαντοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself</i>
D. <i>ἐμαντῷ, -ῇ, to myself</i>	<i>σεαντῷ, -ῇ, or σεαντῷ, -ῇ, to thyself</i>	<i>ἐαντῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself</i>
A. <i>ἐμαντόν, -ήν, myself</i>	<i>σεαντόν, -ήν, or σεαντόν, -ήν, thyself</i>	<i>ἐαντόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself</i>
Plural.		
G. <i>ἡμῶν αὐτῶν, of ourselves</i>	<i>ὑμῶν αὐτῶν, of yourselves</i>	<i>ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves</i>
D. <i>ἡμῖν αὐτοῖς, -αῖς, to ourselves</i>	<i>ὑμῖν αὐτοῖς, -αῖς, to yourselves</i>	<i>ἐαυτοῖς-αῖς, or αὐτοῖς-αῖς, or σφίσιν αὐτοῖς-αῖς, to themselves</i>
A. <i>ἡμᾶς αὐτούς, -άς, ourselves</i>	<i>ὑμᾶς αὐτούς, -άς, yourselves</i>	<i>ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.</i>

§ 89. (c) *Reciprocal Pronouns.* (303.)

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word.

Plural Gen.	ἀλλήλων, <i>of one another</i>	Dual ἀλλήλοιν, -αιν, -οιν
Dat.	ἀλλήλοιν, -αις, -οις,	ἀλλήλοιν, -αιν, -οιν
Acc.	ἀλλήλους, -ας, -α,	ἀλλήλω, -ᾶ, -ω.

§ 90. B. *Adjective Personal Pronouns.* (304.)

Personal pronouns having the form of adjectives are called Possessive pronouns, since they denote *possession*. They are formed from the Genitive of substantive personal pronouns :

ἐμός, -ή, -όν, *meus, a, um*, from ἐμοῦ; ἡμέτερος, -τέρᾱ, -τερον, *noster, -tra, -trum*, from ἡμῶν;
 σός, -ή, -όν, *tuius, -a, -um*, from σοῦ; ὑμέτερος, -τέρᾱ, -τερον, *vester, -tra, -trum*, from ὑμῶν;
 σφέτερος, -τέρᾱ, -τερον, *suius, -a, -um*, from σφῶν, used in speaking of many; when single persons or things are spoken of, the Att. prose always uses the Gen. ἑαυτοῦ, -ῆς.

§ 91. II. *DEMONSTRATIVE PRONOUNS.* (305.)

Singular.									
	the			hic	haec	hoc	ipse	ipsa	ipsum
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ	(τά)	τώ	τούτω	(ταῦτα)	τούτω	αὐτώ	αὐτά	αὐτό
G. D.	τοῖν	ταῖν	τοῖν	τούτῳιν	ταύτῳιν	τούτῳιν	αὐτοῖν	αὐταῖν	αὐτοῖν

Like ὁ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῖδε, τῆςδε, Pl. οἷδε, αἶδε, τάδε; like οὗτος: τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing. besides the form in ο, has also

the common form in *ον*; (b) that in all forms of *οὗτος*, which begin with *τ*, the *τ* is dropped; like *αὐτός*: *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, *he*, *she*, *it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*.

REMARK 1. The Neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is*, *ea*, *id*, *ille*, *a*, *-ud*, *alius*, *-a*, *-ud*.—The Dual forms, *τά* and *ταῦτα*, seem not to have been in use among the ancients.—Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Crasis, § 14, 5, must be assumed here, as ἡ ⁵κεῖνος Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτου	τοσαύτης	τοσοῦτον	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτω	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοις	τοσαῦταις	τοσοῦτοις
Acc.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαῦτα	τοσοῦτω			
G. D.	τοσοῦτοι	τοσαῦται	τοσοῦτοι			

REM. 2. The Article usually coalesces by Crasis, § 10, with *αὐτός* and forms one word, viz. *αὐτός*, instead of *ὁ αὐτός*, *idem*, *αὐτή*, *αὐτό*, usually *ταὐτόν*, instead of *τὸ αὐτό*, *ταὐτοῦ*, but *τῆς αὐτῆς*, *ταὐτῇ*, *ταὐτῇ* (to distinguish it from *ταύτη*, *this*), but *τὸν αὐτόν*, *τὴν αὐτήν*, *αὐτοί*, *αὐταί*, *ταὐτά*, instead of *τὰ αὐτά*, (to distinguish it from *ταῦτα*, *haec*), but *τῶν αὐτῶν*, *τοῖς αὐτοῖς*, etc.

§ 92. III. RELATIVE PRONOUN.

(307.)

	Singular.			Plural.			Dual.		
Nom.	ὅς	ῥ	ὅ	οἱ	αἱ	ἃ	ὧ	ἃ	ὧ
Gen.	οὗ	ῥς	οὗ	ῶν	ῶν	ῶν	οἶν	αἶν	οἶν
Dat.	οῦ	ῥ	οῦ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
Acc.	ὃν	ῥν	ὃ	οὓς	ἃς	ἃ	ὧ	ἃ	ὧ

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS. (308.)

The Indefinite and Interrogative Pronouns are indicated by the same form, but are distinguished by the accent and position, the Indefinite being enclitic, § 33, and placed after some word or words, the Interrogative being accented and placed before.

REMARK 1. When the Interrogative Pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*), is not inflected, e. g. *ὅποιος*, *ὅπόσος*, *ὅπότερος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis? τί; quid?
G.	τινός or τοῦ		τίνος or τοῦ
D.	τινί or τῷ		τίνι or τῷ
A.	τινά	N. τι	τίνα τί
Plur. N.	τινές	N. τινά and ἅττα	τίνες τίνα
G.	τινῶν		τίνων
D.	τισί(ν)		τίσι(ν)
A.	τινάς	N. τινά and ἅττα	τίνας τίνα
Dual N. A.	τινέ		τίνε
G. and D.	τινοῖν		τίνοιν.
N.	ὅστις, <i>whoever</i>	ἥτις ὅτι	οἵτινες αἵτινες ἅτινα or ἅττα
G.	οὗτινος or οὗτου	ἧστινος	ὧντινων (rarer ὧτων) [τισί(ν)]
D.	οὗτινι or οὗτῳ	ἧτινι	οἷςτισι(ν) (rarer ὅτοις) αἷςτισι(ν) οἷς-
A.	ὅντινα	ἧντινα ὅτι	ὧςτινας ἅςτινας ἅτινα or ἅττα

Dual N. A. ὧτινε, ἅτινε, G. D. οἷντινοιν, αἷντινοιν.

REM. 2. The form ἅττα not enclitic (Ion. ἄσσα) is often used instead of τινά in connection with Adjectives, e. g. δεινά ἅττα, μικρά ἅττα, or placed first, e. g. ἦν γὰρ δὴ ἅττα τοιάδε Pl. Phaedon. 60, e. On the accentuation of ὧντινων, οἷντινοιν, αἷντινοιν, see § 34, Rem. 1. The negative compounds of τις, viz. οὔτις, οὔτι, μήτις, μήτι, *no one, nothing*, inflect the simple τις merely, e. g. οὔτινος, οὔτινες, etc.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεῖνες
G.	τοῦ τῆς τοῦ δεινός	τῶν δεινῶν
D.	τῷ τῇ τῷ δεινῷ	wanting
A.	τὸν τὴν τὸ δεῖνα	τοὺς δεινάς.

REM. 3. Δεῖνα is also used indeclinable, though seldom, e. g. τοῦ τῷ τὸν δεῖνα.

§ 94. Correlative Pronouns.

(310, 311.)

1. Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form. This mutual relation is either a general one, as in *τίς; τί; quis? quid? τις, τὲ, aliquis, aliquid*, so *ὅδε, οὗτος, he, this, ὅς, who, which*, or it is a definite relation.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative and Relative. This fourfold correlation belongs both to Adjective and Adverbial Pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial, since the Interrogative begins with π, the Indefinite has the same form, though with a different accent, the Demonstrative begins with τ, and the Relative with the Spiritus Asper. The indirect inter-

rogatives, as shown above, § 93, Rem. 1, place the *ὅ*, which comes from the relative, before the initial *π*.

3. Correlative Adjective Pronouns express relations of *quantity* and *quality*, correlative Adverbial Pronouns, the relations of *place*, *time* and *manner* or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
<i>πόσος, η, ον ; how great? how much? quantus?</i>	<i>ποσός, ἡ, ὅν, of a certain size, or number, aliquantus</i>	<i>τόσος, η, ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αὐτή, -οὗτο(ν)</i>	<i>ὅσος, η, ον and ὁπόσος, η, ον, as great, as much, quantus</i>
<i>ποῖος, ᾧ, ον ; of what kind? qualis?</i>	<i>ποιός, ᾧ, ὅν, of a certain kind.</i>	<i>τοῖος, ᾧ, ον, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε τοιούτος, -αὐτή, -οὗτο(ν)</i>	<i>οἷος, ᾧ, ον and ὁποῖος, ᾧ, ον, of what kind, qualis</i>
<i>πῆλίκος, η, ον ; how great? how old?</i>	wanting	<i>τηλίκος, η, ον, so great, so old τηλικόςδε, -ήδε, -όνδε τηλικούτος, -αὐτή, -οὗτο(ν)</i>	<i>ἡλίκος, η, ον and ὁπῆλίκος, η, ον, as great, as old.</i>

REMARK 1. The simple forms *τόσος* and *τοῖος* are seldom used in prose.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
<i>ποῦ ; where? ubi?</i>	<i>πού, somewhere, alicubi</i>	wanting (hic, ibi)	<i>οὔ, where, ubi</i>	<i>ὅπου, where, ubi</i>
<i>πόθεν; whence? unde?</i>	<i>ποθεν, from some place, alicunde</i>	wanting (hinc, inde)	<i>ὅθεν, whence, unde</i>	<i>ὁπόθεν, whence, unde</i>
<i>ποῖ; whither? quo?</i>	<i>ποῖ, to some place, aliquo</i>	wanting (eo)	<i>οἷ, whither, quo</i>	<i>ὅποι, whither, quo</i>
<i>πότε; when? quando?</i>	<i>ποτέ, some time, aliquando</i>	<i>τότε, then, tum</i>	<i>ὅτε, when, quum</i>	<i>ὁπότε, when, quando</i>
<i>πῇ; quo temporis puncto? quòtâ hora?</i>	wanting	<i>τηνι- κόδε } hoc τηνι- } ipso καῦτα } tem- pore</i>	<i>ἡνία, when, quo ipso tempore</i>	<i>ὁπῇ; when, quo ipso tempore</i>
<i>πῶς; how? πῇ; whither? how?</i>	<i>πῶς, some how πῇ, to some place, thither, insomeway</i>	<i>οὕτω(ς) ὥδε, so τῇδε } hither ταύτη } or here</i>	<i>ὥς, how ῇ, where, whither</i>	<i>ὁπῶς, how ὁπῇ, where, whither.</i>

REM. 2. The forms to express the idea of *here, there*, (*hinc, ibi*), omitted in the Common language, are supplied by *ἐνταῦθα, ἐνθάδε*, and the idea of *hence*, by *ἐνθενδε, ἐντεῦθεν*; *ἐνθα* and *ἐνθεν* in the old poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. *ἐνθα μὲν — ἐνθα δέ*, *hic, illic, ἐνθεν καὶ ἐνθεν*, *hinc, illinc*, and when the signification of place is changed to that of time, e. g. *ἐνθα λέγει*, *then he says*, *ἐνθεν*, *thereupon*. The forms *τῶς*, *thus*, *τῇ*, *hither, here*, are poetic; *ὥς*, instead of *οὕτως*, is also for the most part poetic; in prose it is confined almost wholly to certain phrases, e. g. *καὶ ὥς*, *vel sic*, *οὐδ' (μηδ') ὥς*, *ne sic quidem*, and in comparisons, *ὥς — ὥς*, *ut — sic*, Pl. Rp. 7. 530, d. Prot. 326, d.

§ 95. *Lengthening of the Pronoun.* (312.)

Some small words are so appended to the Pronouns for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:

(a) The enclitic *γέ* is joined to the Personal Pronouns of the first and second person, in order to make the person emphatic. The Pronoun *ἐγώ* then draws back its accent in the Nom. and Dat., e. g. *ἐγώ γε, ἐμοί γε, ἐμοί γε, ἐμέ γε, σύ γε*. As *γέ* can be joined with any other word, so also with any other Pronoun, but is not so united with it as to form one word, e. g. *οὐτίς γε*.

(b) The particles *δή*, more commonly *δήποτε*, and *οὕν*, are appended to Relatives compounded of Interrogatives or Indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the Pronoun, e. g. *ὅστιςδή, ὅστιςδήποτε, ὅστιςοὔν, ἥτιςοὔν, ὅτιοὔν*, *quicumque* (Gen. *οὐτινοςοὔν* or *ὅτινοὔν, ἥστινοςοὔν*, Dat. *ᾧτινοὔν* or *ὅτιοὔν*, etc.);—*ὅποσοςδή, ὅποσοςοὔν, ὅσοςδήποτε*, *quantuscumque*;—*ὅπηλικοςοὔν, however great, how old soever*.

(c) The suffix *δε* is joined with some Demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλικός*, which change their accent after *δε* is appended, § 34, Rem. 2.

(d) The enclitic *περ* is appended to all Relatives, in order to give the relative relation still more prominence over a demonstrative; hence it denotes, *even who, which*, e. g. *ὅςπερ, ἥπερ, ὅπερ* (Gen. *οὗπερ*, etc.); *ὅσοςπερ, οἷόςπερ* (Gen. *ὅσονπερ, οἷονπερ*, etc.); *ὅθιπερ, ὅθενπερ*.

(e) The inseparable Demonstrative *ί*, is appended to Demonstratives and some few other adverbs, always giving them a stronger demonstrative sense. It takes the accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οὗτοσί, this here (*hicce, celui-ci*), *αὐτήϊ, τουτί*,
Gen. *τουτοῦί, ταυτησί*, Dat. *τουτῶί, ταυτῇί*, Pl. *οὔτοιί, αὐταῖί, ταυτί*;
ὀδί, ἥδι, τοδί from *ὅδε*; *ὠδί* from *ὦδε*; *οὐτωσί* from *οὕτως*;
ἐντευθενί from *ἐντεῦθεν*; *ἐνθαδί* from *ἐνθάδε*; *νυνί* from *νῦν*; *δευρί* from *δεῦρο*.

SECTION IV.

The Numerals.

§ 96. *Nature and Division of Numerals.* (313, 314.)

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) Cardinals, which express a definite number absolutely, and answer the question, *how much?* e. g. one, two, three. Almost all other Numerals are derived from these. The first four Numerals and the round numbers from 200 (διακόσιοι) to μύριοι and its compounds, are declined; but all the others are *indeclinable*. The Thousands are expressed by adverbial Numerals, e. g. *τρειςχίλιοι*, 3000.

(b) Ordinals, which denote a series and answer the question, *which one in the series?* They all have the three endings of adjectives, -ος, -η, -ον, except δέυτερος, which has -ος, -ᾶ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a succession, are expressed by the Neut. Sing. or Pl. with or without the article, but sometimes also with the adverbial ending -ως, e. g. *πρώτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρώτως.*

(c) Multiplicatives, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* They are all compounded of *πλοῦς*, and are adjectives of three endings, -οῦς, -ῆ, -οῦν, §§ 76, I, and 77.

ἁπλοῦς, -ῆ, -οῦν, *single*, διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiplicatives in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. *πένταχα, πενταχῆ, πενταχῶς.*

(d) Numeral adverbs, which answer the question, *how many times?* Except the first three, they are formed from the Cardinals with the ending -άκις, e. g. *πεντάκις*, *five times*, § 98.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* They are all compounded with the ending -πλάσιος, -ιά, -ιον, more seldom -πλασίων, -ον, e.g. *ἐκατονταπλασίων, -ον*:

διπλάσιος, twice as much, *τριπλάσιος* (3), *τετραπλάσιος* (4), *πενταπλάσιος* (5), *ἑξαπλάσιος* (6), *ἑπταπλάσιος* (7), *ὀκταπλάσιος* (8), *ἐνναπλάσιος* (9), *δεκαπλάσιος* (10), *ἐκατονταπλάσιος* (100), *χιλιοπλάσιος* (1000), *μυριοπλάσιος* (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, they are all formed of the Cardinals with the ending -άς, Gen. -άδος:

ἡ μονάς, from *μόνος*, alone, more seldom *ἡ ἐνάς*, unity, *δυνάς*, duality, *τριάς* (3), *τετράς* (4), *πεντάς* or *πεμπτιάς* (5), *ἑξάς* (6), *ἑβδομάς* (7), *ὀγδοάς* (8), *ἐννεάς* (9), *δεκάς* (10), *εἰκάς* (20), *τριακάς* (30), *τετραρακοντιάς* (40), *πεντηκοντιάς* (50), *ἑκατοντιάς* (100), *χιλιάς* (1000), *μυριάς* (10,000) *δύο μυριάδες* (20,000).

2. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. *ἔνιοι*, some, *πάντες*, all, *πολλοί*, many, *ὀλίγοι*, few, *ὀλίγον*, *ὀλίγα*, a little, *οὐδείς*, no one, *οὐδέν*, nothing, etc.

3. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective and Adverbial Numerals, e. g. *τρῆς ἦλθον*, *ὁ τρίτος ἀνὴρ*, *τρῖς*.

§ 97. Numeral Signs.

(315.)

1. The Numeral Signs are the twenty-four letters of the Greek Alphabet, to which three obsolete letters are added, viz. after *ε*, *Βαῦ* or the Digamma *Ϝ* or *Σιῦ*, *ς*; — *Κόππα*, *Ϟ*, as the sign for 90; — *Σαμπι*, *Ϡ*, as the sign for 900.

2. The first eight letters, i. e. from *α* to *θ* with the *Βαῦ* or *Σιῦ*, denote the Units; the following eight, i. e. from *ι* to *π* with the *Κόππα*, the Tens; the last eight, i. e. from *ρ* to *ω* with the *Σαμπι*, the Hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the Alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, *α'* = 1, *α* = 1000, *ι'* = 10, *ι* = 10,000, *εψμβ'* = 5742, *αωμβ'* = 1842, *ρ'* = 100, *ρ* = 100,000.

§ 98. *Summary of the Principal Classes of Numerals.*

(316—319.)

Cardinals.		Ordinals.
1	α' εἷς, μία, ἓν	πρῶτος, -η, -ον, primus, -a, -um
2	β' δύο	δεύτερος, -α, -ον
3	γ' τρεῖς, τρία	τρίτος, -η, -ον
4	δ' τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5	ε' πέντε	πέμπτος, -η, -ον
6	ς' ἕξ	ἕκτος, -η, -ον
7	ζ' ἑπτὰ	ἑβδομος, -η, -ον
8	η' ὀκτώ	ὀγδοος, -η, -ον
9	θ' ἑννέα	ἐνατος, -η, -ον
10	ι' δέκα	δέκατος, -η, -ον
11	ια' ἑνδεκα	ἐνδέκατος, -η, -ον
12	ιβ' δώδεκα	δωδέκατος, -η, -ον
13	ιγ' τρισαῖδεκα	τρισακιδέκατος, -η, -ον
14	ιδ' τετταρεσαῖδεκα	τετταρακιδέκατος, -η, -ον
15	ις' πεντεσαῖδεκα	πεντεκαδέκατος, -η, -ον
16	ις' ἑκκαῖδεκα	ἐκκαιδέκατος, -η, -ον
17	ις' ἑπτακαῖδεκα	ἑπτακιδέκατος, -η, -ον
18	ιη' ὀκτωκαῖδεκα	ὀκτωκιδέκατος, -η, -ον
19	ιθ' ἑννεακαῖδεκα	ἐννεακιδέκατος, -η, -ον
20	κ' εἴκοσι(ν)	εἰκοστός, -ή, -όν
21	κα' εἴκοσιν εἷς, μία, ἓν	εἰκοστός, -ή, -όν, πρῶτος, -η, -ον
30	λ' τριάκοντα	τριᾶκιστός, -ή, -όν
40	μ' τετταράκοντα	τετταρακοστός, -ή, -όν
50	ν' πεντήκοντα	πεντηκοστός, -ή, -όν
60	ς' ἑξήκοντα	ἑξακοστός, -ή, -όν
70	ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80	π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90	ς' ἑνενήκοντα	ἐνενηκοστός, -ή, -όν
100	ρ' ἑκατόν	ἑκατοστός, -ή, -όν
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ή, -όν
300	τ' τριᾶκόσιοι, -αι, -α	τριᾶκοσιοστός, -ή, -όν
400	υ' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ' πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ' ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν
700	ψ' ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -όν
800	ω' ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -όν
900	πς' ἑννακόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000	α' χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	β' διςχίλιοι, -αι, -α	διςχιλιοστός, -ή, -όν
3000	γ' τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ή, -όν
4000	δ' τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000	ε' πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000	ς' ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν
7000	ς' ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν

	Cardinals.	Ordinals.
8000	η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχίλιοςτός, -ή, -όν
9000	θ ἑννακισχίλιοι, -αι, -α	ἑννακισχίλιοςτός, -ή, -όν
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν.

Numeral Adverbs.

1 ἅπαξ, once	19 ἑννεακαιδεκάκις
2 δῖς, twice	20 εἰκοσάκις
3 τρίς	21 εἰκοσάκις ἅπαξ
4 τετράκις	22 εἰκοσάκις δῖς
5 πεντάκις	30 τριακοντάκις
6 ἑξάκις	40 τετραρακοντάκις
7 ἐπτάκις	50 πεντηκοντάκις
8 ὀκτάκις	60 ἑξηκοντάκις
9 ἑννέκις, ἑννάκις	70 ἑβδομηκοντάκις
10 δεκάκις	80 ὀγδοηκοντάκις
11 ἑνδεκάκις	90 ἑννηκοντάκις
12 δωδεκάκις	100 ἑκατοντάκις
13 τριςκαιδεκάκις	200 διακοσιάκις
14 τετταρεςκαιδεκάκις	300 τριακοσιάκις
15 πεντεκαιδεκάκις	1000 χιλιάκις
16 ἑκκαιδεκάκις	2000 διςχιλιάκις
17 ἑπτακαιδεκάκις	10,000 μυριάκις
18 ὀκτωκαιδεκάκις	20,000 διςμυριάκις.

§ 99. Remarks.

(317.)

1. The rarer subordinate forms of 13, 14, etc., are *δεκατριῖς*, Neut. *δεκατρία*, *δεκατέτταρες*, -α, *δεκαπέντε*, etc.—In *τετταρεςκαιδεκα*, the first part is declined, thus, *τετταρακαιδεκα ἔτη*, *τετταροικαιδεκα ἔτησιν*.

2. *Μύριοι*, 10,000, when Paroxytone, *μυριοι*, signifies innumerable.

3. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*, e. g.

25: *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*,

345: *πέντε καὶ τετραράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. π.*

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός or *εἰκοστός πέμπτος*.

4. The Tens compounded with 8 or 9 are frequently expressed in the form of subtraction, by means of the participle of *δεῖν*, to want, referring to the larger number, e. g.

49: *πεντήκοντα ἑνὸς δέοντα ἔτη*, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequingiquaginta anni*,

39: *νῆς μῆς δέουσαι τετταράκοντα*, *undequadráginta naves*.

So in the Ordinals, e. g.

49: ἐνὸς δέων πεντηχοσίδος ἀνὴρ, undequinquagesimus vir.

5. Declension of the first four Numerals:

Nom.	εἷς	μία	ἓν	δύο
Gen.	ἑνός	μιᾶς	ἐνός	δυοῖν, very seldom δυεῖν
Dat.	ἐνί	μιᾷ	ἐνί	δυοῖν, δυσί(ν) Ionic and Th. 8, 101.
Acc.	ἓνα	μίαν	ἓν	δύο
Nom.	πρεῖς	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οἰδεῖς and μηδεῖς, *no one*, οἰδεῖς, οἰδεμῖα, οὐδέν, Gen. οὐδενός, οὐδεμιᾶς, Dat. οἰδενί, οἰδεμιᾷ, etc., Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -ένας. The irregular accentuation of μιᾶς, μιᾷ, should be noted. Comp. further § 65, 3, (c). The form δίω instead of δύο seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

SECTION V.

The Adverb.

§ 100. *Nature and division of Adverbs.* (320.)

Adverbs are indeclinable words, by which a relation of *place* or *time*, or the relation of *manner*, *modality*, and of *intensity* and *repetition*, is denoted. These are formed either from *essential* words, viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals,

- (a) Adverbs of *place*, e. g. οὐρανόθεν, *coelitus*, πανταχῇ, *ubivis*;
- (b) Adverbs of *time*, e. g. νύκτωρ, *noctu*, νῦν, *nunc*;
- (c) Adverbs of *manner*, e. g. καλῶς, οὕτω(ς);
- (d) Adverbs of *modality*, which, e. g. ναί and οἶ(κ), express an *affirmation* and *negation*, or e. g. μὴν, τοί, ἤ, ἤ μὴν, δῆ, ὥς, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- (e) Adverbs of *intensity* and *frequency*, e. g. μάλα, πάν, πολύ, ὅσον, etc.; τρίς, *three times*, αὐθις, *again*, πολλάκις, *often*, etc.

§ 101. *Formation of Adverbs* (321, 322.)

1. Most Adverbs are formed from Adjectives by the ending -ως. This ending is annexed to the pure stem of the Adjective,

and as the stem of Adjectives of the third Dec. appears in the Gen., and as Adjectives in the Gen. Pl. are accented like Adverbs, the following rule for the formation of Adverbs from Adjectives may be given:

The ending of the Adjective in the Gen. Pl. namely, *-ων*, is changed to *-ως*, e. g.

<i>φίλ-ος</i> , lovely,	Gen. Pl. <i>φίλ-ων</i>	Adv. <i>φίλ-ως</i>
<i>καλ-ός</i> , fair,	“ <i>καλ-ών</i>	<i>καλ-ώς</i>
<i>καιρί-ος</i> , timely,	“ <i>καιρί-ων</i>	<i>καιρί-ως</i>
<i>ἀπλ(ό-ος)οῦς</i> , simple,	“ <i>ἀπλ(ό-ων)ών</i>	<i>ἀπλ(ό-ως)ώς</i>
<i>εὐν(ο-ος)ους</i> , benevolent,	“ <i>(εὐνό-ων) εὐνων</i>	<i>(εὐνό-ως) εὐνως</i>
<i>πᾶς</i> , all, <i>παντός</i> ,	“ <i>πάντ-ων</i>	<i>πάντ-ως</i>
<i>σώφρων</i> , prudent,	“ <i>σωφρόν-ων</i>	<i>σωφρόν-ως</i>
<i>χαρίεις</i> , pleasant,	“ <i>χαριέντ-ων</i>	<i>χαριέντ-ως</i>
<i>ταχύς</i> , swift,	“ <i>ταχέ-ων</i>	<i>ταχέ-ως</i>
<i>μέγας</i> , great,	“ <i>μεγάλ-ων</i>	<i>μεγάλ-ως</i>
<i>ἀληθής</i> , true,	“ <i>ἀληθ(έ-ων)ών</i>	<i>ἀληθ(έ-ως)ώς</i>
<i>συνήθης</i> , accustomed,	“ <i>(συνηθέ-ων) συνήθων</i>	<i>(συνηθέ-ως) συνήθως</i> .

REMARK 1. On the accentuation of compounds in *-ήθως*, and of the compound *αντάρκως*, see § 59, Rem. 4, also on the accentuation of *εὐνως*, instead of *εὐνώς*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the Adverbs that end in *-ως*, there are many, which have the endings of the Gen., Dat. or Acc.

(a) The inflection of the Gen. appears in many adverbs in *-ης* and *-ον*, e. g. *ἐξῆς*, *ἐφεξῆς*, in order, *ἐξαπίνης*, suddenly, *πού*, *alicubi*, *ποῦ*, *ubi*? *ὅπου*, *οὔ*, *ubi*, *αὐτοῦ*, *ibi*, *οὐδαμοῦ*, *nowhere*; *προϊός*, (from *πρόξ*, *gift*), *gratuitously*.

(b) The Dat., or an obsolete Abl. inflection and forms denoting *place*, occur in the following Adverbs,

(α) In Adverbs with the ending *-ι*, e. g. *ἤρῃ*, in the spring, comp. *ἤρῃ*, *spring*, *ἄωρῃ*, *unseasonably*, *ἐκῇτι* (Dor. *ἐκατι*), *ἀέκῃτι*, *ἐκοντῖ*, *ἀεκοντῖ*; in Adverbs of manner in *-ει* and *-ι*, from Adjectives in *-ος* and *-ης*, and almost exclusively in Adverbs compounded of *α* privative and *πᾶς* or *αὐτός*, e. g. *πανορμει* and *πανορμι*. On the use of both forms, see Large Grammar, Part I. § 363, β.

(β) In local Adverbs in *-οι*, commonly derived from substantives of the second Dec., e. g. *Ἰσθμοῖ* from *Ἰσθμός*, *Πυθοῖ* from *Πυθώ*, *Μεγαροῖ* (*τὰ Μέγαρα*), *Πειραιοῖ*, *Κικυννοῖ* from *ἡ Κίκυννα*), *οἶ*, *ὅποι*, *quo*, *whither*, *οἶκοι*, *domi*, from *οἶκος*.

REM. 2. Adverbs in *-οι*, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local Adverbs in *-αι*. This ending occurs only in a few forms, e. g. *χαμαί*, *humi*, *πάλαι*. To this form corresponds the Pl. of Adverbs of place, *-ησι* (*ν*), or *-ᾶσι* *ν* preceded by *ι*, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. *Θήβησι* from *Θήβαι*, *Ἀθήνησι* from *Ἀθήναι*, *Πλαταιᾶσι* from *Πλαταιαί*; *Περγασῇσι* from *Περγασή*, *Ὀλυμπιάσι* from *Ὀλυμπία*.
- (δ) In Adverbs in *-η* and *-ᾶ*, e. g. *ἄλλῃ*, *ἐτέρῃ*, *πᾶσι*, *on foot*, *κοινῇ*, *λάθρᾶ*, *εὐκῇ*, *temere*, *οὐδαμῇ*, *δημοσίᾳ*, *publice*, *κοινῇ*, *in common*, *ἰδίᾳ*, *privatim*, *κομιδῇ*, *diligenter*; also *πῇ*, *ὅπῃ*, *πάντῃ*, *ῇ*, *τῇ*, *τῇδε*, *ταύτῃ*, etc.; *η* and *α* commonly have an Iota subscript.
- (ε) The Acc. inflection occurs in the following forms,
- (α) In the endings *-ην* and *-αν*, e. g. *πρώην*, *μακράν*, *widely*, *πέραν* and *πέραν*, *trans*, but *πέρα*, *ultra*, etc.; so also of substantives, e. g. *δίην*, *ἴνstar*, *ἀκμήν*, (*acme*) *scarcely*, *δωρεάν*, *gratis*.
- (β) In the ending *-ον*, e. g. *δηρόν*, *diu*, *σήμερον*, *hodie*, *αὔριον*, *to-morrow*.
- (γ) In the endings *-δον*, *-δην*, *-δα*, (Adverbs of manner), e. g. *αὐτοσχεδόν*, *cominus*, *χανδόν*, *ἵπποτροχάδην*, *ἀποσταδῶ*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. *χάριν*, *for the sake of*, *gratia*, *προῖκα*, *gratuitously*.

SECTION VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

(67, 68.)

1. The Verb expresses an action, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided, in relation to their meaning and form, into the following classes:

- (1) Active verbs, i. e. such as express an action, that the subject itself performs or manifests, e. g. *γράφω*, *to write*, *θάλλω*, *to bloom*;
- (2) Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself, e. g. *βουλεύομαι*, *I advise myself, I deliberate.*
- (3) Passive verbs, i. e. such as express an action that the sub-

ject receives from another subject, e. g. *τύπτομαι ἀπὸ τινός*,
I am smitten by some one.

3. Verbs, which are used only in the Middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which construct their Aorist and their Future with a Middle form, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαριοῦμαι*, and into Passive Deponents, which construct their Aorist with a Pass. form, but their Fut. commonly with a Middle form, e. g. *ἐνθυμίζομαι*, *mecum reputo*, Aor. *ἐνθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

§ 103. *The Tenses.*

(69, 70.)

1. The Greek language has the following Tenses :

- I. (1) Present, *βουλεύω*, *I advise*,
 (2) Perfect, *βεβούλενκα*, *I have advised* ;
- II. (3) Imperfect, *ἐβούλεον*, *I was advising*,
 (4) Pluperfect, *ἐβεβούλευνκεν*, *I had advised*,
 (5) Aorist, *ἐβούλενσα*, *I advised*, (indefinite) ;
- III. (6) Future, *βουλεύσω*, *I shall or will advise*,
 (7) Future Perfect only in the Middle form, *βεβουλεύσομαι*, *I shall deliberate*, or *I shall advise myself*.

2. All the Tenses may be divided into,

- a. Principal tenses, Present, Perfect and Future ;
- b. Historical tenses, Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aorist ; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms ; most verbs construct the above tenses with one or the other form. No Verb has all the tenses. Pure verbs, § 108, 5, form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 104. *The Modes.*

(71.)

The Greek has the following Modes :

- I. The Indicative, which expresses an action or effect, e. g.
the rose blooms, bloomed, will bloom.

II. The Subjunctive, which expresses a condition. The Subjunctive of the historical tenses may be called the Optative. Comp. *γράφουμι* with *scriberem*.

REMARK. See § 257, Rem. 1 and 4, for the manner in which the Aorist may use both forms of the Subj. and how the Fut. may have an Optative.

III. The Imperative, which is a direct expression of one's will, e. g. *βούλενε*, *advise*.

§ 105. *Participials.—Infinitive and Participle.*
(72.)

In addition to the modes, the verb has two forms, which, as they partake, on the one hand, of the nature of the verb, and, on the other, of the nature of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive participial, e. g. *ἐθέλω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective participial, e. g. *βουλεύων ἀνήρ*, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Tenses.* (73.)

The personal forms of the verb show whether the subject of the verb be the speaker himself, *I*, first person; or a person or thing addressed, *thou*, second person; or a person or thing spoken of, *he, she, it*, third person. They also show the relation of number, Singular, Dual and Plural, comp. § 41, 1, e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *adviseest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advises*; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK. There is no particular form for the first Pers. Dual in the Act. and Pass. Aorists, but it is expressed by the form of the first Pers. Pl.

§ 107. *The Conjugation.* (74.)

Conjugation is the inflection of the verb designed to denote the Person, Number, Mode, and Tense. The Greek has two

forms for conjugation, that in $-\omega$, which includes much the larger number of verbs, e. g. $\beta\omicron\nu\lambda\epsilon\acute{\upsilon}-\omega$, *to advise*, and the older, original, conjugation in $-\mu$, e. g. $\acute{\iota}\sigma\tau\eta-\mu$, *to station*.

CONJUGATION OF VERBS IN $-\omega$.

§ 108. *Stem, Augment and Reduplication.—Characteristic.* (75.)

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 102—106. The stem is found in most verbs in $-\omega$ by cutting off the ending of the first Pers. Ind. Pres., e. g. $\beta\omicron\nu\lambda\epsilon\acute{\upsilon}-\omega$, $\lambda\acute{\epsilon}\gamma-\omega$, $\tau\rho\acute{\iota}\beta-\omega$.

2. The syllables of formation are either annexed as endings to the stem and are then called inflection-endings, e. g. $\beta\omicron\nu\lambda\epsilon\acute{\upsilon}-\sigma\omega$, $\beta\omicron\nu\lambda\epsilon\acute{\upsilon}-\sigma\omicron\mu\alpha$, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. $\acute{\epsilon}-\beta\omicron\upsilon\lambda\epsilon\nu\omicron\nu$, *I was advising*, $\beta\epsilon-\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*. An euphonic change, which may be called *Variation*, occurs in the stem of many verbs, e. g. $\tau\rho\acute{\epsilon}\pi-\omega$, $\tau\acute{\epsilon}-\tau\rho\omicron\phi-\alpha$, $\acute{\epsilon}-\tau\rho\acute{\alpha}\pi-\eta\nu$. See § 16, 6.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ϵ prefixed to the stem of verbs which begin with a consonant, e. g. $\acute{\epsilon}-\beta\omicron\upsilon\lambda\epsilon\nu\sigma\alpha$, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ϵ being changed into η (and in some cases into ϵ), ι and υ into $\bar{\iota}$ and $\bar{\upsilon}$, and o into ω .

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ϵ , in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the augment, e. g. $\beta\epsilon-\beta\omicron\upsilon\lambda\epsilon\nu\kappa\alpha$, *I have advised*, $\acute{\iota}\kappa\acute{\epsilon}-\tau\epsilon\nu\kappa\alpha$, *I have supplicated*, from $\acute{\iota}\kappa\epsilon\tau\acute{\epsilon}\nu-\omega$. For a more full definition of the Augment and Reduplication, see § 119 sq.

5. The last letter of the stem, after the ending $-\omega$ is cut off, is called the verb-characteristic, or merely the characteristic, be-

cause it determines the class of verbs in $-\omega$; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$, to advise, $\tau\iota\mu\acute{\alpha}\text{-}\omega$, to honor, $\tau\rho\acute{\iota}\beta\text{-}\omega$, to rub, $\phi\alpha\acute{\iota}\nu\text{-}\omega$, to show.

§ 109. Inflection-endings.

(89.)

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending, e. g. $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\text{-}\mu\alpha\iota$.

§ 110. (a) Tense-characteristic and Endings. (89.)

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

 $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\text{-}\alpha$ $\acute{\epsilon}\text{-}\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\text{-}\epsilon\iota\nu$;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ , e. g.

 $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omega$ $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\text{-}\mu\alpha\iota$ $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\omicron\text{-}\mu\alpha\iota$ $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\alpha$ $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\nu$;

that of the first Aor. Pass. is θ ; the first Fut. Pass. has, in addition to the tense-characteristic σ , the ending $-\theta\eta$ of the first Aor. Pass., thus,

 $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\theta\text{-}\eta\nu$ $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\theta\acute{\eta}\sigma\text{-}\omicron\text{-}\mu\alpha\iota$.

The primary tenses only, see § 103, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omega$, σ , the tense-characteristic of the Fut., and the syllable $\sigma\omega$, are the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\text{-}\alpha$, $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma$ is the tense-stem of the first Aor. Act.

§ 111. (b) *Personal-endings and Mode-vowels.*

(92.)

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes, e. g.

1	Pers.	Sing.	Ind. Pres.	M.	βουλέν-ο-μαι	Subj.	βουλέν-ω-μαι
3	"	"	" Fut.	"	βουλέν-σ-ε-ται	Opt.	βουλέν-σ-οι-το
1	"	Pl.	" Pres.	"	βουλεν-ό-μεθα	Subj.	βουλεν-ώ-μεθα
2	"	"	"	"	βουλέν-ε-σθε	"	βουλέν-η-σθε
1	"	Sing.	" A. I.	"	ἐβουλεν-σ-ά-μην	"	βουλέν-σ-ω-μαι
3	"	"	"	"	ἐβουλέν-σ-α-το	Opt.	βουλέν-σ-αι-το.

REMARK. In the above forms, βουλεν is the verb-stem, and βουλεν, βουλευσ and ἐβουλευσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels ο, ω, ε, οι, η, α, αι, are the mode-vowels.

§ 112. *Summary of the Mode-vowels.* (93.)

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pr. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾱ	ᾱ	αι	—	α
2.	ει	ᾱ	ᾱ	αι	ο α	
3.	ει	ᾱ	ε	αι	α	
D. 1.	—	ᾱ	—	αι	—	Participle.
2.	ει	ᾱ	ᾱ	αι	α	A. I. A. and M.
3.	ει	ᾱ	ᾱ	αι	α	and Pf. A.
P. 1.	ει	ᾱ	ᾱ	αι	—	α
2.	ει	ᾱ	ᾱ	αι	α	
3.	(ει) ε	ᾱ	ᾱ	αι	α	

§ 113. *Personal-endings of Verbs in -ω.* (94.)

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.	
Sing. 1.		ν, Opt. μι	μαι	μην	
2.	ς	ς	σαι	σο, ο	
3.	—	—	ται	το	
Dual 1.	—	—	μεθον	μεθον	
2.	τον	τον	σθον	σθον	
3.	τον	την	σθον	σθην	
Plur. 1.	μεν	μεν	μεθα	μεθα	
2	τε	τε	σθε	σθε	
3.	(ντι) σι, σιν	ν, σαν	νται (αται)	ντο (ατο)	
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο)ο	3. σθω	
Dual 2.	τον	3. των	Dual 2. σθον	3. σθων	
Plur. 2.	τε	3. τωσαν	Plur. 2. σθε	3. σθωσαν, σθων	
D. Infinitive.			D. Infinitive.		
ν	Pres., Fut. and Aor. II.		σθαι		
ναι	Perf. Act. and Aor. I. and II. Pass.				
αι	Aor. I.				
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -οτ.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are often so closely joined to it, that they form one whole, e. g. βουλευέσ-ης, instead of βουλευέσ-η-ς, βουλευέ-η, instead of βουλευέ-ε-αι.

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.* (95.)

1. The difference between the Princ. and Hist. tenses is important. The Princ. tenses, form the 2d and 3d Pers. Dual in -ον, e. g. βουλευέ-ε-τον βουλευέ-ε-τον; βουλευέ-ε-σθον βουλευέ-ε-σθον; the Hist. tenses also form the 2d Pers. D. in -ον, but the 3d in -ην, e. g.

ἐβουλευέ-ε-τον ἐβουλευ-έ-την, ἐβουλευέ-ε-σθον ἐβουλευ-έ-σθην.

2. The Princ. tenses form the 3d Pers. Pl. Act. in -σι (ν), from -ντι, -νσι, and the Mid. in -νται; the Hist. Act. in -ν, and Mid. in -ντο, e. g.

βουλευέ-ο-νσι = βουλευέ-ουσι(ν) ἐβούλεν-ο-ν
βουλευέ-ο-νται ἐβουλευέ-ο-ντο.

3. The Princ. tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Hist. in -μην, -σο, -το, e. g.

βουλευέ-ο-μαι ἐβουλευ-ό-μην
βουλευέ-ε-σαι = βουλευέ-η, ἐβουλευέ-ε-σο = ἐβουλευέ-ον
βουλευέ-ε-ται ἐβουλευέ-ε-το.

4. The Personal-endings of the Subj. in the Princ. tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. Hist. tenses;

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj.	βουλεύη-το ν
	βουλεύε-σθ ο ν	"	βουλεύη-σθ ο ν
3 Pl. " "	βουλεύου-σι (ν)	"	βουλεύω-σι (ν)
	βουλεύο-νται	"	βουλεύω-νται
1 S. " "	βουλεύο-μαι	"	βουλεύω-μαι
2 " " "	βουλεύ-ῃ	"	βουλεύ-ῃ
3 " " "	βουλεύε-ται	"	βουλεύη-ται
2 and 3 Du. " Impf.	ἐβουλεύε-το ν, -έ-τη ν	Opt.	βουλεύοι-το ν, -οί-τη ν
	ἐβουλεύε-σθ ο ν, -έ-σθ η ν	"	βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. " "	ἐβούλευο-ν	"	βουλεύοι-εν
	ἐβούλευο-ντο	"	βουλεύοι-ντο
1 S. " "	ἐβουλεύό-μην	"	βουλεύοι-μην
2 " " "	(ἐβουλεύε-σο) ἐβουλεύ-ο ν	"	(βουλεύοι-σο) βουλεύοι-ο
2 " " "	ἐβουλεύε-το	"	βουλεύοι-το.

§ 115. Conjugation of the Regular Verb in -Ω. (101.)

1. Since the pure verbs do not form the Sec. tenses, § 103, Rem., these tenses are supplied in the Paradigm from two mute verbs and one liquid verb, so as to exhibit a full Conj., e. g. *τιρίβ-ω*, *λείπ-ω*, stem *ΛΙΠ*, *φαίν-ω*, *ΦΑΝ*.

2. In learning the table we are to note,

(1) That the meaning in English is opposite the Greek forms.

(2) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. *βουλεύ-ετο ν*, *βουλεύ-ητο ν*, 3d Pers. Du. Ind. and Subj. Pres., may call attention to the differences between the Hist. tenses in the Ind. and Opt. and the Princ. tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star *. The learner should compare these together, e. g. *βουλεύσω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βούλευσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βουλεύσαι*, Inf. Aor. I. Act.

(5) The accentuation, § 118, should be learned with the form. The following general rule will suffice for beginners; The accent in the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross †.

(6) When the paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc., observing this order, viz. *βουλεύσω* is, (1) 1st Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to *advise*; then he may arrange the elementary parts of the form, and in the following order, (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύ-ω*, to *advise*? Answer: The Verb-stem is *βουλεν-*, Augment, *ἐ*, thus *ἐβουλεν*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *ἐ-βουλεν-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*, thus *ἐ-βουλεν-σ-α*; the Personal-ending of the third Pers. Sing. of an Hist. tense of the Mid. is *το*, thus *ἐ-βουλεύ-σ-α-το*.

ACT

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present, Tense-stem :</i> βουλεν-	S. 1.	βουλεύ-ω,* I advise,	βουλεύ-ω,* I may advise,
	2.	βουλεύ-εις, thou advisest,	βουλεύ-ῃς, thou mayest ad.
	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-ῃ,* he, she, it may ad.
	D. 2.	βουλεύ-ετον, ye two advise,	βουλεύ-ητον, ye two may a.
	3.	βουλεύ-ετο ν, they two advise,	βουλεύ-ητο ν, th'y two m'ya
	P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν, we may adv.
<i>Imperfect, Tense-stem :</i> ἐ-βουλεν-	2.	βουλεύ-ετε,* you advise,	βουλεύ-ητε, you may adv.
	3.	βουλεύ-ουσι(ν), they advise,	βουλεύ-ωσι(ν), they may ad.
	S. 1.	ἐ-βούλευ-ον,* I was advising,	
	2.	ἐ-βούλευ-ες, thou wast advising,	
	3.	ἐ-βούλευ-ε(ν), he, she, it was advising,	
	D. 2.	ἐ-βουλεύ-ετον, ye two were advising,	
<i>Perfect I, Tense-stem :</i> βε-βουλεν-κ	3.	ἐ-βουλεν-έτη ν, they two were adv'g,	
	P. 1.	ἐ-βουλεύ-ομεν, we were advising,	
	2.	ἐ-βουλεύ-ετε, you were advising,	
	3.	ἐ-βούλευ-ον,* they were advising,	
	S. 1.	βε-βούλευ-κ-α, I have advised,	βε-βουλεύ-κ-ω, I m'y h'v'e a.
	2.	βε-βούλευ-κ-ας, thou hast advised,	βε-βούλευ-κ-ῃς, thou mayest have advised, etc., like the Subj. Pres.
<i>Pluperfect I, Tense-stem :</i> ἐ-βε-βουλεν-κ	3.	βε-βούλευ-κ-ε(ν),* he, she, it has advised,	
	D. 2.	βε-βουλεύ-κ-ατον, ye two have advised,	
	3.	βε-βουλεύ-κ-ατο ν, they two have adv.	
	P. 1.	βε-βουλεύ-κ-αμεν, we have advised,	
	2.	βε-βουλεύ-κ-ατε, you have advised,	
	3.	βε-βουλεύ-κ-ασι(ν), they have advised,	
<i>Pluperfect II, Tense-stem :</i> ἐ-βε-βουλεν-κ	S. 1.	ἐ-βε-βουλεύ-κ-ειν, I had advised,	
	2.	ἐ-βε-βουλεύ-κ-εις, thou hadst advised,	
	3.	ἐ-βε-βουλεύ-κ-ει, he, she, it had advised,	
	D. 2.	ἐ-βε-βουλεύ-κ-ειτον, ye two had adv.	
	3.	ἐ-βε-βουλεύ-κ-εῖτη ν, they two had ad.	
	P. 1.	ἐ-βε-βουλεύ-κ-ειμεν, we had advised,	
<i>Perf. II., Plpf. II.,</i>	2.	ἐ-βε-βουλεύ-κ-ειτε, you had advised,	
	3.	ἐ-βε-βουλεύ-κ-εσαν, they had adv.	
		πέ-φην-α, ¹ I appear,	πε-φῆν-ω, I may appear,
		ἐ-πε-φῆν-ειν, ² I appeared,	
	S. 1.	ἐ-βούλεν-σ-α, I advised, (indefinite)	βουλεύ-σ-ω,* I may advise,
	2.	ἐ-βούλεν-σ-ας, thou advisedst,	βουλεύ-σ-ῃς, thou mayest advise, etc., like the Subj. Pres.
<i>Aorist I, Tense-stem :</i> ἐ-βουλεν-σ	3.	ἐ-βούλεν-σ-ε(ν), he, she, it advised,	
	D. 2.	ἐ-βουλεύ-σ-ατον, ye two advised,	
	3.	ἐ-βουλεν-σ-άτη ν, they two advised,	
	P. 1.	ἐ-βουλεύ-σ-αμεν, we advised,	
	2.	ἐ-βουλεύ-σ-ατε, you advised,	
	3.	ἐ-βούλεν-σ-αν, they advised,	
<i>Aor. II., ἐ-λιπ-</i>	S. 1.	ἐ-λιπ-ον, I left,	λίπ-ω, etc., like the Subj. Pres.
	2.	ἐ-λιπ-ες, etc. declined like Impf. Ind.	
<i>Future, βουλεν-σ-</i>	S. 1.	βουλεύ-σ-ω,* I shall advise, like the Indic. Pres.	

¹ The inflection of the second Perf. in all the Modes and Participles, is like that of the first Perf.

IVE.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infim.	Particip.
	<i>βούλευ-ε, advise,</i> <i>βουλευ-έτω, let him advise,</i> <i>βουλευ-ετον, ye two advise,</i> <i>βουλευ-έτων, let them both ad.</i> <i>βουλευ-ετε,* do ye advise,</i> <i>βουλευ-έτωσαν, usually βουλευ-όντων,* let them adv.</i>	<i>βουλευ-ειν, to advise,</i>	<i>βουλευ-ων</i> <i>βουλευ-ουσα</i> <i>βουλευ-ον†</i> <i>G. βουλευ-οντος</i> <i>βουλευ-ούσης,</i> <i>advising,</i>
<i>βουλευ-οιμι, I might advise,</i> <i>βουλευ-οις, thou mightest adv.</i> <i>βουλευ-οι, he, she, it might adv.</i> <i>βουλευ-οιτον, ye two might ad.</i> <i>βουλευ-οίτην, they two mig. a.</i> <i>βουλευ-οιμεν, we might advise,</i> <i>βουλευ-οιτε, you might advise,</i> <i>βουλευ-οιεν, they might adv.</i>			
	<i>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres., yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.</i>	<i>βε-βουλευ-κ-έναι,† to have advised,</i>	<i>βε-βουλευ-κ-ώς†</i> <i>βε-βουλευ-κ-νῆα†</i> <i>βε-βουλευ-κ-ός†</i> <i>G. -κ-ότος, -κ-νίας, having advised,</i>
<i>βε-βουλευ-κ-οιμι, I m't have a.</i> <i>βε-βουλευ-κ-οις, thou mightest have advised, etc., like the Opt. Impf.</i>			
<i>πε-φην-οιμι, I might appear,</i>	<i>πέ-φην-ε, appear,</i>	<i>πε-φην-έναι,†</i>	<i>πε-φην-ώς†</i>
<i>βουλευ-σ-αιμι, I might advise,</i> <i>βουλευ-σ-αις or -εας</i> <i>βουελεύ-σ-αι*† or -ει(ν)</i> <i>βουλευ-σ-αιτον</i> <i>βουλευ-σ-αίτην</i> <i>βουλευ-σ-αιμεν</i> <i>βουλευ-σ-αιτε</i> <i>βουλευ-σ-αιεν or -ειαν</i>	<i>βούλευ-σ-ον, advise,</i> <i>βουλευ-σ-άτω</i> <i>βουλευ-σ-ατον</i> <i>βουλευ-σ-άτων</i> <i>βουλευ-σ-ατε</i> <i>βουλευ-σ-άτωσαν, usually -σάντων*</i>	<i>βου-λευ-σ-αι,*† to advise,</i>	<i>βουλευ-σ-αῖς,</i> <i>βουλευ-σ-ᾶσα</i> <i>βουλευ-σ-αν†</i> <i>Genitive :</i> <i>βουλευ-σ-αντος</i> <i>βουλευ-σ-άσης,</i> <i>having advised,</i>
<i>λίπ-οιμι, etc., like the Opt. Impf.</i>	<i>λίπ-ε, etc., like the Imp. Pres.</i>	<i>λιπ-εῖν,†</i>	<i>λιπ-ών, οὔσα,όν†</i> <i>G. όντος, ούσης,</i>
<i>βουλευ-σ-οιμι, I would advise, like the Opt. Impf.</i>		<i>βουλευ-σ-ειν,</i>	<i>βουλευ-σ-ων,</i> <i>etc. like Pr. Pt.</i>

* The inflection of the second Pluperf. is like that of the first Pluperf., both in the Ind. and Opt.

MID

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present,</i> Tense-stem : βουλεν-	S. 1.	βουλεύ-ομαι, <i>I deliberate, or</i>	βουλεύ-ωμαι, <i>I may</i>
	2.	βουλεύ-η* [am advised,	βουλεύ-η* [deliberate,
	3.	βουλεύ-εται	βουλεύ-ηται
	D. 1.	βουλεν-όμεθον	βουλεν-ώμεθον
	2.	βουλεύ-εσθον	βουλεν-ησθον
	3.	βουλεύ-εσθον	βουλεν-ησθον
	P. 1.	βουλεν-όμεθα	βουλεν-ώμεθα
	2.	βουλεύ-εσθε*	βουλεν-ησθε
	3.	βουλεύ-ονται	βουλεύ-ωνται
<i>Imperfect,</i> Tense-stem : ἐβουλεν-	S. 1.	ἐβουλεν-όμην, <i>I was delibe-</i>	
	2.	ἐβουλεύ-ον [rating,	
	3.	ἐβουλεύ-ετο	
	D. 1.	ἐβουλεν-όμεθον	
	2.	ἐβουλεύ-εσθον	
	3.	ἐβουλεν-εσθον	
	P. 1.	ἐβουλεν-όμεθα	
	2.	ἐβουλεύ-εσθε	
	3.	ἐβουλεύ-οντο	
<i>Perfect,</i> Tense-stem : βεβουλεν-	S. 1.	βεβουλεν-μαι, <i>I have delibera-</i>	βεβουλεν-μένος ὦ, <i>I</i>
	2.	βεβουλεν-σαι [ted,	may have deliberated,
	3.	βεβούλεν-ται	
	D. 1.	βεβουλεύ-μεθον	
	2.	βεβούλεν-σθον	
	3.	βεβούλεν-σθον	
	P. 1.	βεβουλεύ-μεθα	
	2.	βεβούλεν-σθε*	
	3.	βεβούλεν-νται	
<i>Pluperfect,</i> Tense-stem : ἐβεβουλεν-	S. 1.	ἐβεβουλεύ-μην, <i>I had delib-</i>	
	2.	ἐβεβούλεν-σο [erated,	
	3.	ἐβεβούλεν-το	
	D. 1.	ἐβεβουλεύ-μεθον	
	2.	ἐβεβούλεν-σθον	
	3.	ἐβεβούλεν-σθον	
	P. 1.	ἐβεβουλεύ-μεθα	
	2.	ἐβεβούλεν-σθε	
	3.	ἐβεβούλεν-ντο	
<i>Aorist I,</i> Tense-stem : ἐβουλεν-σ	S. 1.	ἐβουλεν-σάμην, <i>I delibera-</i>	βουλεύ-σ-ωμαι, <i>I may</i>
	2.	ἐβουλεύ-σ-ω [ted, (indefinite)	βουλεύ-σ-η* [deliberate,
	3.	ἐβουλεύ-σ-ατο	etc., like Pres. Subj.
	D. 1.	ἐβουλεν-σάμεθον	
	2.	ἐβουλεύ-σ-ασθον	
	3.	ἐβουλεν-σάσθον	
	P. 1.	ἐβουλεν-σάμεθα	
	2.	ἐβουλεύ-σ-ασθε	
	3.	ἐβουλεύ-σ-αντο	
<i>Aorist II,</i>	S. 1.	ἐλιπ-όμην, <i>I remained, like</i> Ind. Imperf.	λίπ-ωμαι, <i>I may remain,</i> like Pres. Subj.
<i>Future,</i>	S. 1.	βουλεύ-σ-ομαι, <i>I shall deliberate,</i> like Pres. Indic.	
<i>Fut. Perf.,</i>	S. 1.	βεβουλεύ-σ-ομαι, <i>I shall delib-</i> erate, like Pres. Indic.	

DLE.

MODES.

Participials.

Optative
i. e. Subj. of the Hist. tenses.

Imperative.

Infinitive.

Participle.

βουλεύ-ον, *deliberate*,
βουλεν-έσθωβουλεύ-εσθον
βουλεν-έσθων*

βουλεύ-εσθε*

βουλεν-έσθωσαν, usually βουλέν-έσθων*

βουλεύ-
εσθαι,
to *delibe-*
rate,βουλευ-όμενος
βουλευ-ομένη
βουλευ-όμενον,
deliberating,βουλευ-οίμην, *I might*
βουλεύ-οιο [*deliberate*,
βουλεύ-οιτα
βουλευ-οίμεθον
βουλεύ-οισθον
βουλευ-οίσθη
βουλευ-οίμεθα
βουλεύ-οισθε
βουλεύ-οιντοβε-βούλεν-σο, *deliberate*,
βε-βουλεν-σθωβε-βούλεν-σθον
βε-βουλεν-σθων*

βε-βουλέν-σθε*

βε-βουλεν-σθωσαν, usually βε-βουλέν-σθων*

βε-βουλεν-
σθαι,† to
have *delib-*
erated,βεβουλευ-μένος†
βεβουλευ-μένη
βεβουλευ-μέ-
νον,‡ *having*
deliberated,βε-βουλευ-μένος εἴην, *I*
might deliberate,βουλευ-σ-αίμην, *I might*
βουλεύ-σ-αιο [*deliberate*,
βουλεύ-σ-αιτο
βουλευ-σ-αίμεθον
βουλεύ-σ-αισθον
βουλευ-σ-αίσθη
βουλευ-σ-αίμεθα
βουλεύ-σ-αισθε
βουλεύ-σ-αιντοβούλεν-σ-αι,* *deliberate*,
βουλεν-σ-άσθωβουλεύ-σ-ασθον
βουλεν-σ-άσθων*

βουλεύ-σ-ασθε

βουλεν-σ-άσθωσαν, usually βουλεν-σ-άσθων*

βουλεύ-
σ-ασθαι,
to *deliber-*
ate,βουλευ-σ-άμενος
βουλευ-σ-αμένη
βουλευ-σ-άμενον
having deliber-
ated,λιπ-οίμην, *I might remain*,
like Opt. Impf.λιπ-οῦ,† -έσθω, like Pres.
Impf.

λιπ-έσθαι†

λιπ-όμενος, -ο-
μένη, -όμενονβουλευ-σ-οίμην, *I might have*
deliberated, like Opt. Impf.βουλεύ-
σ-εσθαιβουλευ-σ-όμε-
νος, -η, -ονβε-βουλευ-σ-οίμην, *I should*
deliberate, like Opt. Impf.βε-βουλεύ-
σ-εσθαιβε-βουλευ-σ-ό-
μενος, -η, -ον.

PAS

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem : ἐ-βουλεν-θ-	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised,</i>	βουλεν-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-θ-ης	βουλεν-θ-ῆς [<i>been adv.</i>
	3.	ἐ-βουλεύ-θ-η	βουλεν-θ-ῇ
	D. 2.	ἐ-βουλεν-θ-ῆτον	βουλεν-θ-ῆτον
	3.	ἐ-βουλεν-θ-ήτην	βουλεν-θ-ῆτον
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλεν-θ-ώμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλεν-θ-ῆτε *
	3.	ἐ-βουλεν-θ-ησαν	βουλεν-θ-ῶσι (ν)
Future I.	S. 1.	βουλεν-θ-ή-σομαι, <i>I shall be advised</i>	
	2.	βουλεν-θ-ή-σῃ, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I'm'y have b'n r'b'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. Perf.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σῃ, etc., like the first Fut. Ind. Pass.	
Verbal Adjectives: βουλεν-τός, -ή, -όν, <i>advised,</i>			

§ 116. *Remarks on the Inflection-endings.* (96—99.)

1. The personal-endings of verbs in $-\omega$ are apocopated forms, as may be shown from the older conjugation in $-\mu$, and in part from the dialects; thus, $-\mu$ in the first Pers. Sing. first Aor. Ind. and $-\tau$ in the third Pers. have disappeared, e. g. βουλεύ- ω instead of βουλεύ-ο- μ or βουλεύ-ω- μ , βουλεύ-ει instead of βουλεύ-ε- τ ; in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλενσα instead of ἐβούλευσαν; in the second Pers. Sing. Imper. Act., except the first Aor., $-\theta$ has disappeared, e. g. βούλεν-ε instead of βουλεύ-ε- θ .

2. The second Pers. Sing. Act. has the ending $-\sigma\theta\alpha$ in the Common language in the following forms only:

οἶσθ α , *nostī*, from the Perf. οἶδα; ᾗδ ϵ ισθ α and ᾗδ η σθ α , Plpf. of οἶδα; ἔφ η σθ α , Impf. from φημί, *to say*; ἦσθ α , Impf. from εἰμί, *to be*; ᾗ ϵ ισθ α , Impf. from εἶμι, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem.

4. The original form of the first Pers. Pl. Act. is $-\mu\epsilon\varsigma$ (not $-\mu\epsilon\nu$). Comp. the Dialects, § 220, and the Latin ending $-mus$, e. g. γράφ-ο- $\mu\epsilon\varsigma$, scrib-i- $\mu\mu\varsigma$.

SIVE.

MODES.

Participials.

Optative i.e. Subj. of the Historical tenses.	Imperative.	Inf.	Participle.
<p>βουλευ-θ-εἶην, <i>I might be</i> βουλευ-θ-εἶης [advised, βουλευ-θ-εἶη βουλευ-θ-εἶτον βουλευ-θ-εἶητον βουλευ-θ-εἶμεν and -εἶμεν βουλευ-θ-εἶτε and -εἶτε βουλευ-θ-εἶεν</p>	<p>βουλεύ-θ-ητι, <i>be thou ad-</i> βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων βουλεύ-θ-ητε * βουλευ-θ-ήτωσαν</p>	<p>βουλευ- θ-ῆναι, <i>to be ad-</i> vised,</p>	<p>βουλευ-θ-εἰς† βουλευ-θ-εἰσα† βουλευ-θ-έν† Genitive: βουλευ-θ-έντος βουλευ-θ-εἰσης, <i>being advised,</i></p>
<p>βουλευ-θ-ε-οἶμην, <i>I should</i> <i>be advised, etc., like the</i> Impf. Opt. Mid.</p>		<p>βουλευ- θ-ή-σε- σθαι</p>	<p>βουλευ-θ-ε-σ-ό- μενος, -η, -ον</p>
<p>τριβ-εἶην, <i>I might be rubbed,</i> τριβ-εἶης, etc., like the first Aor. Opt. Pass.</p>	<p>τριβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</p>	<p>τριβ- ῆναι</p>	<p>τριβ-εἰς,† etc., like first Aor. Part. Pass.</p>
<p>τριβ-η-σ-οἶμην, <i>I should be</i> <i>rubbed, etc., like the first</i> Fut. Opt. Pass.</p>		<p>τριβ-ῆ- σεσθαι</p>	<p>τριβ-η-σ-ό-μενος -η, -ον</p>

βουλευ-τέος, -τέα, -τέον, *to be advised.*

5. The original form of the third Pers. Pl. Act. of the Principal tenses is -ντι; when τ was changed into σ, ν was dropped, e. g. βουλεύονσι = βουλεύουσι. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. ἐβεβουλεύη instead of -κειν. The mode-vowel ει in the third Pers. Pl. is commonly shortened into ε, e. g. ἐβεβουλεύ-κ-ε-σαν instead of ἐβεβουλεύ-κ-ει-σαν.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. παιδεύ-οι-μι, παιδεύ-αι-μι; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the Persons and Numbers, though it may be dropped in the Dual and Pl., and then, εἶμεν = εἴμεν, εἶητε = εἴτε, εἶησαν = εἴεν, e. g. παιδευθεῖμεν and παιδευθεῖμεν, μνησθείητε and -θείτε, φανείησαν, X. H. 6. 5, 25. προκριθείησαν, Ibid. 34. πεμφθείησαν, Th. 1, 38. and -θείεν (-εῖεν).

8. The Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) take the form in -ω, in the following cases, which is called the Attic Optative:

- (a) Most commonly in the Imperf. of contract verbs, e. g. *τιμώην, φιλοῖην, μισθοῖην*;
 (b) In all Futures in *-ῶ*, e. g. *φανοίην*, Soph. Aj. 313. *ἐροίην*, Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, ἐρῶ*;
 (c) Somewhat often in the second Plup., e. g. *ἐκπεφευγοίην*, S. O. R. 840. *προεκληλυθοίης*, X. Cy. 2. 4, 17. *πεποιθοίην*, Ar. Acharn. 940;
 (d) In the second Aor. *σχοίην* uniformly (*ἔσχον* from *ἔχω*); still not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εἶας, -εἶε(ν), -εἶαν*, instead of *-αις, -αι, -αιν*, have passed from the Æolic Opt. in *-εἶα, -εἶας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἶας, -εἶε(ν), -εἶαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην*, Pl. Symp. 189, c. *ἐπεδημησάτην*, Euthyd. 273, e. *ἤστην*, 294, e. *ἐλεγέτην*, L. 705, d. *ἐκοινωνησάτην*, Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ*, § 25, 1, and then coalesce with the mode-vowel, except in the Opt., e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>		
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i>	=	<i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i>	=	<i>ἐβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεί-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η* and *-ει*, *ποιῇ* and *-εῖ*, *ὀλῇ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms, yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶομαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i>)
<i>ὄψομαι</i>	Fut. <i>ὄψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν, -άτωσαν, -σθώσαν*, the abbreviated forms *-όντων, -άτων, -σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respect-

ively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	βουλευέτωσαν	and	βουλευόντων
Perf. “	πεποιθέτωσαν	“	πεποιθόντων (Gen. Part. πεποιθότων)
Aor. I. “	βουλεύσάτωσαν	“	βουλεύσάτων
Pres. Mid.	βουλεύεσθωσαν	“	βουλεύεσθων
Aor. “	σκεψάσθωσαν	“	σκεψάσθων.

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ibid. 737, e. *διανεμηθήτων* (according to several Codd.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and Subj. or Opt. of *εἶναι*, to be, *ᾧ*, *εἶην*, is very frequently used, e. g. *παιδευκῶς ᾧ*, *educaverim*, *παιδευκῶς εἶην*, *educavisset*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, a. *εἰ κε κηκῶς τι*, *ἢ τετρωμένος*, *ἢ πεπληγμένος*, *ἢ ἄλλ’ οἷον πεπονηθὼς ἐκατέρως ἡμῶν εἴη*, *οὐ καὶ ἀμφοτέρω αὐτοῦτο πεπονηθόμεν*; examples of the simple forms are, *ἀπειλήφῃ*, Pl. Rp. 614, a. *εἰλήφωσιν*, Polit. 269, c. *ἐμπετόκοι*, X. An. 5. 7, 26. *καταλελοίποιεν*, H. 3. 2, 8. *ἀποκεχωρήκοι*, 5, 23. *ὑπερηρέχοι*, 5. 2, 3. *πεποιήκοι*, Th. 8, 108. *ἐσβεβλήκοιεν*, 2, 48. — The Imp. Perf. is very seldom found, e. g. *γέγωνε*, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions which will be further treated below), but must also be expressed periphrastically by means of the Participle and *εἶναι*, e. g. *παιδευμένος ᾧ*, *εἶην*, *educatus sim*, *essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in *-νται*, *-ντο*, e. g. *βεβούλονται*, *εβεβούλεντο*; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and *εἶσι(ν)*, *sunt*, *ἦσαν*, *erant*; the older and middle Attic writers, however, sometimes use the Ionic form *-ᾶται*, *-ᾶτο*, instead of *-νται*, *-ντο*; the *α* of these endings is aspirated before the Kappa and Pi-mutes, but not before the Tau-mutes; thus,

τριβ-ω, to rub,	Perf. τέ-τριμ-μαι	3 P. τετρίφᾶται	for	τέτριβνται	Plp. ἐτετρίφᾶτο
πλέκ-ω, to twine,	πέ-πλεγ-μαι	“	πεπλέχᾶται	“	πέπλεκνται
τάττ-ω, to arrange,	τέ-ταγ-μαι	“	τετάχᾶται	“	έτετάχᾶτο
χωρίζ-ω, to separate,	κε-χώρισ-μαι	“	κεχωρίδᾶται	“	έκεχωρίδᾶτο
φθείρ-ω, to destroy,	ῥ-φθαρ-μαι	“	εφθαράται	“	εφθαρνται
					εφθαράτο.

16. The two Aorists Pass. follow the analogy of verbs in *-μι*, and hence they cannot be further treated here.

§ 117. *Remarks on the Formation of the Attic Future.* (100.)

1. When the short vowels α , ϵ , ι , in the Fut. Act. and Mid. of verbs in $-\sigma\omega$, $-\sigma\omicron\mu\alpha\iota$, from stems of two or more syllables, precede σ , certain verbs, instead of the regular form, have another, which, after dropping σ , takes the circumflexed ending $-\omega$, $-\omicron\omega\mu\alpha\iota$, and because it was frequently used by the Attic writers, it is called the *Attic Future*, e. g. $\epsilon\lambda\acute{\alpha}\omega$ (usually $\epsilon\lambda\acute{\alpha}\nu\omega$), *to drive*, $\epsilon\lambda\acute{\alpha}-\sigma-\omega$, Fut. Att. $\epsilon\lambda\omega$, $-\alpha\acute{\iota}\varsigma$, $-\alpha\acute{\iota}$, $-\alpha\acute{\iota}\tau\omicron\nu$, $-\omega\acute{\iota}\mu\epsilon\nu$, $-\alpha\acute{\iota}\tau\epsilon$, $-\omega\acute{\iota}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\omega$, *to finish*, $\tau\epsilon\lambda\acute{\epsilon}-\sigma-\omega$, Fut. Att. $\tau\epsilon\lambda\omega$, $-\epsilon\acute{\iota}\varsigma$, $-\epsilon\acute{\iota}$, $-\epsilon\acute{\iota}\tau\omicron\nu$, $-\omicron\acute{\upsilon}\mu\epsilon\nu$, $-\epsilon\acute{\iota}\tau\epsilon$, $-\omicron\acute{\upsilon}\sigma\iota(\nu)$; $\tau\epsilon\lambda\acute{\epsilon}\sigma-\omicron\mu\alpha\iota$ ($\tau\epsilon\lambda\acute{\epsilon}\omicron\mu\alpha\iota$), $\tau\epsilon\lambda\omicron\acute{\upsilon}\mu\alpha\iota$, $-\epsilon\acute{\iota}$, $-\epsilon\acute{\iota}\tau\alpha\iota$, etc.; $\kappa\omicron\mu\acute{\iota}\zeta\omega$, *to carry*, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, Fut. Att. $\kappa\omicron\mu\acute{\iota}\omega$, $-\mu\acute{\epsilon}\varsigma$, $-\mu\acute{\epsilon}\tau$, $-\mu\acute{\epsilon}\tau\omicron\nu$, $-\iota\omicron\acute{\upsilon}\mu\epsilon\nu$, $-\mu\acute{\epsilon}\tau\tau\epsilon$, $-\iota\omicron\acute{\upsilon}\sigma\iota(\nu)$; $\kappa\omicron\mu\acute{\iota}\omicron\upsilon\tau\omega\mu\alpha\iota$, $-\mu\acute{\epsilon}\tau$, $-\mu\acute{\epsilon}\tau\alpha\iota$, $-\iota\omicron\acute{\upsilon}\mu\epsilon\theta\omicron\nu$, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus, $\tau\epsilon\lambda\omega$, $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$, $\tau\epsilon\lambda\omega\acute{\iota}\nu$; but $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\mu\iota$. The verbs which have this form are the following: (a) $\epsilon\lambda\acute{\alpha}\omega$ ($\epsilon\lambda\acute{\alpha}\nu\omega$), *to drive*, $\tau\epsilon\lambda\acute{\epsilon}\omega$, *to finish*, $\kappa\alpha\lambda\acute{\epsilon}\omega$, *to call*, and, though seldom, $\alpha\lambda\acute{\epsilon}\omega$, *to grind*; — (b) all polysyllables in $-\acute{\iota}\zeta\omega$; — (c) a few verbs in $-\acute{\alpha}\zeta\omega$, very generally $\beta\iota\beta\acute{\alpha}\zeta\omega$; — (d) of verbs in $-\mu\iota$, all in $-\acute{\alpha}\nu\nu\mu\iota$ and $\acute{\alpha}\mu\phi\iota\acute{\epsilon}\nu\nu\mu\iota$, *to clothe* ($\acute{\alpha}\mu\phi\iota\omega$, $-\mu\acute{\epsilon}\varsigma$, etc.). Exceptions to this Fut. are found also in the Attic dialect, e. g. $\epsilon\lambda\acute{\alpha}\sigma\omega$, X. Cy. 1. 4, 20. $\tau\epsilon\lambda\acute{\epsilon}\sigma\omicron\nu\sigma\iota\nu$, 8. 6, 3. $\kappa\alpha\lambda\acute{\epsilon}\sigma\epsilon\iota\varsigma$, 2. 3, 22. $\nu\omicron\mu\acute{\iota}\sigma\omicron\nu\sigma\iota$, 3. 1, 27. (according to the best Codd.) $\psi\eta\phi\acute{\iota}\sigma\epsilon\sigma\theta\epsilon$, Isae. de Cleonym. hered. § 51.

§ 118. *Accentuation of the Verb.* (104, 105.)

1. Primary law. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. $\beta\omicron\acute{\upsilon}\lambda\epsilon\nu\epsilon$, $\beta\omicron\acute{\upsilon}\lambda\epsilon\nu\omicron\mu\alpha\iota$, $\pi\alpha\acute{\upsilon}\epsilon$, $\tau\acute{\upsilon}\pi\tau\epsilon$, $\beta\omicron\acute{\upsilon}\lambda\epsilon\nu\sigma\omicron\nu$, $\pi\alpha\acute{\upsilon}\sigma\omicron\nu$, $\tau\acute{\iota}\psi\omicron\nu$, but $\beta\omicron\acute{\upsilon}\lambda\epsilon\acute{\upsilon}\epsilon\iota\varsigma$, $\beta\omicron\acute{\upsilon}\lambda\epsilon\acute{\upsilon}\epsilon\iota\nu$.

2. This law holds good in compound words, yet with this limitation, that the accent cannot go back beyond the syllable of the preceding word, which, before the composition, had the accent, nor beyond the first two compounded words, neither beyond an existing augment, e. g.

$\phi\acute{\epsilon}\rho\epsilon$	$\pi\rho\acute{\omicron}\varsigma\phi\epsilon\rho\epsilon$	$\lambda\epsilon\acute{\iota}\pi\tau\epsilon$	$\acute{\alpha}\pi\acute{\omicron}\lambda\epsilon\iota\pi\tau\epsilon$	$\delta\omega\acute{\mu}\epsilon\nu$	$\acute{\epsilon}\nu\delta\omega\mu\epsilon\nu$
$\phi\epsilon\acute{\nu}\gamma\epsilon$	$\acute{\epsilon}\kappa\phi\epsilon\nu\gamma\epsilon$	$\omicron\acute{\iota}\delta\alpha$	$\sigma\acute{\upsilon}\nu\omicron\iota\delta\alpha$	$\eta\acute{\iota}\mu\alpha\iota$	$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$;

but $\pi\rho\omicron\varsigma\epsilon\acute{\iota}\chi\omicron\nu$ like $\epsilon\acute{\iota}\chi\omicron\nu$, $\pi\alpha\rho\acute{\epsilon}\sigma\chi\omicron\nu$ like $\acute{\epsilon}\sigma\chi\omicron\nu$, $\acute{\epsilon}\xi\eta\gamma\omicron\nu$ like $\eta\acute{\gamma}\omicron\nu$, $\pi\rho\omicron\varsigma\eta\gamma\omicron\nu$ like $\eta\acute{\gamma}\omicron\nu$, $\acute{\alpha}\pi\epsilon\acute{\iota}\rho\gamma\omicron\nu$ like $\epsilon\acute{\iota}\rho\gamma\omicron\nu$ (not $\pi\rho\acute{\omicron}\varsigma\epsilon\iota\chi\omicron\nu$, $\pi\acute{\alpha}\rho\epsilon\sigma\chi\omicron\nu$, etc.), but Imp. $\acute{\alpha}\pi\epsilon\iota\rho\gamma\epsilon$.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. $\lambda\iota\pi\epsilon\acute{\iota}\nu$, $\lambda\iota\pi\acute{\omega}\nu$, $-\acute{\omicron}\nu$, and in the se-

cond Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ, ἐλθέ, εἰρή, λαβέ* and *ἰδέ* (but in composition, *ἄπειπε, ἀπόλαβε, ἄπελθε, εἰσιδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. *λαβοῦ, θοῦ* from *τίθημι*.

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. *ἐκβαλε, ἐξελθε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε* (but not *ἀποδος, μετάδος*, see No. 2), but *ἐκβαλεῖν, ἐκβαλὼν, ἐκλιπεῖν, ἐξελθὼν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ, ἐνθοῦ, ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδου, κατάθου, ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε, ἀπολάβεσθε, προδόσθε, ἐνθεςθε, ἄφεςθε, κατέσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευκώς, Gen. -ότος, πεφηγώς, Gen. -ότος, βουλευθείς, Gen. -έντος, τυπείς, Gen. -έντος, ιστίας, Gen. -άντος, τιθείς, Gen. -έντος, διδοίς, Gen. -όντος, δεικνύς, Gen. -έντος, διαστίας, ἐκθείς, προδούς, Gen. διαστώντος, ἐκθέντος, προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παιδείσας, Gen. παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ, τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs, e. g. *τεινύφθαι, βεβουλευῖσθαι, τετιμῆσθαι, πεφιλήσθαι, μεμισθῶσθαι*;—*φνύλασαι, βουλευῖσαι, τιμῆσαι, φιλήσαι, μισθῶσαι*;—*λιπέσθαι, ἐκθέσθαι, διαδόσθαι*;—*ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστῆναι, θεῖναι, ἐκθεῖναι, δοῦναι, μεταδοῦναι*;—*βουλευθήναι, τριβῆναι*;—*βεβουλευκέναι, λελουπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see § 29, Rem. 4.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act.	<i>βουλευῖσαι,</i>	Imp. first Aor. Mid.	<i>βούλεισαι,</i>
	<i>ποιῆσαι</i>		<i>ποιήσαι</i>
Opt. first Aor. Act.	<i>βουλεύσαι,</i>		
	<i>ποιήσαι.</i>		

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

§ 119. *A more particular view of the Augment and Reduplication.* (76.)

1. After the general view of the Augment and Reduplication in § 108, 3, it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor. take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.* (76.)

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε* to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βουλεύκειν.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed, § 23, 3, e. g. ρίπτω, *to throw*, Impf. ῥόπτον, Aor. ῥόρῳπα.

REMARK 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do, to intend*, take among the Attic writers η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier, e. g. ἐβουλήθην and ἡβουλήθην; ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); ἔμελλον and ἡμελλον (the Aorist is very seldom ἡμέλλησα), comp. X. H. 7. 4, 16. 26.

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. in compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes, e. g. ἀναβεβήκει X. An. 5, 2, 15. καταδεδραμήκεσαν X. H. 5. 3, 1. καταέλειπτο X.

* According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔ-πραττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἤγον; ἐθέλω, Impf. ἐέθειλον = ἤθειλον; ὀκέλλω, Impf. ἐόκελλον = ὠκελλον. If the word begins with a long vowel, it absorbs ε, e. g. γλάσκω, Impf. ἐήλασκον = ἤλασκον; ὠθίζω, Impf. ἐώθιζον = ὠθίζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἤχον.—TR.

Cy. 4. 1, 9. *καταπεπτώκει* Th. 4, 90. αἱ συνθῆκαι γεγένηντο X. Cy. 3. 2, 24. (according to the best Codd.); but in the Impf. and Aorists, the syllabic augment is omitted only in poetry, and very seldom even here; the Impf. *χρῆν*, which together with *ἐχρῆν* is used in prose, is an exception.

§ 121. (b) *Temporal Augment.*

(78.)

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; thus the quantity of the word is increased, e. g.

α becomes η, e. g.	ᾶ	ω	Impf. ἦγον	Perf. ἤχα	Plup. ἤχην
ε	“	η,	ἔλπιζω “ ἤλπιζον	“ ἤλπικα	“ ἤλπικην
ι	“	ῑ,	ἵκετεύω “ ἵκέτευν	“ ἵκέτευνκα	“ ἵκετεύκην
ο	“	ω,	ὀμιλέω “ ὀμιλον	“ ὀμίληκα	“ ὀμιλήκην
υ	“	ῡ,	ὑβριζω “ ὑβριζον	“ ὑβρικα	“ ὑβρίκην
αι	“	η,	αἰσέω “ ἦρουν	“ ἦρηκα	“ ἦρήκην
αυ	“	ηυ,	αὐλέω “ ἠύλουν	“ ἠύληκα	“ ἠύλήκην
οι	“	ω,	οἰκτιζω “ οἰκτιζον	“ οἰκτικα	“ οἰκτίκην

REMARK. Verbs which begin with η, ῑ, ῡ, ω, ου and ει, do not admit the augment, e. g. ἦ τιτάομαι, *to be overcome*, Impf. ἦτιώμην, Perf. ἦτιμαι, Plup. ἦτιμήμην; ἵπώω, *to press*, Aor. ἵπωσα; ὑπνώω, *to sleep*, Aor. ὑπνωσα; ὠφελέω, *to benefit*, Impf. ὠφέλουν; οὐτάζω, *to wound*, Impf. οὐταζον; εἴκω, *to yield*, Impf. εἶκον, Aor. εἷσα; εἰκάζω, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented, e. g. εἰκαζον, seldom ἦκαζον; εἰκασα, seldom ἦκασα; εἰκασμαι, seldom ἦκασμαι. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. εὐχομαι, *to supplicate*, εὐχόμεν, more rarely ηὐχόμεν, but Perf. ηὔχμαι, not εὐγμαι; εὐρίσκω, *to find*, in good prose, always omits the augment.

§ 122. *Remarks.*

(79.)

1. Verbs beginning with ᾱ followed by a vowel, have ᾱ instead of η; but those beginning with ᾱ, αυ and οι followed by a vowel, do not admit the augment, e. g. ᾰίω, *to perceive* (poetic), Impf. ᾰιον; ᾰηδίζομαι, *to have an unpleasant sensation*, Impf. ᾰηδιζόμεν; αὐαίνω, *to dry*, Impf. αὐαινον; οἰακίζω, *to steer*, Impf. οἰακιζον; also ἀνᾰλίσκω, *to destroy*, although no vowel follows ᾱ, has ἀνᾰλώσα, ἀνᾰλώκα as well as ἀνήλωσα, ἀνήλωκα. But οἶομαι, *to believe*, and the poetic ἀείδω (prose ᾗδω), *to sing*, and αἶσσω (Att. ᾗσσω), *to rush*, take the augment, e. g. ᾗόμεν, ᾗειδον (prose ᾗδον), ᾗῖσα (Att. ᾗῖσα).

2. Some verbs, also, beginning with οι and followed by a consonant, do not take the augment, e. g. οἰκονορέω, *to guard the house*, Aor. οἰκούρησα; οἰνρόω, *to intoxicate*, Perf. Mid. or Pass. οἰνωμένος and ᾠνωμένος; οἰστροέω, *to make furious*, Aor. οἰστροησα.

3. The twelve following verbs, beginning with ε, have ει instead of η for the augment, viz. εἰώω, *to permit*, Impf. εἶων, Aor. εἶασα; εἰθίζω, *to accustom*, (to which belongs also εἶωθα, *to be accustomed*, from the Epic εἶθω); εἰσα, poetic Aor. (stem ΕΙΔ), *to place*, εἰσάμην in prose, *I established, founded*; εἰλίσσω, *to wind*; εἰλω, *to draw*; Aor. εἰλκυσα (stem ΕΛΚΥΤ); εἰλον,

to take, Aor. (stem *EA*) of αἰρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have; on the Epic εἶμαι, see § 230.

4. The six following verbs take the syllabic, instead of the temporal, augment.

ἄγνυμι, to break, Aor. ἔαξα, etc.

ἀλλίσκομαι, capior, Perf. ἐἴλωκα and ἦλωνα.

ἀνδάνω, to please, (Ion. and poet.), Impf. ἐάνδανον, Perf. ἔαδα, Aor. ἔαδον.

οὔρεω, mingere, εὐόρουν, etc.

ὠθεώ, to push, ἐώθουν, etc. sometimes without the augment, e. g. διω-
θούντο Th. 2, 84. ἐξώσθησαν X. H. 4, 3, 12.

ὠνέομαι, to buy, Impf. ὠνούμην (ὠνούμην Lys. Purg. Sacril. 108. § 4. ἐξωνοῦντο Aeschin. c. Ctes. c. 33. ἀντιωνεῖτο Andoc. p. 122.), Aor. ὠνήσαμην (see however § 192.), Perf. ἐώνημαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Plup.:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώκειν.

ἐλπوماί, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργγειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὄρᾶω, to see, Impf. ἐώρων, Perf. ἐώρακα, ἐώραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοῖζαι), etc.

ἀλίσκομαι, to be taken, Aor. ἐάλων, (Inf. ἀλῶναι, ᾶ) and ἦλων.

§ 123. Reduplication.

(81, 82.)

1. The reduplication is the repeating the first consonant of the stem with ε. This denotes a *completed* action, and hence is prefixed to the Perf.,* e. g. λέ-λνκα, to the Fut. Perf., e. g. νε-κοσμήσομαι, I shall be adorned, from κοσμέω, and to the Plup., which as a historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βονλένκειν. This remains in all the modes, as well as in the Inf. and Part.

* Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ἄγω, Perf. properly ἄαχα = ἦχα

ἐγείρω, “ “ ἐέγερχα = ἦγερχα

οἶκέω, “ “ ὀοίκηχα = ὦκηχα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into -η, is contracted into -ει, e. g. ἐάω, Perf. εἶακα, instead of ἦακα.—TR.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,* except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout, are exceptions, since they take only the simple augment, e. g.

	Perf. λέ-λυνκα	Plup. ἐ-λε-λύκειν
λύω, to loose,	“ τέ-θυνκα (§ 21, 2.)	“ ἐ-τε-θύκειν
θύω, to sacrifice,	“ πε-φύτευκα (§ 21, 2.)	“ ἐ-πε-φυτεύκειν
φυτεύω, to plant,	“ κε-χόρευκα (§ 21, 2.)	“ ἐ-κε-χορεύκειν
χορεύω, to dance,	“ γέ-γραφα	“ ἐ-γε-γράφειν
γράφω, to write,	“ κέ-κλινκα	“ ἐ-κε-κλίκειν
κλίνω, to bend down,	“ κέ-κρικα	“ ἐ-κε-κρίκειν
κρίνω, to judge,	“ πέ-πνευκα	“ ἐ-πε-πνείκειν
πνέω, to breathe,	“ τέ-θλακα § 21, 2.)	“ ἐ-τε-θλόκειν
θλάω, to bruise,	“ ἔθξιφα	“ ἐθήξιφειν
ῥίπτω, to throw,	“ ἐ-γνώρικα	“ ἐ-γνωρίκειν
γνωρίζω, to make known,	“ ἐ-βλάκευκα	“ ἐ-βλακεύκειν
βλακεύω, to be slothful,	“ ἔ-γλυφα	“ ἐ-γλύφειν.
γλύφω, to carve,		

3. The reduplication is not used (the cases mentioned above with ρ, γν, βλ, γλ, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid, e. g.

	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλόκειν
ζηλώω, to emulate,	“ ἐ-ξένωκα	“ ἐ-ξενώκειν
ξενόω, to entertain,	“ ἔ-ψαλκα	“ ἐ-ψάλκειν
ψάλλω, to sing,	“ ἔ-σπαρκα	“ ἐ-σπάρκειν
σπείρω, to sow,	“ ἔ-κτικα	“ ἐ-κτίκειν
κτίζω, to build,	“ ἔ-πτινχα	“ ἐ-πτιύχειν.
πτύσσω, to fold,		

REMARK 1. The two verbs μιμνήσκω, stem *MNA*, to remind, and κτάομαι, to acquire, although their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, μέ-μνημαι, κέ-κτημαι, ἐ-με-μνήμην, ἐ-κε-κτήμην. The regular form ἔκτημαι, is Ionic, but it is found also in Aesch. Prom. 792, and sometimes also in Plato, likewise in Th. III. 62. προσεκημένα (as it is according to the Codd.). Perfects formed by Metathesis or Syncope, are seeming exceptions, e. g. δέδμηκα, πέπταμαι, etc., §§ 16, 8, and 22.

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

	Perf. εἴληφα	Plup. εἰλήφειν
λαμβάνω, to take,	“ εἴληχα	“ εἰλήχεν
λαγχάνω, to obtain,		

* Words beginning with these letters are excepted on account of the difficulty of repeating them.—TR.

λέγω, συλλέγω, to collect,	Perf. συνείλοχα	Plup. συνειλόχην
ἔΡΕΩ, to say,	“ εἶρηκα	“ εἶρήκειν
μείρομαι, to obtain,	“ εἴμαρται (with rough Breathing), it is fated.	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. λελήμμεθα, ξιλλέλεγμένος.—Διαλέγομαι, to converse, has Perf. διείλεγμαί, though the simple λέγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

§ 124. Attic Reduplication.

(84—86.)

1. Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ἡγκόειν has the regular Attic reduplication.

2. The verbs, which in the Attic dialect have this reduplication, are the following:

(a) Those whose second stem-syllable is short by nature :

ἀλέω, -ῶ, to grind,	ἐμέω, -ῶ, to vomit,
(ἀλ-ήλεκα) ἀλ-ήλεσμαι	ἐμ-ήμεκα ἐμ-ήμεσμαι
(ἀλ-ηλέκειν) ἀλ-ηλέσμεν	ἐμ-ημέκειν ἐμ-ημέσμεν
ἀρόω, -ῶ, to plough,	ἐλάω (ἐλαύνω), to drive,
(ἀρ-ήροκα) ἀρ-ήρομαι	ἐλ-ήλακα ἐλ-ήλαμαι
(ἀρ-ηρόκειν) ἀρ-ηρόμεν	ἐλ-ηλόκειν ἐλ-ηλόμεν
ὀΜΟΩ, ὀμνῶμι, to swear,	ὀΛΕΩ, ὀλλνῶμι, to destroy,
ὀμ-ώμοκα ὀμ-ώμοσμαι	ὀλ-ώλεκα Perf. II. ὀλ-ῶλα (ὀΛΩ)
ὀμ-ωμόκειν ὀμ-ωμόσμεν	ὀλ-ώλεκειν Plup. II. ὀλ-ώλειν
ἐλέγχω, to convince,	ὀρύττω, to dig,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαί	ὀρ-ώρυχα ὀρ-ώρυγμαί and ὠρύγμαί
(ἐλ-ηλέγχειν) ἐλ-ηλέγμεν	ὀρ-ωρύχειν ὀρ-ωρύγμεν and ὠρύγμεν.

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαί (the rough breathing being rejected), and εἰλιγμαί; ὄζω (ὀΛΩ), to smell, ὀδ-ῶδα; φέρω (ΕΝΕΚΩ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαί; ἐσθίω (ΕΔΩ), to eat, ἐδ-ήδοκα, ἐδ-ήδεσμαι; ἄγω, to lead, Perf. usually ἦχα; rarely ἀγόχα, instead of ἀγήγοχα, so as to soften the pronunciation; but Perf. Mid. or Pass. always ἡγμαί.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρεῖδω):

ἀλείφω, to anoint,	ἀκούω, to hear,
ἀλ-ήλιφα ἀλ-ήλιμμαι	ἄκ-ήκοα ἥκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμεν	ἦκ-ηκόειν ἥκούσμεν
ἔΛΕΓΕΩ, ἔρχομαι, to come,	ἐρεῖδω, to prop,
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρεσμαι
ἐλ-ηλύθειν	ἐρ-ηρείκειν ἐρ-ηρείσμεν
ἀγείρω, to collect,	ἐγείρω, to wake,
ἄγ-ήγερχα ἄγ-ήγεσμαι	(ἐγ-ήγερχα) ἐγ-ήγερχμαι
ἄγ-ηγέρειν ἄγ-ηγέρμεν	(ἐγ-ηγέρειν) ἐγ-ηγέρμεν.

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of *ἐγ-ήγορα*), *I wake*, second Plup. *ἐγρηγόρειν*, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not used by the older writers.

REM. 2. In imitation of the Epic dialect, the verb *ἄγω*, *to lead*, forms the second Aor. Act. and Mid., and *φέρω*, *to carry*, forms all the Aorists with this reduplication, with the difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

ἄγω, *to lead*, Aor. II. *ἤγ-αγον*, Inf. *ἄγαγεῖν*, Aor. II. Mid. *ἡγαγόμην* (Aor. I. *ἦξα*, *ἄσαι*, rarely);

φέρω, *to carry*, stem *ἔΓΚ*, Aor. II. *ἦν-εγκον*, Inf. *ἐν-εγκεῖν*, Aor. I. *ἦν-εγκα*, Inf. *ἐν-έγκαι*, Aor. Pass. *ἦν-έχθην*, Inf. *ἐν-εχθήναι*.

§ 125. Augment and Reduplication in Compound Words. (87.)

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; here prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision, § 13, 3, (a); *πρό* frequently combines with the augment by means of Crasis, § 10, and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, § 18, 2, or dropped, § 20, 2, or changed, § 19, 3, e. g.

<i>ἀπο-βάλλω</i> , <i>to throw from</i> , Im. <i>ἀπ-έβαλλον</i> Pf. <i>ἀπο-βέβληκα</i> Plp. <i>ἀπ-εβεβλήκειν</i>			
<i>περι-βάλλω</i> , <i>to throw around</i> , <i>περι-έβαλλον</i> <i>περι-βέβληκα</i> <i>περι-εβεβλήκειν</i>			
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προ-έβαλλον</i> <i>προ-βέβληκα</i> <i>προ-εβεβλήκειν</i>			
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προῦβαλλον</i> <i>προ-βέβληκα</i> <i>προῦβεβλήκειν</i>			
<i>ἐμ-βάλλω</i> , <i>to throw in</i> , <i>ἐν-έβαλλον</i> <i>ἐμ-βέβληκα</i> <i>ἐν-εβεβλήκειν</i>			
<i>ἐγ-γίγνομαι</i> , <i>to be in</i> , <i>ἐν-εγίγνομην</i> <i>ἐγ-γέγονα</i> <i>ἐν-εγεγόνειν</i>			
<i>συν-σκευάζω</i> , <i>to pack up</i> , <i>συν-εσκεύαζον</i> <i>συν-εσκεύακα</i> <i>συν-εσκευάκειν</i>			
<i>συν-ῥίπτω</i> , <i>to throw together</i> , <i>συν-ῥόπτον</i> <i>συν-ῥόριφα</i> <i>συν-ῥόριφειν</i>			
<i>συν-λέγω</i> , <i>to collect together</i> , <i>συν-έλεγον</i> <i>συν-είλοχα</i> <i>συν-είλόχην</i> .			

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment, e. g.

δυσ-τυχέω, *to be unfortunate*, *ἐ-δυστύχουν* *δε-δυστύχηκα* *ἐ-δε-δυστυχήκειν*
δυσ-ωπέω, *to make ashamed*, *ἐ-δυσώπουν*
δυσ-αρεστέω, *to be displeased*, *δυσ-ηρέστουν* *δυσ-ηρέστηκα*.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὖ-τυχέω, to be fortunate,	ἡὺ-τίχουν, commonly εὖ-τίχουν
εὖ-ωχέομαι, to feast well,	εὖ-ωχούμην
εὖ-εργετέω, to do good,	εὖ-ηργέιουν, Perf. εὖ-ηργέτηκα, commonly εὖ-εργέτουν, εὖ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγουν	μεμυθολόγηκα
οἰκοδομέω, to build,	ὠκοδόμουν	ὠκοδόμηκα.

REM. 2. Lycurg. c. Leocr. § 139. has ἱπποτεϊρόφηνεν.

§ 126. Remarks.

(88.)

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἄμπεχομαι, to clothe one's self, Impf. ἡμπειχόμην or ἄμπειχ.	Aor. ἡμπεσχόμην
ἀνέχομαι, to endure, “ ἡνειχόμην	“ ἡνεσχόμην
ἀμφιγνέω, to be uncertain, “ ἡμφεγνόουν and ἡμφιγν.	
ἀνωρθέω, to raise up, “ ἡνώρθουν Perf. ἡνώρθωκα	“ ἡνώρθωσα
ἐνοχλέω, to molest, “ ἡνώχλουν “ ἡνώχληκα	“ ἡνώχλησα
παροινέω, to riot, “ ἐπαρῶνουν “ πεπαρῶνηκα	“ ἐπαρῶνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω, from διαίτα, food, (a) to feed, (b) to be a judge, Impf. ἐδιήτων and διήτων, Perf. δεδιήτηκα

διακονέω, to serve, from διάκονος, servant, Impf. ἐδικόνουν and δικόνουν, Perf. δεδικόνηκα

ἀμφισβητέω, from ΑΜΦΙΣΒΗΤΗΣ, to dispute, Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule. There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνοῖω (ροῖω), to be uncertain,	Impf. ἡμφιγνόουν or ἡμφεγνόουν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμην
ἀφίημι, to dismiss,	“ ἀφίουν and ἡφίουν or ἡφίειν
καθίζω, to set,	“ ἐκάθιζον, old Att. καθῖζον, Pf. κακάθικα
καθέζομαι, to sit,	“ ἐκαθέζομην and καθεῖς. (without Aug.)
κάθημαι, to sit,	“ ἐκαθήμην and καθήμην
καθεύδω, to sleep,	“ ἐκάθενδον, seldom καθήνδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to, from ἐναντίος	Impf. ἡναντιούμην
ἀντιδικέω, to defend at law,	“ ἀντίδικος “ ἡντιδίκουν
ἐμπεδῶ, to establish,	“ ἐμπεδος “ ἡμπεδουν,

5. Many verbs, however, which are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition, since the Greek considers the preposition by itself, and does not regard the compound as a whole. Thus, *παραινόμεω*, *παρηνόμουν* and *παρενόμουν*, *παρηνόμῃσα*, Perf. *παραινόμεκα*, although it is not from *παρά* and *αἰνέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχεῖρέω*, from *ἔγχειρος*, to *take in hand*, Impf. *ἐντρίβουν*; *ἐπιθυμέω*, from *ἐπιθῆτος*, to *desire*, Impf. *ἐπεθύμουν*; *κατήγορέω* (from *κατήγορος*), to *accuse*, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προθύμοῦμαι* (from *πρόθυμος*), to *desire earnestly*, Impf. *προθύμοιμην* and *προθυμούμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνεδρεύνειν*, *ἐκκλησιάζειν*, etc.

FORMATION OF THE TENSES OF VERBS IN -Ω.

§ 127. *Division of Verbs in -ω according to the Characteristic.* (106.)

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic:

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except *α*, *ε*, *ο*, e. g. *παιδεύ-ω*, to *educate*, *λύ-ω*, to *loose*;
- B. Contract verbs, whose characteristic is either *α*, *ε* or *ο*, e. g. *τιμά-ω*, to *honor*, *φιλέ-ω*, to *love*, *μισθό-ω*, to *let*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω*, to *leave*, *πλέκ-ω*, to *twine*, *πείθ-ω*, to *persuade*;
- B. Liquid verbs, whose characteristic is one of the four liquids, *λ*, *μ*, *ν*, *ρ*, e. g. *ἀγγέλλ-ω*, to *announce*, *ρέμ-ω*, to *divide*, *φαίν-ω*, to *show*, *φθείρ-ω*, to *destroy*.

REMARK. In respect to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

- (a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λύ-ω*, *πλέκ-ω*, etc.;
- (b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

§ 128. *Derivation of Tenses.* (90.)

All tenses are formed from the stem of the verb, since the inflection-endings mentioned above, are appended to this. Only the Primary tenses

have a distinct tense-characteristic, § 110; this is always wanting in the Pres. and Impf., since the mode-vowels and personal-endings are sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτω*, pure stem *ΤΠ*, *ἁμαρτάνω*, pure stem *ἈΜΑΡΤ*; the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases, they admit a change of the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be classed by themselves. Tenses included in such a class, may be said to be derived from one another. The principal classes are the three following:

- I. Tenses, which can strengthen the pure stem. These are the Pres. and Impf. Act., Mid. or Pass., e. g.

(pure stem *ΤΠ*) *τύπτω* *τύπτομαι*
~~ἔ-τυπ-τ-ον~~ ~~ἔ-τυπ-τ-όμην~~.

- II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

- (a) First Perf. and first Plup. Act., e. g. (*πέ-φραδ-κα*) *πέ-φρα-κα*, ~~ἔ-πε-φρά-κειν~~;
 (b) Perf. and Plup. Mid. or Pass. These are, in most cases, derived from the first Perf. Act., and do not have the tense-characteristic; from them is derived the Fut. Perf., e. g. *τέ-τυμ-μαι* instead of *τέτυπμαι*, *ἔτετύμην*, *τε-τύσομαι*;
 (c) First Fut. and Aor. Act. and Mid., e. g. *τύψω* *τύσομαι*
~~ἔ-τυψα~~ ~~ἔ-τυψάμην~~;
 (d) First Aor. and first Fut. Pass., e. g. *ἔ-τύφ-θην* *τυφ-θήσομαι*.

- III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

- (a) The second Perf. and second Plup. Act. e. g. *τέ-τύπ-α*, *ἔ-τε-τύπ-ειν*;
 (b) The second Aor. Act. and Mid., e. g. *ἔ-λᾶθ-ον*, *ἔ-λᾶθ-όμην* from *λανθάνω*, pure stem *ΛΑΘ*;
 (c) The second Aor. and second Fut. Pass., e. g. *ἔ-τύπ-ην*, *τύπ-ήσομαι*.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

(107.)

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged verb-characteristic, e. g. *βουλεύ-σω*, *βεβούλεν-κα*. Verbs very rarely form the Secondary tenses pure, but only the Primary tenses; the Perf. with *α* (*κα*), the Fut. and Aor. with *σ* (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic vowel of the Pres. and Impf., viz. *ι* and *υ* in Barytones, and *ᾱ*, *ε* and *ο* in Perispomena, is lengthened in the other tenses, viz.

- ĩ into ĭ, e. g. *μηνῖω*, to be angry, *μηνῖ-σω*, *ἐ-μῖνῖσα*, etc.
 ũ “ *ῥ*, “ *κωλύ-ω*, to hinder, *κωλύ-σω*, *κε-κώλυμαι*, etc.
 ε “ *η*, “ *φιλέ-ω* (*φιλῶ*), to love, *φιλή-σω*, *πε-φίλη-κα*, etc.
 ο “ *ω*, “ *μισθό-ω* (*μισθῶ*), to let out, *μισθώ-σω*, *με-μίσθω-κα*, etc.
 ᾱ “ *η*, “ *τιμᾶ-ω* (*τιμῶ*), to honor, *τιμή-σω*, *τε-τίμη-κα*, etc.

REMARK 1. *ᾱ* is lengthened into *ᾶ*, when *ε*, *ι* or *ο* precedes it, comp. § 43, 1, (a), e. g.

ἐᾶ-ω, to permit, *ἐᾶ-σω*; *ἐστιᾶ-ω*, to entertain, *ἐστιᾶ-σω*; *φωρᾶ-ω*, to steal, *φωρᾶ-σω*; but *ἐγγνά-ω*, to give as a pledge, *ἐγγν-ήσω*; *βοάω*, to call out, *βοήσομαι*, *ἐβόησα*, like *ὀγδόη*.

The following belong to those in *-εᾶω*, *-ᾰῶ*, *-ῥᾶω*, viz.

ἄλοᾶ-ω, to strike, to pound, old Att. Fut. *ἄλοᾶ-σω*; but usually *ἀλόήσω*;
ἄκροᾶ-ομαι, to hear, Fut. *ἄκροᾶσομαι*, Aor. *ἤκροᾶσάμην*, like *ἄθροᾶ*.

REM. 2. The verbs *χρᾶω*, to give an oracle, *χρᾶομαι*, to use, and *τερεᾶω*, to bore, although a *ο* precedes, lengthen *ᾱ* into *η*, e. g. *χρήσομαι*, *τερήσω*.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel. (108—110.)

The following pure verbs, contrary to the rule, § 129, 2, retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses, viz. the uncontracted verbs retain *ĩ* and *ũ*, the contract pure verbs, *ᾱ*, *ε* and *ο*; most of these verbs, in the Perf. Mid. or Pass. and first Aor. Pass., as well as in the tenses derived from these, assume a *σ*, which appears throughout the Pass. as *σ*, see § 131.

(a) -ῖω.

Χρῖω, to prick, Fut. *χρῖσω*, Aor. *ἔχρῖσα*, Inf. *χρῖσαι*. Pass. with *σ*; but *χρίω*, to anoint, Fut. *χρίσω*, Aor. *ἔχρῖσα*, Inf. *χρῖσαι*, Aor. Mid. *ἐχρίσαμην*; Perf. Mid. or Pass. *κέχρισμαι*, *κεχρίσθαι*; Aor. Pass. *ἐχρίσθην*.

REMARK 1. *ἐπαῖω*, to perceive, of the Ionic dialect, belongs here, § 230. The poetic *ᾤω* is found only in the Pres. and Impf., *ᾤον*, § 122, 1.

(b) -ῥω.

1. *Ἄνῥω* (also old Att. *ἀνῥτω*), to complete, Fut. *ἀνῥσω*; Aor. *ἤνῥσα*. Pass. with *σ*.

Ἄρῥω (also old Att. *ἀρῥτω*), to draw water, Fut. *ἀρῥσω*; Aor. *ἤρῥσα*. Pass. with *σ*.

μῥω, to close, e. g. the eyes, Fut. *μῥσω*, Aor. *ῥμῥσα*; but Perf. *μέμῥκα*, to be silent. *πτῥω*, to spit, Fut. *πτῥσω*; Aor. *ἔπτῥσα*. Pass. with *σ*.

ἰδρῖω, to cause to sit, Fut. *ιδρῖσω*; Aor. *ιδρῖσα* (later *ιδρῖσω*, *ιδρῖσα*); Aor. Pass. *ιδρῖσθην*; but Perf. Mid. or Pass. *ιδρῖμαι*, Inf. *ιδρῖσθαι*.

2. The following dissyllables in *-ῥω* lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and *δίω* also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act., (except *δίω*), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δίω, to wrap up, Fut. *δῦσω* Aor. *ἔδῦσα* Perf. *δέδῦκα* *δέδῦμαι* Aor. Pass. *ἐδῦσθην*
θῖω, to sacrifice, “ *θῖσω* “ *ἔθῦσα* “ *τέθῦκα* *τέθῦμαι* “ “ *ἐτῦσθην*
λίω, to loose, “ *λίσω* “ *ἔλῦσα* “ *λέλῦκα* *λέλῦμαι* “ “ *ἐλύσθην*.

REM. 2. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contracted pure verbs, e. g. λύω, λελύσσομαι.

(c) -ᾶω.

Γ' ἐλάω, to laugh, Fut. γελᾶσσομαι (seldom γελᾷσω); Aor. ἐγέλᾶσα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλᾷσω (Att. ἐλώ), etc. See § 158.

θλάω, to bruise, θλᾷσω, etc. Pass. with σ.

κλάω, to break, κλᾷσω, etc. Pass. with σ.

χαλάω, to loosen, χαλᾷσω, etc. Pass. with σ.

δαμάω (usually δαμάζω), domo, Aor. ἐδάμασσα. Pass. with σ.

περάω, to transport, to sell, Fut. περᾷσω; Aor. ἐπέρασα; Perf. πεπέρασα; but περάω, to pass over, Intrans., Fut. περᾷσω; Aor. ἐπέρασα. These seven verbs have a liquid before the characteristic-vowel α.

σπάω, to draw, σπᾷσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχᾷσω, etc.

(d) -έω.

1. Αἰδέομαι, to reverence. See § 166, 1.

ἄκεομαι, to heal, ἀκέσσομαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκεσμαι; Aor. Pass. ἡκίσθην.

ἄλέω, to grind, to beat, ἀλέσω, Att. ἀλῶ; Perf. Mid. or Pass. ἀλήλεσμαι, §§ 117, 2. and 124, 2.

ἄρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

ἐμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι, § 124, 2.

ζεώ, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξεώ, to scrape. Pass. with σ. — τελέω, to accomplish. Pass. with σ, § 117, 2.

τρεώ, to tremble. — χέω, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others, the short vowel:

αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνέσθην; but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to choose, Aor. Pass. ἤρέσθην; also η; αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, to call, Fut. καλέσω, Att. καλῶ, § 117, 2.; Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, Ion. and in Plato ποθέσομαι, ἐπόθησα; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

(e) -οω.

ἄρόω, to plough, Fut. ἄρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρόσομαι, § 124, 2.; Aor. Pass. ἤρόσθην.

§ 131. *Formation of the Aor. and Fut. Pass., and Pluperf. Mid. or Pass. with σ.* (112—114.)

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, unite, in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass., the tense-endings *θην, μαι*, etc. to the tense-forms by inserting *σ*, § 130, e. g.

τέλε-ω	ἐ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	ἐ-τε-τέλε-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tense, take the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἤκού-σθην, Fut. Pass. ἄκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἤκού-σ-μην; ἐνάύω, *to kindle*; κελεύω, *to command*; κναιώ, *to scratch*; κυλίω, *to roll*; λεύω, *to stone*; νέω (secondary form νήθω), *to spin*, Perf. Pass. νένημαι and νένησμαι, but Aor. Pass. ἐνήθην and the verbal adjective νητός; ξύω, *to scrape*; παίω, *to strike*; παλαίω, *to wrestle*; πλέω, *to sail*; πρίω, *to saw*; πταίω, *to strike against, to stumble*; ραίω (poetic), *to destroy*; σειώ, *to shake*; ὕω, *to rain*, Aor. Pass. ὕσθην, *I was rained upon*, Perf. Pass. ὕσμαι (ἐφνυμένος X. Ven. 9, 5.), Fut. ὕσμαι, instead of ὕσθήσομαι; φρέω, *to let through*, occurring only in compounds, e. g. εἰσφ., ἐκφ., Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; ρόω, *to heap up*; ράω, *to give an oracle*, § 129, Rem. 2; χρίω, *to anoint*, § 130, (a); ψάύω, *to touch*;

3. The following vary between the regular formation and that with *σ*:

γεύω, *to cause to taste*, Mid. *to taste, to enjoy*, Perf. Mid. or Pass. γέγευμαι (Eurip.); but Aor. Pass. probably ἐγεύσθην. Comp. γεῖμα, but γευσ-τέον, γευστικός.

δράω, *to do*, Fut. δράσω, etc.; Perf. δέδρακα; Perf. Mid. or Pass. δέδραμαι and δέδρασμαι (Th.); Aor. Pass. ἐδράσθην (Th.) Verbal adjective δραστήος, δραστήος.

θράύω, *to break in pieces*, Perf. Mid. or Pass. τέθρανσμαι (Plat. τέθραν-μαι); Aor. Pass. ἐθράυσθην. Verbal adjective θρανστός.

κλαίω, Att. κλάω, *to weep*, Perf. Mid. or Pass. κέκλανμαι and κέκλανσμαι.

κλείω, *to shut*, Perf. Mid. or Pass. Att. κέκλημαι and κέκλεισμαι; Aor. Pass. ἐκλείσθην and ἐκλήσθην (Th.)

κολούω, *to follow*; Perf. Mid. or Pass. κεκόλουμαι and κεκόλουσμαι; Aor. Pass. ἐκολούσθην, more rarely ἐκολούθην.

κρούω, *to strike upon*, Perf. Mid. or Pass. κέκρουμαι and κέκρουσμαι; Aor. Pass. ἐκρούσθην.

νήω, *to heap up*, Fut. νήσω, etc.; Perf. Mid. or Pass. νένημαι and νένησμαι; Aor. Pass. ἐνήθην. Verbal adjective νητός.

ψάω, *to rub*, Perf. Mid. or Pass. ἔψημαι and ἔψησμαι; Aor. Pass. ἐψήσθην and ἐψήσθην.

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.:

μυμνήσκω (MNA-Ω), to remind, Pf. μέμνημαι, I remember, A. P. ἐμνήσθην
 πνέω, to blow, πέπνυμαι (poet.) ἐπνέυσθην
 χράομαι (χρῶμαι), utor, κέχρημαι ἐχρήσθην
 παύω, to cause to cease, to finish, πέπαυμαι ἐπαύσθην
 and ἐπαύσθην, πανθήσομαι in Th. Verbal adjective πανστέος.

5. The following verbs, although they do not retain the short characteristic-vowel, never assume σ:

δύω, θύω, λύω, § 130, (b), 2, ἐλάω, § 130, (c), αἰνέω, αἰρέω, δέω § 130, (d), 2, ἄρόω, § 130, (e), χέω, § 154, Rem. 1, σεύω, to excite, § 230.

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) without σ in the Mid. and Pass. (115.)

κωλύω, to hinder.		ACTIVE.	
Pres.	Ind. κωλύ-ω Subj. κωλύ-ω Imp. κώλυ-ε Inf. κωλύ-ειν Part. κωλύ-ων		
Impf.	Ind. ἐ-κώλυ-ον Opt. κολύ-οιμι		
Perf.	Ind. κε-κώλυ-κα Inf. κε-κωλύ-κέναι Part. κε-κωλύ-κός		
Plup.	Ind. ἐ-κε-κωλύ-κειν		
Fut.	Ind. κωλύ-σω Opt. κωλύ-σοιμι Inf. κωλύ-σειν Part. κωλύ-σων		
Aor.	Ind. ἐ-κώλυ-σα Subj. κωλύ-σω Opt. κωλύ-σαιμι Imp. κώλυ-σον Inf. κωλύ-σαι Part. κωλύ-σας.		
MIDDLE.			
Pres.	Ind. κωλύ-ομαι Subj. κωλύ-ωμαι Imp. κωλύ-ον Inf. κωλύ-εσθαι Part. κωλύ-όμενος		
Impf.	Ind. ἐ-κωλύ-όμην Opt. κωλύ-οίμην		
Perf.	S. 1. Ind. κε-κώλυ-μαι Imperative Infinitive 2. κε-κώλυ-σαι κε-κώλυ-σο κε-κωλύ-σθαι 3. κε-κώλυ-ται κε-κωλύ-σθω D. 1. κε-κωλύ-μεθον Participle 2. κε-κώλυ-σθον κε-κώλυ-σθον κε-κωλύ-μένος 3. κε-κώλυ-σθον κε-κωλύ-σθων Subjunctive P. 1. κε-κωλύ-μεθα κε-κωλύ-μένος ὦ 2. κε-κώλυ-σθε κε-κώλυ-σθε 3. κε-κώλυ-νται κε-κωλύ-σθωσαν or κε-κωλύ-σθων]		
Plup.	S. 1. ἐ-κε-κωλύ-μην D. ἐ-κε-κωλύ-μεθον P. ἐ-κε-κωλύ-μεθα Opt. κε-		
Ind.	2. ἐ-κε-κώλυ-σο ἐ-κε-κώλυ-σθον ἐ-κε-κώλυ-σθε [κωλυ-μέ- 3. ἐ-κε-κώλυ-το ἐ-κε-κωλύ-σθην ἐ-κε-κώλυ-ντο [ρος εἶην		
Fut.	Ind. κωλύ-σομαι Opt. κωλύ-σοίμην Inf. κωλύ-σεσθαι Part.		
	κωλύ-σόμενος		
Aor.	Ind. ἐ-κωλύ-σάμην Subj. κωλύ-σωμαι Opt. κωλύ-σαίμην Imp.		
	κώλυ-σαι Inf. κωλύ-σασθαι Part. κωλύ-σάμενος.		

PASSIVE.			
Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θῶ	Opt. κωλύ-θείην
	Imp. κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θήσοίμην	Inf. κωλύ-θήσεσθαι
	Part. κωλύ-θησόμενος.		

§ 133. (b) *with σ in the Mid. and Pass.* § 131. (117.)

κελευω, to command. ACTIVE.			
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κελεύ-κειν
Fut.	κελεύσω	Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf.	ἐ-κελευ-όμην
Perf. S. 1.	κε-κέλευ-σμαι	Imperative	κε-κέλευ-σο
Ind. 2.	κε-κέλευ-σαι		κε-κελεύ-σθαι
3.	κε-κέλευ-σται		κε-κελεύ-σθω
D. 1.	κε-κελεύ-σμεθον		κε-κελεύ-σθον
2.	κε-κελεύ-σθον		κε-κελεύ-σθων
3.	κε-κελεύ-σθον		κε-κελεύ-σθων
P. 1.	κε-κελεύ-σμεθα		κε-κελεύ-σθε
2.	κε-κελεύ-σθε		κε-κελεύ-σθωσαν or κε-κελεύ-σθων]
3.	κε-κελευ-σμένοι εἰσί		
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. 2.	ἐ-κε-κελεύ-σ-μεθον
Ind. 2.	ἐ-κε-κελευ-σο		ἐ-κε-κελεύ-σθον
3.	ἐ-κε-κελεύ-στο		ἐ-κε-κελεύ-σθην
Opt.	κε-κελευ-σ-μένοι εἴην		κε-κελευ-σ-μένοι ᾗσαν
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι
		Aor.	ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future	κελευ-σ-θήσομαι.

B. Contract Pure Verbs.

§ 134. *Preliminary Remark.* (118.)

Contract pure verbs are such as have for their characteristic either α, ε or ο, § 127, and contract these with the mode-vowel following. The contraction, which is made according to the rules stated above, § 9, belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only, is the characteristic-vowel followed by another vowel. On the tense-formation, see §§ 129—131.

§ 135. *Paradigms of*

ACTIVE				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, <i>to honor,</i>	φιλ(έ-ω)ῶ, <i>to love,</i>	μισθ(ό-ω)ῶ, <i>to let,</i>
	2.	τιμ(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾷ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ον)ῶ-σι(ν)	φιλ(έ-ον)οῦ-σι(ν)	μισθ(ό-ον)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ᾷς	φιλ(έ-ης)ᾷς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-η)ᾷ	φιλ(έ-η)ᾷ	μισθ(ό-η)οῖ
	D. 1.			
	2.	τιμ(ά-η)ᾶ-τον	φιλ(έ-η)ᾷ-τον	μισθ(ό-η)ῶ-τον
	3.	τιμ(ά-η)ᾶ-τον	φιλ(έ-η)ᾷ-τον	μισθ(ό-η)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-η)ᾶ-τε	φιλ(έ-η)ᾷ-τε	μισθ(ό-η)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)ει	μίσθ(ο-ε)ον
	3.	τιμ(α-έ)ά-τω	φιλ(ε-έ)εῖ-τω	μισθ(ο-έ)οῦ-τω
	D. 2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-ε)ά-των	φιλ(ε-έ)εῖ-των	μισθ(ο-έ)οῦ-των
	P. 2.	τιμ(ά-ε)ᾶ-τε	φιλ(ε-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν or τιμ(α-ό)ώ-ντων	φιλ(ε-έ)εῖ-τωσαν or φιλ(ε-ό)ού-ντων	μισθ(ο-έ)οῦ-τωσαν or μισθ(ο-ό)ού-ντων
Infin.		τιμ(ά-ειν)ᾷν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ον)ῶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος τιμ(α-ού)ώ-σης	φιλ(έ-ο)οῦ-ντος φιλ(ε-ού)ού-σης	μισθ(ό-ο)οῦ-ντος μισθ(ο-ού)ού-σης
Imperfect.				
Indicative,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-εσ)ας	ἐφίλ(ε-εσ)εις	ἐμίσθ(ο-εσ)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ον
	D. 1.			
	2.	ἐτίμ(ά-ε)ᾶ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-έ)ά-την	ἐφίλ(ε-έ)εῖ-την	ἐμισθ(ο-έ)οῦ-την
	P. 1.	ἐτίμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ᾶ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
		ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

Contract Verbs.

(119.)

MIDDLE.

Present.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ο)οῦ-μαι	μισθ(ό-ο)οῦ-μαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-ε)ᾶ-ται	φιλ(έ-ε)εῖ-ται	μισθ(ό-ε)οῦ-ται
τιμ(α-ό)ῶ-μεθον	φιλ(ε-ό)οῦ-μεθον	μισθ(ο-ό)οῦ-μεθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-ό)ῶ-μεθα	φιλ(ε-ό)οῦ-μεθα	μισθ(ο-ό)οῦ-μεθα
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-νται	μισθ(ό-ο)οῦ-νται
τιμ(ά-ο)ῶ-μαι	φιλ(έ-ω)ῶ-μαι	μισθ(ό-ω)ῶ-μαι
τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
τιμ(ά-η)ᾶ-ται	φιλ(έ-η)ῆ-ται	μισθ(ό-η)ῶ-ται
τιμ(α-ω)ῶ-μεθον	φιλ(ε-ω)ῶ-μεθον	μισθ(ο-ω)ῶ-μεθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(ά-η)ᾶ-σθον	φιλ(έ-η)ῆ-σθον	μισθ(ό-η)ῶ-σθον
τιμ(α-ω)ῶ-μεθα	φιλ(ε-ω)ῶ-μεθα	μισθ(ο-ω)ῶ-μεθα
τιμ(ά-η)ᾶ-σθε	φιλ(έ-η)ῆ-σθε	μισθ(ό-η)ῶ-σθε
τιμ(ά-ο)ῶ-νται	φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-νται
τιμ(ά-ον)ῶ	φιλ(έ-ον)οῦ	μισθ(ό-ον)οῦ
τιμ(α-έ)ᾶ-σθω	φιλ(ε-ε)εῖ-σθω	μισθ(ο-ε)οῦ-σθω
τιμ(ά-ε)ᾶ-σθον	φιλ(έ-ε)εῖ-σθον	μισθ(ό-ε)οῦ-σθον
τιμ(α-έ)ᾶ-σθων	φιλ(ε-ε)εῖ-σθων	μισθ(ο-ε)οῦ-σθων
τιμ(ά-ε)ᾶ-σθε	φιλ(έ-ε)εῖ-σθε	μισθ(ό-ε)οῦ-σθε
τιμ(α-έ)ᾶ-σθωσαν or τιμ(α-έ)ᾶ-σθων	φιλ(ε-ε)εῖ-σθωσαν or φιλ(ε-ε)εῖ-σθων	μισθ(ο-ε)οῦ-σθωσαν or μισθ(ο-ε)οῦ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εῖ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)ῶ-μενος	φιλ(ε-ό)οῦ-μενος	μισθ(ο-ό)οῦ-μενος
τιμ(α-ο)ῶ-μένη	φιλ(ε-ο)οῦ-μένη	μισθ(ο-ο)οῦ-μένη
τιμ(α-ό)ῶ-μενον	φιλ(ε-ό)οῦ-μενον	μισθ(ο-ό)οῦ-μενον
τιμ(α-ο)ῶ-μένου	φιλ(ε-ο)οῦ-μένου	μισθ(ο-ο)οῦ-μένου
τιμ(α-ο)ῶ-μένης	φιλ(ε-ο)οῦ-μένης	μισθ(ο-ο)οῦ-μένης.

Imperfect.

ἐτιμ(α-ό)ῶ-μην	ἐφιλ(ε-ό)οῦ-μην	ἐμισθ(ο-ό)οῦ-μην
ἐτιμ(ά-ον)ῶ	ἐφιλ(έ-ον)οῦ	ἐμισθ(ό-ον)οῦ
ἐτιμ(ά-ε)ᾶ-το	ἐφιλ(έ-ε)εῖ-το	ἐμισθ(ό-ε)οῦ-το
ἐτιμ(α-ό)ῶ-μεθον	ἐφιλ(ε-ό)οῦ-μεθον	ἐμισθ(ο-ό)οῦ-μεθον
ἐτιμ(ά-ε)ᾶ-σθον	ἐφιλ(έ-ε)εῖ-σθον	ἐμισθ(ό-ε)οῦ-σθον
ἐτιμ(α-έ)ᾶ-σθην	ἐφιλ(ε-ε)εῖ-σθην	ἐμισθ(ο-ε)οῦ-σθην
ἐτιμ(α-ό)ῶ-μεθα	ἐφιλ(ε-ό)οῦ-μεθα	ἐμισθ(ο-ό)οῦ-μεθα
ἐτιμ(ά-ε)ᾶ-σθε	ἐφιλ(έ-ε)εῖ-σθε	ἐμισθ(ό-ε)οῦ-σθε
ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(έ-ο)οῦ-ντο	ἐμισθ(ό-ο)οῦ-ντο

Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	2.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	3.	τιμ(α-οί)ῶ-μεν	φιλ(ε-οί)οῖ-μεν	μισθ(ο-οί)οῖ-μεν
	P. 1.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ι-τον	φιλ(ε-οί)οῖ-ι-τον	μισθ(ο-οί)οῖ-ι-τον
	3.	τιμ(α-οι)ῶ-ι-την	φιλ(ε-οι)οῖ-ι-την	μισθ(ο-οι)οῖ-ι-την
	P. 1.	τιμ(α-οί)ῶ-ι-μεν	φιλ(ε-οί)οῖ-ι-μεν	μισθ(ο-οί)οῖ-ι-μεν
	2.	τιμ(α-οί)ῶ-ι-τε	φιλ(ε-οί)οῖ-ι-τε	μισθ(ο-οί)οῖ-ι-τε
	3.	τιμ(α-οι)ῶ-ι-εν	φιλ(ε-οι)οῖ-ι-εν	μισθ(ο-οι)οῖ-ι-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφώρακειν	ἔπεφίληκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμίσθωσα
	F. Pf.			
P A S				
Aorist,	ἐτιμήθην ἐφωράθην	ἐφιλήθην	ἐμισθώθην	
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον,				

§ 136. *With short Vowel*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [plete,	ἤρ(ο-ον)ουν
Perfect,	ἔσπακα	τέτελεκα	ἀρ-ήροκα
Pluperfect,	ἔσπακκειν	ἔτετελέκειν	ἀρ-ηρόκειν
Future,	σπαῶσω	τελῶ	ἀρόσω
Aorist,	ἔσπασα	ἔτέλεσα	ἤροσα
P A S			
Aorist,	ἔσπα-σ-θην	ἔτελ-έ-σ-θην	ἤρ-ό-θην
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον,			

Imperfect.

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ῳ-μην τιμ(α-οί)ῳ-ο τιμ(α-οί)ῳ-το τιμ(α-οί)ῳ-μεθον τιμ(α-οί)ῳ-σθον τιμ(α-οί)ῳ-σθην τιμ(α-οί)ῳ-μεθα τιμ(α-οί)ῳ-σθε τιμ(α-οί)ῳ-ντο	φιλ(ε-οί)οί-μην φιλ(ε-οί)οί-ο φιλ(ε-οί)οί-το φιλ(ε-οί)οί-μεθον φιλ(ε-οί)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(ε-οί)οί-σθε φιλ(ε-οί)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ο-οί)οί-ο μισθ(ο-οί)οί-το μισθ(ο-οί)οί-μεθον μισθ(ο-οί)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ο-οί)οί-σθε μισθ(ο-οί)οί-ντο
τετίμηναι πεφωράμην	πεφίλημαι	μεμίσθωμαι
ἐτετιμήμην ἐπεφωράμην	ἐπεφιλήμην	ἐμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ἐτιμησάμην ἐφωρᾶσάμην	ἐφιλησάμην	ἐμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι

SIVE.

Future,	τιμηθήσομαι φωρᾶθήσομαι	φιληθήσομαι	μισθωθήσομαι
φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.			

in forming the Tenses.

(120.)

MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(α-ο)ῶ-μαι ἐσπ(α-ο)ῶ-μην ἐσπ α-σ-μαι ἐσ π α-σ-μην σπάσομαι ἐσπασάμην	τελ(ε-ο)οῦ-μαι ἐτελ(ε-ο)οῦ-μην τετελέσ-μαι ἐτετελέσ-μην τελοῦμαι ἐτελεσάμην	ἄρ(ο-ο)οῦ-μαι ἔρ(ο-ο)οῦ-μην ἄρ-ήρομαι ἄρ-ήρομην ἄροσομαι ἤροσάμην

SIVE.

Future,	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἄροθήσομαι
τελε-σ-τέος, -έα, -έον, ἄρο-τέος, -έα, -έον.			

REMARK. On the formation of the Perf. and Aor. with σ , see §§ 130, 131; on the omission of the σ in $\alpha\rho\eta\sigma\mu\alpha\iota$, $\eta\rho\acute{\alpha}\theta\eta\nu$, see § 131, 5; and on the Attic Reduplication in $\alpha\rho\text{-}\eta\rho\sigma\mu\alpha\iota$, see § 124, 2. The further inflection of $\xi\sigma\pi\alpha\text{-}\sigma\text{-}\mu\alpha\iota$, $\epsilon\sigma\pi\acute{\alpha}\text{-}\sigma\text{-}\mu\eta\nu$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$, $\epsilon\tau\epsilon\tau\acute{\epsilon}\lambda\acute{\epsilon}\text{-}\sigma\text{-}\mu\eta\nu$, is like that of $\kappa\epsilon\kappa\acute{\epsilon}\lambda\epsilon\upsilon\text{-}\sigma\text{-}\mu\alpha\iota$, § 133. On the Attic Fut., $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omega = \tau\epsilon\lambda\acute{\omega}$, $-\epsilon\tilde{\iota}\varsigma$, etc., $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\mu\alpha\iota = \tau\epsilon\lambda\omicron\upsilon\mu\alpha\iota$, $\tau\epsilon\lambda\tilde{\eta}$, [$\epsilon\tilde{\iota}$] etc., see § 117.

§ 137. *Remarks on the Conjugation of Contract Verbs.* (121.)

1. The Attic dialect omits contraction only in Poetry, and there very seldom; yet verbs in $-\acute{\epsilon}\omega$ with a monosyllabic stem are a uniform exception, e. g. $\pi\lambda\acute{\epsilon}\omega$, *to sail*, $\pi\acute{\nu}\epsilon\omega$, *to blow*, $\theta\acute{\epsilon}\omega$, *to run*, etc., which are contracted only into $-\epsilon\iota$ (from $-\epsilon\epsilon\iota$ or $-\epsilon\epsilon$); in the remaining forms they are uncontracted, e. g.

Act. Pr. Ind. $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\epsilon\tilde{\iota}\varsigma$, $\pi\lambda\epsilon\tilde{\iota}$, $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$, $\pi\lambda\epsilon\tilde{\iota}\tau\epsilon$, $\pi\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota(\nu)$,
 Subj. $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\eta\varsigma$, $\pi\lambda\acute{\epsilon}\eta$, $\pi\lambda\acute{\epsilon}\omega\mu\epsilon\nu$, $\pi\lambda\acute{\epsilon}\eta\tau\epsilon$, $\pi\lambda\acute{\epsilon}\omega\sigma\iota(\nu)$.
 Imp. $\pi\lambda\epsilon\tilde{\iota}$. Inf. $\pi\lambda\epsilon\tilde{\iota}\nu$. Part. $\pi\lambda\acute{\epsilon}\omega\nu$.
 Impf. Ind. $\tilde{\epsilon}\pi\lambda\epsilon\omicron\nu$, $\tilde{\epsilon}\pi\lambda\epsilon\iota\varsigma$, $\tilde{\epsilon}\pi\lambda\epsilon\iota$, $\tilde{\epsilon}\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$, $\tilde{\epsilon}\pi\lambda\epsilon\tilde{\iota}\tau\epsilon$, $\tilde{\epsilon}\pi\lambda\epsilon\omicron\nu$.
 Opt. $\pi\lambda\acute{\epsilon}\omicron\iota\mu\iota$, $\pi\lambda\acute{\epsilon}\omicron\iota\varsigma$, etc.
 Mid. Pr. Ind. $\pi\lambda\acute{\epsilon}\omicron\mu\alpha\iota$, $\pi\lambda\acute{\epsilon}\eta$, $\pi\lambda\epsilon\tilde{\iota}\tau\alpha\iota$, $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\theta\omicron\nu$, $\pi\lambda\epsilon\tilde{\iota}\sigma\theta\omicron\nu$, etc.
 Inf. $\pi\lambda\epsilon\tilde{\iota}\sigma\theta\alpha\iota$. Part. $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu\omicron\varsigma$. Impf. $\tilde{\epsilon}\pi\lambda\acute{\epsilon}\omicron\mu\eta\nu$.

2. The verb $\delta\acute{\epsilon}\omega$, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. $\tau\omicron\delta\omicron\upsilon\nu$, $\tau\omicron\upsilon\delta\omicron\upsilon\nu\tau\omicron\varsigma$, $\delta\iota\alpha\delta\omicron\upsilon\mu\alpha\iota$, $\kappa\alpha\iota\epsilon\delta\omicron\nu$. But $\delta\epsilon\tilde{\iota}$, *necesse est*, and $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, *to need*, follow the analogy of verbs in $-\acute{\epsilon}\omega$, with a monosyllabic stem, e. g. $\tau\omicron\delta\acute{\epsilon}\omicron\nu$, $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, $\delta\acute{\epsilon}\tilde{\iota}\sigma\theta\alpha\iota$; uncontracted forms of $\delta\acute{\epsilon}\omicron\mu\alpha\iota$ occur, instead of those contracted into $-\epsilon\iota$, e. g. $\delta\acute{\epsilon}\epsilon\tau\alpha\iota$, $\delta\acute{\epsilon}\epsilon\sigma\theta\alpha\iota$, $\acute{\epsilon}\delta\acute{\epsilon}\epsilon\tau\omicron$, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. $\tilde{\epsilon}\pi\lambda\epsilon\nu$, X. H. 6. 2, 27. $\pi\lambda\acute{\epsilon}\epsilon\iota$, Th. 4, 28.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) $-\alpha\epsilon$ and $-\alpha\epsilon\iota$ are contracted into $-\eta$ and $-\eta\iota$, instead of into $-\alpha$ and $-\alpha\epsilon$, e. g. $\zeta(\acute{\alpha}-\omega)\tilde{\omega}$, *to live*, $\zeta\tilde{\eta}\varsigma$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\omicron\nu$, $-\tilde{\eta}\tau\epsilon$, Inf. $\zeta\tilde{\eta}\nu$, Imp. $\zeta\tilde{\eta}$, Impf. $\tilde{\epsilon}\zeta\omega\nu$, $-\eta\varsigma$, $-\eta$, $-\tilde{\eta}\tau\omicron\nu$, $-\tilde{\eta}\tau\eta\nu$, $-\tilde{\eta}\tau\epsilon$; — $\pi\epsilon\iota\nu(\acute{\alpha}-\omega)\tilde{\omega}$, *to hunger*, Inf. $\pi\epsilon\iota\nu\tilde{\eta}\nu$, etc.; — $\delta\iota\psi(\acute{\alpha}-\omega)\tilde{\omega}$, *to thirst*, $\delta\iota\psi\tilde{\eta}\varsigma$, etc., Inf. $\delta\iota\psi\tilde{\eta}\nu$; — $\kappa\nu(\acute{\alpha}-\omega)\tilde{\omega}$, *to scratch*, Inf. $\kappa\nu\tilde{\eta}\nu$; — $\sigma\mu(\acute{\alpha}-\omega)\tilde{\omega}$, *to run*, Inf. $\sigma\mu\tilde{\eta}\nu$; — $\psi(\acute{\alpha}-\omega)\tilde{\omega}$, *to rub*, Inf. $\psi\tilde{\eta}\nu$; — $\chi\rho(\acute{\alpha}-\omega)\tilde{\omega}$, *to use*, $\chi\rho\tilde{\eta}$, $\chi\rho\tilde{\eta}\tau\alpha\iota$, $\chi\rho\tilde{\eta}\sigma\theta\alpha\iota$; so $\acute{\alpha}\pi\omicron\chi\rho\tilde{\omega}\mu\alpha\iota$, *to have enough*, $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}\sigma\theta\alpha\iota$; — $\acute{\alpha}\pi\acute{\omicron}\chi\rho\eta$ (abridged from $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}$), *it suffices*, Inf. $\acute{\alpha}\pi\omicron\chi\rho\tilde{\eta}\nu$, Impf. $\acute{\alpha}\pi\acute{\epsilon}\chi\rho\eta$; — $\chi\rho(\acute{\alpha}-\omega)\tilde{\omega}$, *to give an oracle*, $\chi\rho\tilde{\eta}$, $\chi\rho\tilde{\eta}\nu$.
- (b) $-\omicron\omicron$ and $-\omicron\varsigma$ are contracted, in the Ionic manner, into $-\omega$, instead of into $-\omicron\upsilon$, and $-\acute{\omicron}\eta$ into $-\tilde{\omega}$, instead of into $-\acute{\omicron}\tilde{\iota}$, e. g. $\acute{\epsilon}\iota\gamma(\acute{\omicron}-\omega)\tilde{\omega}$, *to freeze*, Inf. $\acute{\epsilon}\iota\gamma\tilde{\omega}\nu$, Aristoph., but $\acute{\epsilon}\iota\gamma\omicron\upsilon\nu$, X. Cy. 5. 1, 10. Part. G. $\acute{\epsilon}\iota\gamma\tilde{\omega}\nu\tau\omicron\varsigma$, Aristoph., but $\acute{\epsilon}\iota\gamma\omicron\upsilon\nu\tau\omicron\nu$, X. H. 4. 5, 4. and $\acute{\epsilon}\iota\gamma\tilde{\omega}\sigma\alpha$, Simon. de mul. 26. Subj. $\acute{\epsilon}\iota\gamma\tilde{\omega}$, Pl. Gorg. 517, d. Opt. $\acute{\epsilon}\iota\gamma\tilde{\omega}\eta\nu$, Hippocr.

REMARK 1. The Ionic verb $\acute{\iota}\delta\rho\acute{\omicron}\omega$, *to sweat*, corresponds with $\acute{\epsilon}\iota\gamma\acute{\omicron}\omega$, *to freeze*, though with an opposite meaning: $\acute{\iota}\delta\rho\tilde{\omega}\sigma\iota$, $\acute{\iota}\delta\rho\tilde{\omega}\eta\nu$, $\acute{\iota}\delta\rho\tilde{\omega}\sigma\alpha$, $\acute{\iota}\delta\rho\tilde{\omega}\nu\tau\epsilon\varsigma$.

4. The following things are to be noted on the use of the Attic forms of the Opt. in $-\eta\nu$, § 116, 8, namely, in the Sing. of verbs in $-\acute{\epsilon}\omega$ and $-\acute{\omicron}\omega$, the form in $-\acute{\omicron}\eta\nu$ is far more in use than the common form, and in verbs in $-\acute{\alpha}\omega$ it is

used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108. Bekk., uses *δοκοίμσαν*.

5. The verb *λoύω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which end in *-ε* or *-ο*, e. g. *ἔλου* instead of *ἐλουε*, *ἐλοῖμεν* instead of *ἐλούομεν*, Mid. *λοῖμαι*, (*λόει*), *λοῦται*, etc., Imp. *λοῦ*, Inf. *λοῦσθαι*, Impf. *ἐλούμην*, *ἐλοῖ*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΛ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο*, Xen.

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. *General Remarks.*

(126.)

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant, undergo a variety of changes in the stem; a part of these are occasioned by the formation of the tenses; the stem of the verb admits,

- (a) Either a strengthening of the consonants, e. g. *τύπ-τ-ω*, stem *ΤΠΠ*; *κράζ-ω*, stem *ΚΡΑΓ*; *φράζ-ω*, stem *ΦΡΑΔ*; even an entire syllable is inserted, e. g. *ἄμαρτ-άν-ω*, stem *ἈΜΑΡΤ*;
- (b) Or a strengthening of the stem-vowel, e. g. *φείγ-ω*, stem *ΦΤΤ*; *λίθ-ω*, stem *ΛΑΘ*; *τήν-ω*, stem *ΤΑΚ*;
- (c) Or a change of the stem-vowel in the tenses; this change may be called a *Variation*, § 16, 6, e. g. *κλέπτ-ω*, *ἐ-κλᾶπ-ην*, *κῆ-κλοφ-α*; comp. Eng. *steal*, *stole*, *stolen*.

2. The two stems of verbs, which are thus changed in the formation of the tenses, are to be distinguished, namely, the original and simple stem, and the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. of these verbs commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor. as a general thing, contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. <i>τύπ-τ-ω</i> , <i>to strike</i> ,	Aor. II. Pass. <i>ἐ-τῦπ-ην</i>	Fut. Act. <i>τίψω</i> (<i>τύπ-σω</i>)
" <i>λείπ-ω</i> , <i>to leave</i> ,	" Act. <i>ἔ-λῖπ-ον</i>	" " <i>λείψω</i> (<i>λείπ-σω</i>)
" <i>σφάζ-ω</i> , <i>to kill</i> ,	" Pass. <i>ἐ-σφᾶγ-ην</i>	" " <i>σφάξω</i>
" <i>φαίν-ω</i> , <i>to show</i> ,	" " <i>ἐ-φᾶν-ην</i>	" Mid. <i>φαν-οῦμαι</i>
" <i>φθείρ-ω</i> , <i>to destroy</i>	" " <i>ἐ-φθᾶρ-ην</i>	" Act. <i>φθερ-ῶ</i> .

3. For every form of a verb, which cannot be derived from

the Pres. tense in use, another Present is assumed, mostly for the mere purpose of formation; this may be termed the *Theme*, *θέμα*, and it is printed in capitals, so as to distinguish it from the form of the Pres. in actual use, thus, e. g. *γέμω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔφυγον*.

§ 139. *Strengthening of the Stem.* (127.)

1. The strengthening of the stem by a consonant is merely the strengthening of the simple characteristic consonant of the stem by means of another consonant, e. g.

τύπτω, to strike,	Aor. II. Pass. ἔ-τῦπ-ην
τάττω, to arrange,	“ “ ἔ-τᾶγ-ην
κράζω, to cry,	Act. ἔ-κρᾶγ-ον.

2. Yet the stem, strengthened in this way, is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπσω).

REMARK 1. The characteristic of the pure stem, e. g. π in *ΤΗ-Ω* is called the pure characteristic; that of the impure stem, e. g. πτ in *τύπτ-ω*, the impure characteristic.

3. In order to strengthen the stem by the prolongation of the stem-vowel, the short stem-vowel of many verbs is lengthened in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λᾱθ-ον)	λήθω
ᾱ “ αῖ liquid “	“ (φαῖν-ω)	φαίνω
ε “ ει “ “	“ (φεῖρ-ω)	φείρω
ι “ ει mute “	“ (ἔ-λιπ-ον)	λείπω
ῑ “ ῖ “ and liquid verbs,	“ (ἔ-τῑβ-ην)	τρίβω
ῡ “ ῠ “ “ “	“ (ἔ-φῡγ-ην)	φεύγω
ῡ “ εὔ mute verbs,	“ (ἔ-φῡγ-ον)	φεύγω.

REM. 2. The difference between the Impf. and the second Aor. Ind. and Opt., and between the Pres. and second Aor. Subj. and Imp., depends upon this strengthening of the stem, e. g. *ἔκραζον* *ἐκραγον*, *κράζοιμι* *κράγοιμι*, *κράζω* *κράγω*, *κράζε* *κράγε*; — *ἔλειπον* *ἐλίπον*, *λείποιμι* *λίποιμι*, *λείπω* *λίπω*, *λεῖπε* *λίπε*.

§ 140. *Change or Variation of the Stem-vowel.* (133, 134.)

1. The change or variation of the stem-vowel, § 138, 1, (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the vowel of variation, namely, short *ᾶ* in the second Aor. instead of ε, e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ῥ-τ ρ ᾶ π-ον
κλέπ-τ-ω, to steal,	" Pass.	ῥ-κ λ ᾶ π-ην
τρέφ-ω, to nourish,	" "	ῥ-τ ρ ᾶ φ-ην
στρέφ-ω, to turn,	" "	ῥ-σ τ ρ ᾶ φ-ην
βρέχ-ω, to wet,	" "	ῥ-β ρ ᾶ χ-ην
δέσ-ω, to flay,	" "	ῥ-δ ᾶ ρ-ην
στέλλ-ω, to send,	" "	ῥ-σ τ ᾶ λ-ην
σπείρ-ω, to sow,	" "	ῥ-σ π ᾶ ρ-ην
φθείρ-ω, to destroy,	" "	ῥ-φ θ ᾶ ρ-ην
τέμν-ω, to cut,	" Act.	ῥ-τ ᾶ μ-ον.

(The Aor. II. *ἔταμον* is very rare and mostly doubtful, commonly *ἔτεμον*.) But polysyllables do not undergo this change, e. g. *ἡγγελον*, *ἡγγέλην*, *ὠφελον*, *ἡγερόμην*. The first Aor. Pass. of *τρέπω* is *ἐτρέφθην*, of *τρέφω*, *ἐθρέφθην*, *ἐσ-τρέφθην* is rather poet., *ἐκλέφθην* is Ion. and Eur. Or. 1380.; but *ἐβρέχθην* is prose, *ἐβράχην* is rare; the first Aor. Pass. of *δέσω*, *στέλλω*, *σπείρω*, *φθείρω*, is not found.

REMARK 1. This change of the stem-vowel does not occur in the second Aor. Pass. of some verbs of this class, (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 141, Rem., e. g. *βλέπω*, to see, Impf. *ῥ-βλεπ-ον*, second Aor. Pass. *ῥ-βλέπ-ην* (first Aor. Pass. is wanting); *λέγω*, to collect (in compounds), second Aor. Pass. *κατελέγ-ην*, *συνελέγην* (and *συνελέχθην*, *ἔξελέχθην*; with the meaning to say, always *ἐλέχθην*); so also *λέπ-ω*, to peel, *ῥ-λέπ-ην* first Aor. Pass. wanting; *πλέκ-ω*, to braid, *ῥ-πλέκ-ην* and *ῥ-πλέκ-ην* (first Aor. Pass. *ἐπλέχθην* Aesch. Eum. 259.); *φλέγ-ω*, to burn, *ῥ-φλέγ-ην*, rarely *ἐφλέχθην*; *ψέγ-ω*, to censure, *ῥ-ψέγ-ην*, first Aor. Pass. wanting.

REM. 2. The verb *πλήττω*, to strike, retains the η in the second Aor. Pass. as a simple, but when compounded, it takes the vowel of variation, namely, *ᾶ*, thus, *ῥ-πλήγ-ην*, *ῥ-πλήγ-ην*, *κατεπλήγ-ην*.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the short *ᾶ*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass., e. g.

στέλλω, to send, Fut. *στελ-ῶ* Pf. *ῥ-σταλ-κα* *ῥ-σταλ-μαι* Aor. *ῥ-στάλ-θην*
φθείρω, to destroy, Fut. *φθερ-ῶ* Pf. *ῥ-φθαρ-κα* *ῥ-φθαρ-μαι*.

But polysyllables do not undergo this change, e. g. *ἡγγελα*, *ἡγγέλθην* from *ἄγγελλω*, *ἄγγερα*, *ἡγέρθην* from *ἄγείρω*. Comp. No. 1.

4. Those mute verbs, which have an ϵ in the final stem-syllable of the Pres., take the o of variation in the second Perf.; but those which have $\epsilon\iota$ in the final stem-syllable, take the oi ; liquid-verbs, which have ϵ or $\epsilon\iota$ in this syllable, take the o , e. g.

δέρομαι, (poet.) to see, δέδορα

τρέφω, to nourish, τέτροφα

λείπω, to leave, λέλοιπα

πείθω, to persuade, πέποιθα, I trust,

δέρω, to flay, δέδορα

ἐγείρω, to wake, ἐγρήγορα, I awoke,

σπείρω, to sow, ἔσπορα

φθείρω, to destroy, ἔφθορα.

REM. 3. Here are classed the following anomalies in the second Perf., ἔθω (Epic), εἴωθα instead of εἶθα, to be wont, εἰωθῆναι, εἰωθώς, Plup. εἰώθειν;—ἔΙΔΩ, video, οἶδα, I know;—ἔΙΚΩ, ἔοικα, to be like, to appear, Plup. ἐώκειν;—ἔλπω (poet.) to cause to hope, ἔολπα, I hoped, Plup. ἐώλπειν, I hoped;—ἔΡΓΩ, to do, ἔοργα, Plup. ἐώργειν;—ἔήγ-νυμι, to break, ἔρήνωγα, I am broken.

5. The following take the o , the vowel of variation, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, to collect, first Perf. ξυνέιλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνέλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, “ “ τέτροφα, (like the second Perf. of τρέφω, to nourish, and τέτραφα; still, this last form is rare, the more usual form is τέτροφα. The α in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem and with the stem-vowel ϵ , take, like liquid verbs, No. 3, the α of variation in the Perf. Mid. or Pass.; still the α is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or P. ἔστραμμαι, but first A. P. ἐστρέφθην

τρέπω, to turn, “ “ τέτραμμαι, “ “ ἐτρέφθην

τρέφω, to nourish, “ “ τέθραμμαι, “ “ ἐθρέφθην,

On κλέπτω, see No. 5.

§ 141. Remarks on the Secondary Tenses. (135, 136.)

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb, e. g. second Aor. ἔ-λῖπ-ον, but first Aor. ἐ-παίδεν-σ-α; partly in being formed throughout from an unchanged pure verb-stem, (except the Perf. which prefers a long vowel, see No. 2.), e. g. λείπω ἔ-λῖπ-ον, φεῖγω ἔ-φῦγ-ον;

and partly in taking the vowel of variation, e. g. *στρέφω* ἐ-στρῶ φ-ην *στρῶ φ-ήσομαι*, but ἐ-στρέφ-θην.

2. The second Perf. lengthens the short stem-vowel, i. e. ᾶ into η, and, when it stands after other vowels or after ρ, into ᾗ, e. g.

κράζω, <i>to cry out</i> ,	second Aor. ἔ-κραῶν	second Perf. κέ-κραῶ-α
φρίσσω, <i>to shudder</i> ,	stem: ΦΡΙΚ (ῖ)	“ πέ-φρικ-α
θάλλω, <i>to bloom</i> ,	Fut. θάλλ-ῶ	“ τέ-θῆλ-α;

so, *πέφηνα*, *λέληθα* from ΦΑΝ-ω, ΑΙΘ-ω; or it retains the long vowel or diphthong of the Pres., e. g. *πέφευγα* from φεύγω, but second Aor. Act. *ἔφυγον*, *τέτηκα* from τήκω, but second Aor. Pass. *ἐτάκην*; a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. would not be distinguished from the Impf., or at least, be distinguished only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., e. g.

γρᾶφω I. ἔγραψα	A. I. ἔγραψα	A. II. Act. want.	A. II. P. ἔγραψα	A. I. P. does not occur
κλίνω “ ἔκλινον	“ ἔκλινα	“ “	“ “	ἐκλίνην (A. I. P. ἐκλῖ-θην in Aristoph.)
ψύχω “ ἔψυχον	“ ἔψυξα	“ “	“ “	ἐψύχην Plat. (in later writers ἐψύγην; A. I. ἐψύχθην Plat.)

3. The following things are to be noted; (a) There is no verb which forms the three first Aorists, together with the three second Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid., and the second Aor. Pass.; but all verbs, which form the second Aor., have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception in regard to both the particulars specified, is seen in the verb *τρέπω*, *to turn*, which has three first Aorists together with three second Aorists, *ἔτραπον* (Ion. and poet.) *ἐτραπόμην*, *ἐτραπήν*, *ἔτρεψα* (the common form in Attic prose), *ἐτρεψάμην* transitive, e. g. *τρέψασθαι εἰς φυγὴν*, *to put to flight*, *ἐτρέφθην* rarely; but in compounds, e. g. *ἐπιτρέφθῃ-ναι* Antiph. 4. 126, 4. 127, 5.

On this last point (b) there are but few exceptions, since either the second Aor. Act. and Mid. or the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔνυπον* Eur. and *ἐτύπην*; *ἔλιπον* and *ἐλπίην* Hom.

4. It is rare that a verb has both Aor. forms in the Act., Pass. and Mid.; where this is the case, the two forms are used under certain conditions, namely:

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive, as will be seen below. The same thing is true of the two forms of the Perf., where they are constructed from the same verb.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Thus the older Attic writers prefer the fuller form of the first Aor. Pass.; the later, on the contrary, the softer second Aor. Pass., e. g. *ταχθῆναι* and *ταγῆναι*. Still, in some verbs both forms occur in prose, e. g. *ἀπηλλάχθην* and *ἀπηλλάγγην*, etc. Several verbs in poetry have a second Aor., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἐκτεῖνα*, poet. *ἐκτᾶνον* and *ἐκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίθημι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Introduction.*

(137.)

Mute verbs are divided, like mute letters, into three classes, according to their primary sounds; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic, § 139, 2.

1. Verbs, whose characteristic is a Pi-mute, β, π, φ pure characteristic; πτ, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, πέμπ-ω, to send, τρίβ-ω, to rub, γράφ-ω, to write;

(b) impure characteristic, τύπτ-ω, to strike, pure characteristic π, pure stem ΤΥΠ, βλάπτ-ω, to injure, (β, ΒΛΑΒ), ῥίπτ-ω, to hurl, (φ, ΡΙΦ).

2. Verbs, whose characteristic is a Kappa-mute, κ, γ, χ pure characteristic; σσ or Attic ττ, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, πλέκ-ω, to weave, ἄγ-ω, to lead, τεύχ-ω, to prepare;

(b) impure characteristic, φρίσσ-ω, Att. φρίττ-ω, to shudder, pure characteristic κ, pure stem ΦΡΙΚ, τάσσ-ω, Att. τάττ-ω, to arrange, (γ, ΤΑΓ), βήσσ-ω, Att. βήττ-ω, to cough, (χ, ΒΗΧ).

3. Verbs, whose characteristic is a Tau-mute, τ, δ, θ, pure characteristic; ζ, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, ἀνύτ-ω, to complete, ᾄδ-ω, to sing, πείθ-ω, to persuade;

(b) impure characteristic, φράζ-ω, *to say*, pure characteristic δ, pure stem ΦΡΑΔ.

§ 143. *Remarks on the Characteristic.* (129, 130.)

1. The following mute verbs in -πιτω and -σσω (-τιω) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic, π: κλέπτ-ω, *to steal*, κόπτ-ω, *to cut*, τύπτ-ω, *to strike*, second Aor. Pass. ἐ-κλᾶπ-ην, etc.

β: βλάπτ-ω, *to injure*, and κρύπτ-ω, *to conceal*, second Aor. Pass. ἐ-βλᾶβ-ην and ἐκρύβην.

φ: βάπτ-ω, *to tinge*, θάπτ-ω, *to bury*, θρύπτ-ω, *to break*, ῥάπτ-ω, *to sew together*, ῥίπτ-ω, *to cast*, σκάπτ-ω, *to dig*, second Aor. Pass. ἐ-βᾶφ-ην, ἐ-τᾶφ-ην, ἐ-τρῦφ-ην, ἐῤ-ῥᾶφ-ην, ἐῤ-ῥῖφ-ην and ἐῤῥίφην, ἐ-σκάφ-ην.

κ: φρίσσω, *to shudder*, second Perf. πῖ-φριζ-α.

γ: ἀλλάσσω, *to change*, second Aor. Pass. ᾶλλᾶγ-ῆναι, first Aor. Pass. ἀλλαχθῆναι, Soph., Eur., Aristoph., μᾶσσω, *to knead* (μᾶγ-ῆναι), ὀρύσσω, *to dig* (ὀρῦγ-ῆναι and ὀρυχθῆναι), πλήσσω, *to strike* (ἐπλήγ-ην, ἐξέπλᾶγ-ην), πράσσω, *to do* (πέ-πρωγ-α), σφάττω, *to kill* (ἐσφαῖγ-ην, rarely ἐσφάχθην), τάσσω, *to arrange* (τάγεις, Eur., elsewhere ἐτάχθην), φράσσω, *to hedge round* (ἐφράγ-ην and ἐφράχθην).

2. Two verbs strengthen the pure characteristic κ by τ, like verbs with the impure characteristic π:

πέκτ-ω (commonly πετέω, also πείκω), *to shear*, *to comb*, Fut. πέξω, etc.; still κείρειν is commonly used for πέκτειν with the meaning *to shear*, and κτενίζειν and ξαίνειν with the meaning *to comb*;

τίκτ-ω (formed from τι-τέκ-ω), *to beget*, Fut. τέξομαι, second Aor. Act. ἔτεκον, second Perf. τέτοκα.

3. The following verbs in -σσω, -τιω have a Tau-mute—not a Kappa-mute—for the pure characteristic: ᾄρμότιω (ᾄρμόζω), *to fit*, Fut. ᾄσω; —βλιττιω, *to cut honey combs*, Fut. -ίσω; —βράσσω (rarer βράζω), *to shake*; —ἐρέσσω, *to row*, Fut. -έσω; —πάσσω, *to scatter*, Fut. -άσω; —πλάσσω, *to form*, Fut. -άσω; —πτίσσω, *to pound*, Fut. -ίσω; —and Poet. ἱμιάσσω, *to whip*, Fut. -άσω; κνώσσω, *to sleep*, Fut. -ώσω; λεύσσω, *to look*, Fut. λείσω; λίσσομαι (especially Hom., also λιτομαι), *to pray*, Aor. ἐλισάμην, ἐλιτόμην; νίσσομαι, νείσομαι, *to go*, Fut. νείσομαι; κορύσσω, *to rust* (Epic Perf. κέ-κόρυθ-μαι).

Here are classed derivatives in -ώτιω: λιμώτιω, *to hunger*, ὀνεύρωτιω, *to dream*, ὑπνώτιω, *to be sleepy*.

4. The following verbs in -σσω vary between the two formations: νάσσω, *to press together*, *to draw*, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), *to draw water*, Fut. -ύξω, Aor. ἤφῦσα, ἡφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἕζομαι, Poet., καθέξομαι, prose, *I seat myself*, ἵζω, commonly καθίζω, *to seat*, σχίζω, *to separate*, χέζω, *alvum dejicere*; yet there are many derivatives, namely, all in -άζω and most in -ίζω, e. g. ἐθίζω, εἰκάζω, etc.

6. Verbs in $-\zeta\omega$, whose pure characteristic is a Kappa-mute, commonly γ , are mostly *Onomatopoeitics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call* or *sound*, e. g. $\alpha\iota\acute{\alpha}\zeta\omega$, to *groan*, Fut. $\alpha\iota\acute{\alpha}\zeta\omega$; $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}\zeta\omega$, to *shout*; ($\alpha\epsilon\delta\acute{\alpha}\zeta\omega\theta\alpha\iota$, to *speak*, Aor. wanting in Her.); $\kappa\omicron\iota\zeta\omega$, to *squeak*, to *grunt* (like a swine), Fut. $\kappa\omicron\iota\zeta\omega$; $\kappa\rho\acute{\alpha}\zeta\omega$, to *scream*, Aor. $\acute{\epsilon}\kappa\rho\acute{\alpha}\zeta\omega$; $\kappa\rho\acute{\omega}\zeta\omega$, to *crash*; $\mu\alpha\sigma\tau\acute{\iota}\zeta\omega$, to *whip*; $\omicron\delta\acute{\alpha}\zeta\omega$, to *scratch*; $\omicron\iota\mu\acute{\omega}\zeta\omega$, to *lament*, Fut. $\omicron\iota\mu\acute{\omega}\zeta\omega\mu\alpha\iota$; $\epsilon\lambda\omicron\lambda\acute{\upsilon}\zeta\omega$, to *howl*; $\acute{\upsilon}\nu\sigma\tau\acute{\alpha}\zeta\omega$, to *tease*; $\sigma\tau\acute{\alpha}\zeta\omega$ and $\sigma\tau\alpha\lambda\acute{\alpha}\zeta\omega$, to *trickle*; $\sigma\tau\epsilon\nu\acute{\alpha}\zeta\omega$, to *sigh*; $\sigma\tau\eta\rho\acute{\iota}\zeta\omega$, to *make firm*; $\sigma\tau\acute{\iota}\zeta\omega$, to *stick*; $\sigma\nu\rho\acute{\iota}\zeta\omega$, to *whistle*; Fut. $\sigma\nu\rho\acute{\iota}\zeta\omega\mu\alpha\iota$, etc.; $\sigma\nu\rho\acute{\iota}\sigma\omega$, etc., later and not Att.; $\sigma\phi\acute{\alpha}\zeta\omega$ (Att. $\sigma\phi\acute{\alpha}\tau\tau\omega$), to *kill*; $\sigma\phi\acute{\upsilon}\zeta\omega$, to *undulate*; $\tau\rho\acute{\iota}\zeta\omega$, to *chirp* ($\tau\epsilon\tau\rho\acute{\iota}\gamma\alpha$); $\varphi\lambda\acute{\upsilon}\zeta\omega$, to *bubble*, and the Poet. $\beta\acute{\alpha}\zeta\omega$, to *chat*, Fut. $\beta\acute{\alpha}\zeta\omega$, third Perf. Mid. or Pass. $\beta\epsilon\beta\alpha\kappa\tau\alpha\iota$; $\beta\rho\acute{\iota}\zeta\omega$, to *slumber* ($\beta\rho\acute{\iota}\zeta\alpha\iota$); $\delta\alpha\acute{\iota}\zeta\omega$, to *divide*, to *kill*; $\epsilon\lambda\epsilon\lambda\acute{\iota}\zeta\omega$, to *whirl*, to *tumble*; $\epsilon\nu\alpha\rho\acute{\iota}\zeta\omega$, *spolio*; $\acute{\rho}\acute{\epsilon}\zeta\omega$ (properly, to *stretch*, to *stir*), to *do* ($\acute{\epsilon}\sigma\sigma\gamma\alpha$).

7. The following verbs in $-\zeta\omega$ vary between the two modes of formation: $\beta\alpha\sigma\tau\acute{\alpha}\zeta\omega$, to *bear*, Fut. $-\acute{\alpha}\sigma\omega$, etc., Aor. $\acute{\epsilon}\beta\alpha\sigma\tau\acute{\alpha}\chi\theta\eta\nu$; — $\delta\iota\sigma\tau\acute{\alpha}\zeta\omega$, to *doubt*, $\delta\iota\sigma\tau\acute{\alpha}\sigma\omega$, from which the verbal Subst. $\delta\iota\sigma\tau\alpha\gamma\mu\acute{\omicron}\varsigma$ and $\delta\iota\sigma\tau\acute{\alpha}\sigma\iota\varsigma$; — $\nu\upsilon\sigma\tau\acute{\alpha}\zeta\omega$, to *nod*, to *sleep*, Fut. $-\acute{\alpha}\sigma\omega$ and $-\acute{\alpha}\zeta\omega$; — $\pi\alpha\acute{\iota}\zeta\omega$, to *jest*, Fut. $\pi\alpha\iota\zeta\omicron\mu\alpha\iota$ and $\pi\alpha\acute{\iota}\zeta\omega\mu\alpha\iota$, Aor. Att. $\acute{\epsilon}\pi\alpha\iota\sigma\alpha$ (in later writers $\acute{\epsilon}\pi\alpha\iota\zeta\alpha$), Perf. Mid. or Pass. Att. $\pi\acute{\epsilon}\pi\alpha\iota\sigma\mu\alpha\iota$ (in later writers $\pi\acute{\epsilon}\pi\alpha\iota\zeta\mu\alpha\iota$); — $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$, to *rob*, Att. $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega\mu\alpha\iota$, $\acute{\eta}\pi\acute{\alpha}\sigma\alpha$, etc. (but in the Epic and Common language $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ and $-\acute{\alpha}\sigma\omega$, etc., second Aor. Pass. $\acute{\eta}\rho\pi\acute{\alpha}\gamma\eta\nu$); — $\mu\acute{\upsilon}\zeta\omega$, to *groan*, has II. δ , 20. $\acute{\epsilon}\pi\acute{\epsilon}\mu\nu\zeta\alpha\nu$, but in Hippocr. $\acute{\epsilon}\mu\nu\sigma\epsilon\nu$.

8. The following verbs in $-\zeta\omega$ have for a pure characteristic $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\zeta\omega$, to *sound*, to *cry*, Perf. $\kappa\acute{\epsilon}\kappa\lambda\alpha\gamma\gamma\alpha$, Fut. $\kappa\lambda\acute{\alpha}\gamma\zeta\omega$, Aor. $\acute{\epsilon}\kappa\lambda\alpha\gamma\zeta\alpha$; — $\pi\lambda\acute{\alpha}\zeta\omega$, to *drive round*, Fut. $\pi\lambda\acute{\alpha}\gamma\zeta\omega$, etc., Aor. Pass. $\acute{\epsilon}\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$; — $\sigma\alpha\lambda\pi\acute{\iota}\zeta\omega$, to *blow a trumpet*, Fut. $-\acute{\iota}\gamma\zeta\omega$, etc. (later also $-\acute{\iota}\sigma\omega$, etc.).

§ 144. Formation of the Tenses.

(138.)

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ , and the first Perf. and first Plup. Act. with the aspirated endings $-\acute{\alpha}$ and $-\acute{\epsilon}\iota\nu$, when the characteristic is a Pi-mute or a Kappa-mute; but with the endings $-\kappa\alpha$, $-\kappa\epsilon\nu$, when the characteristic is a Tau-mute. Still, the Tau-mute is omitted before κ , as also in the Perf. Mid. or Pass. before μ , § 19, 1; and τ , § 17, 5, is changed into σ ; but this σ is omitted before σ of the personal-endings, e. g. $\pi\acute{\epsilon}\acute{\iota}\theta\omega$, to *persuade*, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$, $-\sigma\tau\alpha\iota$; $\varphi\rho\acute{\alpha}\zeta\omega$, to *speak*, $\pi\acute{\epsilon}\varphi\rho\alpha\sigma\mu\alpha\iota$, $-\sigma\tau\alpha\iota$; still, the second Pers. is $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$. The vowels α , ι , υ are short in the verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic σ and κ ($-\kappa\alpha$, $-\kappa\epsilon\nu$), e. g. $\varphi\rho\acute{\alpha}\zeta\omega$, $\varphi\rho\acute{\epsilon}\sigma\omega$, $\acute{\epsilon}\varphi\rho\acute{\alpha}\sigma\alpha$, $\pi\acute{\epsilon}\varphi\rho\acute{\alpha}\kappa\alpha$; $\pi\lambda\acute{\alpha}\sigma\sigma\omega$, to *form*, $\pi\lambda\acute{\alpha}\sigma\omega$; $\rho\omicron\mu\acute{\iota}\zeta\omega$, to *think*, $\acute{\epsilon}\nu\omicron\mu\acute{\iota}\sigma\alpha$; $\kappa\lambda\acute{\upsilon}\zeta\omega$, to *wash*, $\kappa\lambda\acute{\upsilon}\sigma\omega$, etc.

REMARK 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ , θ , μ or τ , and before the aspirated endings $-\acute{\alpha}$, $-\acute{\epsilon}\nu$, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of $-\epsilon$ into $-\epsilon\iota$ before σ of verbs in $-\acute{\epsilon}\nu\theta\omega$ or $-\acute{\epsilon}\nu\theta\omega$, e. g. $\sigma\pi\acute{\epsilon}\nu\theta-\omega$, to make a libation, Fut. ($\sigma\pi\acute{\epsilon}\nu\theta-\sigma\omega$) $\sigma\pi\acute{\epsilon}\iota\sigma\omega$, Aor. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$, Perf. Mid. or Pass. $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$, see § 20, 2; on the omission of σ in endings beginning with $\sigma\theta$, e. g. $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\theta\alpha\iota$ instead of $\kappa\epsilon\kappa\rho\acute{\upsilon}\phi\sigma\theta\alpha\iota$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\alpha\iota$ instead of $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\sigma\theta\alpha\iota$, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., $-\acute{\alpha}\tau\alpha\iota$ and $-\acute{\alpha}\tau\omicron$ instead of $-\nu\tau\alpha\iota$, $-\nu\tau\omicron$, see §§ 18, 1 and 116, 15; on the vowel of variation in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in $-\acute{\alpha}\zeta\omega$ and $-\acute{\iota}\zeta\omega$, e. g. $\beta\iota\beta\acute{\alpha}\zeta\omega$, Fut. $\beta\iota\beta\acute{\alpha}\sigma\omega$, $\beta\iota\beta\acute{\alpha}\omega$, $-\acute{\alpha}\zeta$, $-\acute{\iota}\zeta$, $-\acute{\alpha}\iota\omicron\nu$, $-\acute{\omega}\mu\epsilon\nu$, etc., $\kappa\omicron\mu\acute{\iota}\zeta\omega$, Fut. $\kappa\omicron\mu\acute{\iota}\sigma\omega$, $\kappa\omicron\mu\acute{\iota}\omega$, $-\acute{\iota}\epsilon\zeta$, etc., see § 117.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in $\pi\acute{\epsilon}\mu\mu-\omega$, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ , thus, $\pi\acute{\epsilon}\mu\mu-\omega$, to send, $\pi\acute{\epsilon}-\pi\epsilon\mu-\mu\alpha\iota$ (instead of $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$, $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$), $\pi\acute{\epsilon}\pi\epsilon\mu\psi\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\mu\pi\tau\alpha\iota$, etc., Inf. $\pi\epsilon\pi\acute{\epsilon}\mu\phi\theta\alpha\iota$, Part. $\pi\epsilon\pi\epsilon\mu-\mu\acute{\epsilon}\nu\omicron\varsigma$; so $\kappa\acute{\alpha}\mu\pi\tau\iota-\omega$, to bend down, $\kappa\acute{\epsilon}-\kappa\alpha\mu-\mu\alpha\iota$ (instead of $\kappa\acute{\epsilon}-\kappa\alpha\mu\pi-\mu\alpha\iota$, $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$). When the letter γ would be regularly repeated before μ , one γ is omitted, e. g. $\sigma\phi\acute{\iota}\gamma\gamma-\omega$, to tie, $\acute{\epsilon}-\sigma\phi\iota\gamma-\mu\alpha\iota$ (instead of $\acute{\epsilon}-\sigma\phi\iota\gamma\gamma-\mu\alpha\iota$), $\acute{\epsilon}\sigma\phi\iota\gamma\chi\alpha\iota$, $\acute{\epsilon}\sigma\phi\iota\gamma\chi\tau\alpha\iota$, etc., Inf. $\acute{\epsilon}\sigma\phi\iota\gamma\chi\theta\alpha\iota$, Part. $\acute{\epsilon}\sigma\phi\iota\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$; so $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\gamma\omega$, to convince, $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\mu\alpha\iota$ (instead of $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\gamma\epsilon\chi\mu\alpha\iota$, $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\gamma\mu\alpha\iota$), $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\chi\alpha\iota$, etc.

PARADIGMS OF MUTE VERBS.

§ 145. A. Verbs, whose Characteristic is a Pi-mute, β , π , ϕ . (139.)(a) Pure Characteristic, β , π , ϕ , Fut. $-\psi\omega$. $\tau\rho\acute{\iota}\beta\omega$, to rub.

ACTIVE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega$ Subj. $\tau\rho\acute{\iota}\beta-\omega$ Imp. $\tau\rho\acute{\iota}\beta-\epsilon$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\beta-\omega\nu$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\omicron\nu$ Opt. $\tau\rho\acute{\iota}\beta-\omicron\mu\iota$
Perf.	Ind. ($\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\alpha}$) $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\phi-\alpha$ Subj. $\tau\epsilon-\tau\rho\acute{\iota}\phi-\omega$ Imp. not used, Inf. $\tau\epsilon-\tau\rho\acute{\iota}\phi-\acute{\epsilon}\nu\alpha\iota$ Part. $\tau\epsilon-\tau\rho\acute{\iota}\phi-\acute{\omega}\varsigma$
Plup.	Ind. ($\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$) $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\phi-\epsilon\iota\nu$ Opt. $\tau\epsilon-\tau\rho\acute{\iota}\phi-\omicron\mu\iota$
Fut.	Ind. ($\tau\rho\acute{\iota}\beta-\sigma\omega$) $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omicron\mu\iota$ Inf. $\tau\rho\acute{\iota}\psi\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\nu$
Aor. I.	Ind. $\acute{\epsilon}-\tau\rho\iota\psi\alpha$ Subj. $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\alpha\mu\iota$ Imp. $\tau\rho\acute{\iota}\psi\omicron\nu$ Inf. $\tau\rho\acute{\iota}\psi\alpha\iota$ Part. $\tau\rho\acute{\iota}\psi\alpha\varsigma$.
MIDDLE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omicron\mu\alpha\iota$ Subj. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Imp. $\tau\rho\acute{\iota}\beta-\omicron\nu$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\sigma\theta\alpha\iota$ Part. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$ Opt. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$

Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τριβ-θαι
	2.	τέ-τριψαι	τέ-τριψο	τε-τριψ-θαι
	3.	τέ-τριπ-ται	τε-τρίψ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριψ-θον	τέ-τριψ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριψ-θον	τε-τρίψ-θων	
	P. 1.	τε-τρίμ-μεθα		Subjunctive.
	2.	τέ-τριψ-θε	τέ-τριψ-θε	τε-τριμ-μένος ᾧ
	3.	τε-τριμ-μένοι εἰσ(ί)ν or τε-τρίψ-ᾗται	τε-τρίψ-θώσαν or τε-τρίψ-θων	
Plup.	S. 1.	ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεθον	P. ἐ-τε-τρίμ-μεθα
Ind.	2.	ἐ-τέ-τριψο	ἐ-τέ-τριψ-θον	ἐ-τέ-τριψ-θε
	3.	ἐ-τέ-τριπ-το	ἐ-τε-τρίψ-θην	τε-τριμ-μένοι ᾗσαν
Opt.		τε-τριμ-μένος εἴην		[or ἐ-τε-τρίψ-ατο
Fut.	Ind.	τριψομαι	Opt. τριψοίμην	Inf. τριψέσθαι
Aor. I.	Ind.	ἐ-τριψάμην	Subj. τριψομαι	Opt. τριψάμην
			Imp. τριψαι	Part. τριψόμενος
F. Pf.	Ind.	τε-τριψομαι	Opt. τε-τριψοίμην	Inf. τε-τριψέσθαι
				Part. τε-τριψόμενος.
PASSIVE.				
Aor. I.	Ind.	(ἐ-τρίβ-θην)	ἐ-τρίψ-θην	Subj. τριψ-θῶ
			Opt. τριψ-θείην	Inf. τριψ-θῆναι
			Imp. τρίψ-θητι	Part. τριψ-θείς
Fut. I.	Ind.	τριψ-θήσομαι	Opt. τριψ-θησοίμην	Inf. τριψ-θήσεσθαι
				Part. τριψ-θησόμενος
A. II.	Ind.	ἐ-τριβ-ῆν	Subj. τριβ-ῶ	Opt. τριβ-είην
			Imp. τριβ-ηθι	Inf. τριβ-ῆναι
			Part. τριβ-είς	
F. II.	Ind.	τριβ-ήσομαι	Opt. τριβ-ησοίμην	Inf. τριβ-ήσεσθαι
				Part. τριβ-ήσόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf.

Fut. -ψω.

(140.)

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Plup. I.	ἐ-κε-κόψ-ειν	ἐ-κε-κόμμην, like ἐ-τε-τρίμμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		A. I. ἐ-κόψ-θην
Fut.	(κόπ-σω) κόψω	κόψομαι	F. I. κοψ-θήσομαι
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	A. II. ἐ-κόπ-ην
Fut. Pf.		κε-κόψομαι	F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			

Inflection of the Perf. Mid. or Pass.				
<i>κάμπτ-ω, to bend down (κέκαμμαι for κέκαμμι-μαι, § 144, Rem. 2).</i>				
Ind.	S. 1.	κέκαμμαι	Imperative.	Infinitive.
	2.	κέκαμναι	κέκαμφο	κεκάμφθαι
	3.	κέκαμπται	κεκάμφθω	
	D. 1.	κεκάμμεθον		Participle.
	2.	κέκαμφθον	κέκαμφθον	κεκαμμένος, -η, -ον
	3.	κέκαμφθον	κεκάμφθων	
	P. 1.	κεκάμμεθα		Subjunctive.
	2.	κέκαμφθε	κέκαμφθε	κεκαμμένος ὦ
	3.	κεκαμμένοι εἰσίν	κεκάμφθωσαν or κεκάμφθων]	
Verbal adjective: <i>καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.</i>				

§ 147. B. *Verbs, whose Characteristic is a Kappa-mute, γ, κ, χ.* (141.)

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave. Fut. -ξω. *τάσσω, Att. τᾶττω, to arrange.*

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσομαι
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-όμην	ἔ-τασσο-ον	ἔ-τασσο-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	
	πέ-πλεγ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγμα
Plup.	ἔ-πε-πλέχ-ειν	ἔ-πε-πλέγ-μην	ἔ-τε-τάχ-ειν	ἔ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
Aor.	ἔ-πλεξα	ἔ-πλεξάμην	ἔ-ταξα	ἔ-ταξάμην
F. Pf.		πε-πλέξομαι		τε-τάξομαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐ-πλάκ-ην and ἐ-πλέκ-ην			ἐ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal Adj. <i>πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.</i>				
Inflection of the Perf. Mid. or Pass.				
<i>τάσσω, to arrange, and σφίγγω (§ 144, Rem. 2), to bind.</i>				
Ind. S. 1.	τέταγμα	ἔσφιγμα	Imperative.	
2.	τέταξαι	ἔσφιγξαι	τέταξο	ἔσφιγξο
3.	τέταχται	ἔσφιγνται	τετάχθω	ἔσφίγχθω
D. 1.	τετάγμεθον	ἔσφίγμεθον		
2.	τέταχθον	ἔσφιγχθον	τέταχθον	ἔσφιγχθον
3.	τέταχθον	ἔσφιγχθον	τετάχθων	ἔσφίγχθων
P. 1.	τετάγμεθα	ἔσφιγμεθα		
2.	τέταχθε	ἔσφιγχθε	τέταχθε	ἔσφιγχθε
3.	τεταγμένοι εἰσίν	ἔσφιγμένοι εἰσίν	τετάχθωσαν	ἔσφιγχθωσαν
	or τετάχῃται		or τετάχθων	or ἔσφίγχθων
Inf. τετάχθαι ἔσφίγχθαι Part. τεταγμένος ἔσφιγμένος.				

§ 148. C. *Verbs, whose Characteristic is a Tau-mute, δ, τ, θ.* (142.)

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ.—Fut. σω.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie,	γράφ-ω, to say,	γράφ-ομαι, to think,
Impf.	ἔ-ψενδ-ον	ἔ-ψενδ-όμην	ἔ-γραφ-ον	ἔ-γραφ-όμην
Perf.	(ἔ-ψενδ-κα) ἔ-ψεν-κα	(ἔ-ψενδ-μαι) ἔ-ψενσ-μαι	(πέ-γραφ-κα) πέ-γράφ-κα	(πέ-γραφ-μαι) πέ-γραφσ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-γράφ-κειν	ἔ-πε-γράφσ-μην
Fut.	(ψεύδ-σω) ψεύσ-ω	(ψεύδ-σομαι) ψεύσ-ομαι	(γράφ-σω) γράφ-σω	(γράφ-σομαι) γράφσ-ομαι
Aor. I.	ἔ-ψεν-σα	ἔ-ψεν-σάμην	ἔ-γράφ-σα	ἔ-γράφσάμην
F. Pf.		ἔ-ψεύσ-ομαι		πε-γράφσ-ομαι

PASSIVE.	
Aor. I.	(ἔ-ψεύδ-θην) ἔ-ψεύσ-θην
Fut. I.	ψενσ-θήσομαι
Verbal. Adj.	(ψενδ-τέος) ψενσ-τέος, -τέα, -τέον; γρασ-τέος, -τέα, -τέον.

Inflection of Perf. Mid. or Pass.	
Ind. S. 1.	ἔψενσ-μαι
2.	ἔψενσ-σαι
3.	ἔψενσ-ται
D. 1.	ἔψενσ-μεθον
2.	ἔψενσ-σθον
3.	ἔψενσ-σθον
P. 1.	ἔψενσ-μεθα
2.	ἔψενσ-σθε
3.	ἔψενσ-μένοι εἰσ(ν)
Imper.	ἔψενσ-σο ἔψενσ-θω
Infinitive.	ἔ-ψενσ-θαι
Participle.	ἔ-ψενσ-μένος, -η, -ον
Subjunctive.	ἔ-ψενσ-μένος ᾧ.
	ἔψενσ-σθωσαν or ἔψενσ-σθων]

§ 149. FORMATION OF THE TENSES OF LIQUID-VERBS.

(143—145.)

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, § 20, 3, but the Perf. Act. with the tense-characteristic σ, e. g.

σφαλλω, stem ΣΦΑΛ, Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ω, -οῦμαι, are contracted from -έσω, -έσομαι after the rejection of σ, § 20, 3. The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid. φιλ-ῶ, φιλ-οῦμαι, § 135. The Fut. Perf. is wanting in liquid verbs.

E

2. The Present tense of the above verbs—with the exception of a few whose stem-vowel is ϵ —is strengthened, either by doubling the characteristic λ , or by inserting the liquid ν after the characteristic, or by either lengthening the short stem-vowel, as is the case in all verbs in $-\acute{\iota}\nu\omega$, $-\acute{\upsilon}\nu\omega$, $-\acute{\upsilon}\rho\omega$, or by changing it into a long vowel or diphthong, § 16, 3, e. g. $\sigma\phi\acute{\alpha}\lambda\text{-}\lambda\text{-}\omega$, $\tau\acute{\epsilon}\mu\text{-}\nu\text{-}\omega$, $\kappa\rho\acute{\iota}\nu\text{-}\omega$, $\acute{\alpha}\mu\acute{\upsilon}\nu\text{-}\omega$, $\kappa\tau\acute{\epsilon}\iota\nu\text{-}\omega$, $\phi\alpha\acute{\iota}\nu\text{-}\omega$, stem $\Sigma\Phi\Lambda\Lambda$, TEM , $KPIN(\acute{\iota})$, $\acute{\Lambda}MTN(\acute{\upsilon})$ KTN , ΦAN); but $\mu\acute{\epsilon}\nu\text{-}\omega$, $\nu\acute{\epsilon}\mu\text{-}\omega$ with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened, see No. 5, e. g. $\sigma\phi\acute{\alpha}\lambda\lambda\text{-}\omega$ ($\Sigma\Phi\Lambda\Lambda$), Fut. $\sigma\phi\acute{\alpha}\lambda\text{-}\acute{\omega}$, second Aor. Pass. $\acute{\epsilon}\text{-}\sigma\phi\acute{\alpha}\lambda\text{-}\eta\nu$, first Aor. Perf. $\acute{\epsilon}\text{-}\sigma\phi\alpha\lambda\text{-}\alpha$, first Aor. Act. $\acute{\epsilon}\text{-}\sigma\phi\eta\lambda\text{-}\alpha$. The second Aorists Act. and Mid. rarely occur, and very seldom in prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed—as is the case with mute-verbs—from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is $\acute{\alpha}$, ϵ , $\acute{\iota}$ or $\acute{\upsilon}$ before the ending $-\acute{\omega}$. In the first Aor. Act. and Mid., $\acute{\alpha}$ is lengthened into η , ϵ into $\epsilon\iota$, into $\acute{\iota}$, $\acute{\upsilon}$ into $\acute{\upsilon}$, § 16, 3. Thus:

I. Class with $\acute{\alpha}$ in the Future.

Pres.	Fut.	Aor.
$\sigma\phi\acute{\alpha}\lambda\text{-}\omega$, to deceive,	$\sigma\phi\acute{\alpha}\lambda\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\sigma\phi\eta\lambda\text{-}\alpha$
$\acute{\alpha}\mu\acute{\upsilon}\nu\text{-}\omega$, to labor,	$\acute{\alpha}\mu\text{-}\sigma\acute{\upsilon}\mu\alpha\iota$	wanting
$\tau\epsilon\kappa\mu\acute{\alpha}\rho\text{-}\omega$, to point out,	$\tau\epsilon\kappa\mu\acute{\alpha}\rho\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\tau\acute{\epsilon}\kappa\mu\eta\rho\text{-}\alpha$
$\phi\alpha\acute{\iota}\nu\text{-}\omega$, to show,	$\phi\acute{\alpha}\nu\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$.

II. Class with ϵ in the Future.

$\mu\acute{\epsilon}\nu\text{-}\omega$, to remain,	$\mu\epsilon\nu\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\mu\epsilon\nu\text{-}\alpha$
$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\text{-}\omega$, to announce,	$\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\omega}$	$\acute{\eta}\gamma\gamma\epsilon\iota\lambda\text{-}\alpha$
$\tau\acute{\epsilon}\mu\text{-}\omega$, to cut,	$\tau\epsilon\mu\text{-}\acute{\omega}$	wanting
$\nu\acute{\epsilon}\mu\text{-}\omega$, to divide,	$\nu\epsilon\mu\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\nu\epsilon\iota\mu\text{-}\alpha$
$\kappa\tau\acute{\epsilon}\iota\nu\text{-}\omega$, to kill,	$\kappa\tau\epsilon\nu\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\kappa\tau\epsilon\iota\nu\text{-}\alpha$
$\acute{\iota}\mu\acute{\epsilon}\rho\text{-}\omega$, to desire,	$\acute{\iota}\mu\epsilon\rho\text{-}\acute{\omega}$	$\acute{\iota}\mu\epsilon\iota\rho\text{-}\alpha$.

III. Class with $\acute{\iota}$ in the Future.

$\tau\acute{\iota}\lambda\text{-}\omega$, to pluck,	$\tau\acute{\iota}\lambda\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\tau\acute{\iota}\lambda\text{-}\alpha$
$\kappa\rho\acute{\iota}\nu\text{-}\omega$, to separate,	$\kappa\rho\acute{\iota}\nu\text{-}\acute{\omega}$	$\acute{\epsilon}\text{-}\kappa\rho\acute{\iota}\nu\text{-}\alpha$.

IV. Class with *ῥ* in the Future.

Pres.	Fut.	Aor.
στῆρ-ω, to draw,	σῦρ-ῶ	ἔ-σῶρ-α
ἀμύν-ω, to defend,	ἄμυν-ῶ	ἤμυν-α.

REM. 2. The following verbs in -αίνω of the first class take *ᾱ* in the Aor. instead of *η*, namely, ἰσχναίνω, to make emaciated, (ἰσχνᾱνα, ἰσχνᾱναι), κερδαίνω, to gain, (ἐκερδᾱνα, κερδᾱναι), κοιλαίνω, to hollow out, (ἐκοιλᾱνα, κοιλᾱναι), λευκαίνω, to whiten, ὀργαίνω, to enrage, πεπαίνω, to ripen; also all verbs in -ραίνω, e. g. περιαίνω, Fut. περαῖν, Aor. ἐπερᾱνα, Inf. περᾱναι (except τετραίνω, to bore, ἐτέτρηνα, τετρῆναι), and all in -ιαίνω, e. g. πιαίνω, to make fat, ἐπιᾱνα, πιαῖναι (except μιαίνω, to stain, μιῆναι, rarely μιᾱναι).—The verb σημαίνω, to give a signal, has both σημαῖναι, which is usual among the Attic writers, and σημαῖναι. Also αἶρω, to raise, and ἄλλομαι, to leap, are formed with *ᾱ*, ἄραι, ἄλασθαι, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. ἤρα, ἤλάμην (second Aor. ἤλόμην is not used in the Ind. and very rarely elsewhere). Comp. on α, § 16, 7.

6. The first Perf. Act. of verbs with the characteristic *ν*, according to § 19, 3, must end in -γκα, e. g. μεμιάγ-γκα from μιαίνω instead of με-μιάν-γκα, πέφαγκα from φαίνω, παρώξυνγκα from παρ-ωξύνω, to excite. But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. κекέρδᾱκα from κερδαίνω, or also, as in κτείνω, by using the form of the second Perf., e. g. ἔκτονα, in the sense of the first Perf., or, as in the case of verbs in -ένω, by not forming any Perf., or, as e. g. in μένω, by forming it from a new theme, as μεμένηγκα from ΜΕΝΕΩ.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	κέκρικα	κέκριμαι	ἐκρίθην
κλίνω, to bend down,	κέκλικα	κέκλιμαι	ἐκλίθην
πλύνω, to wash,	πέπλυνκα	πέπλυνμαι	ἐπλῦθην.

REM. 3. Τείνω, to stretch, and κτείνω, to kill, form the above mentioned tenses from new themes, viz. ΤΑΩ, ΚΤΑΝΩ, ΚΤΑΩ, thus:

τέτακα	τέταμαι	ἐτάθην
ἔτακα and ἔταγκα	ἔταμαι	ἐτάθην (ἐκτάνθην among the later writers);

yet the forms of κτείνω here presented, are not Attic. The Attic writers use ἔκτονα as the Perf. Act., see No. 6, and instead of ἔταμαι and ἐπάθην, substitute τέθνηκα and ἀπέθανον in passive phrases with ὑπό and the Gen.

REM. 4. Κρίνω, κλίνω, πλύνω and κτείνω, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. ἐκλίν-θην, ἐπλύνθην; in prose these forms seem to be doubtful, yet κατεκλίνθην is found in X. Hell. 4. 1, 30., in all the copies.

8. On the formation of the Perf. Mid., the following things should be noted :

Verbs in *-αίνω* and *-ώνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω πέφα-σ-μαι πε-φά-σ-μεθα* — *σημαίνω σεσήμασμαι* — *περαίνω πε-πέρασμαι* — *ραίνω ῥόρασμαι* — *παχύν-ω πεπάχυν-σ-μαι* — *μολύν-ω μεμόλυσμαι* — *λυμαίνομαι λελυμασμένοι εἰδίν* — *μυαίνω μεμύασμαι*; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *ξηραίν-ω, ἐξήραμ-μαι* and *ἐξήρασμαι* instead of *ἐξήραν-μαι, παροξύνω, το excite, παρώξυνμαι, αἰσχύν-ω ἥσχυμαι*; a very few verbs drop *ν* without substituting a strengthening *σ*; the vowel, however, is made long, e. g. *τραχύν-ω, to make rough, τε-τράχυν-μαι* also *τετράχυσμαι* and *τετράχυνμαι*. It is evident, that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. *πέφασ-μαι, πέφαν-σαι, πέφαν-ται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμαι, -υνσαι, -υνται, -ύμ-μεθον*. See *φαίν-ω* and *ξηραίνω*, page 179.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the *α*, the vowel of variation, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140; on the Perf. of *ἀγείρω* and *ἐγείρω* with Att. Redup., see § 124.

9. In the second Perf., which, however, belongs only to a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take *ο*, the vowel of variation, § 140, 4, e. g. *φαίν-ω*, first Aor. *ἔ-φην-α*, second Perf. *πέ-φην-α*; but *σπεῖρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπου-α*.

§ 150. *Paradigms of Liquid-Verbs.*

(146.)

ἀγγέλλω, to announce.

ACTIVE.					
Present,	Ind. ἀγγέλλ-ω	Subj. ἀγγέλλω	Imp. ἀγγελλε	Inf. ἀγγέλλειν	
	Part. ἀγγέλλων				
Impf.	Ind. ἤγγελλ-ον	Opt. ἀγγέλλοιμι			
Perf. I.	Ind. ἤγγελ-κα	Subj. ἤγγέλκω	Imp. not in use	Inf. ἤγγελκέναι	
	Part. ἤγγελκώς				
Plup. I.	Ind. ἤγγέλ-κειν	Opt. ἤγγέλ-κοιμι			
Perf. II.	ἔ-φθορ-α, perdidī, from φθείρ-ω, perdo; Plup. II. ἔ-φθόρ-ειν				

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἄγγελοῖμι	or	ἄγγελοῖην
	2.	ἄγγελ-εῖς	ἄγγελοῖς	"	ἄγγελοῖς
	3.	ἄγγελ-εῖ	ἄγγελοῖ	"	ἄγγελοῖ
	D. 2.	ἄγγελ-εῖτον	ἄγγελοῖτον	"	ἄγγελοῖήτον
	3.	ἄγγελ-εῖτον	ἄγγελοῖτην	"	ἄγγελοῖήτην
	P. 1.	ἄγγελ-οὔμεν	ἄγγελοῖμεν	"	ἄγγελοῖήμεν
	2.	ἄγγελ-εῖτε	ἄγγελοῖτε	"	ἄγγελοῖήτε
	3.	ἄγγελ-οὔσ(ν)	ἄγγελοῖεν	"	ἄγγελοῖήεν
		Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -οὔν		
Aor. I.	Ind.	ἡγγειλ-α	Subj. ἡγγεῖλω	Opt. ἡγγεῖλαιμι	Imp. ἄγγειλον
		Inf. ἡγγεῖλαι	Part. ἡγγεῖλας		
Aor. II.	Ind.	ἡγγελ-ον	Subj. ἄγγέλω	Opt. ἄγγελομι	Imp. ἄγγελε
		Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -όν.		
MIDDLE.					
Pres.	Ind.	ἄγγελλ-ομαι	Subj. ἄγγελλωμαι	Imp. ἄγγέλλον	Inf. ἄγγελλέσθαι
		Part. ἄγγελλόμενος			
Impf.	Ind.	ἡγγελλ-όμην	Opt. ἄγγελλοίμην		
Pf. Ind.	S. 1.	ἡγγελ-μαι	Imperative.	Infinitive.	
	2.	ἡγγελ-σαι	ἡγγελ-σο	ἡγγέλ-θαι	
	2.	ἡγγελ-ται	ἡγγέλ-θω	Participle.	
	D. 1.	ἡγγέλ-μεθον		ἡγγελ-μένος	
	2.	ἡγγελ-θον	ἡγγελ-θον	Subjunctive.	
	3.	ἡγγελ-θον	ἡγγέλ-θων	ἡγγελ-μένος ᾧ	
	P. 1.	ἡγγέλ-μεθα			
	2.	ἡγγελ-θε	ἡγγελ-θε		
	3.	ἡγγέλ-μενοι εἰσ(ί)ν	ἡγγέλθωσαν or ἡγγέλ-θων]		
Plp. Ind.	ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελλέμενοι ἦσαν				
Fut. Ind.	S. 1.	ἄγγελ-οὔμαι	Opt. ἄγγελ-οίμην	Infinitive.	
	2.	ἄγγελ-ῃ or -εῖ	ἄγγελ-οῖτο	ἄγγελ-εἶσθαι	
	3.	ἄγγελ-εῖται	ἄγγελ-οῖτο	Participle.	
	D. 1.	ἄγγελ-οὔμεθον	ἄγγελ-οῖμεθον	ἄγγελ-οὔμενος	
	2.	ἄγγελ-εἶσθον	ἄγγελ-οῖσθον		
	3.	ἄγγελ-εἶσθον	ἄγγελ-οῖσθην		
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οῖμεθα		
	2.	ἄγγελ-εἶσθε	ἄγγελ-οῖσθε		
	3.	ἄγγελ-οὔνται	ἄγγελ-οῖντο		
Aor. I.	Ind.	ἡγγειλ-άμην	Subj. ἡγγεῖλ-ωμαι	Opt. ἡγγειλ-αίμην	Imp. ἄγγει-λαι
		Inf. ἡγγεῖλ-ασθαι	Part. ἡγγειλ-άμενος		
Aor. II.	Ind.	ἡγγελ-όμην	Subj. ἄγγέλ-ωμαι	Opt. ἄγγελ-οίμην	Imp. ἄγγελ-οὔ
		Inf. ἄγγελ-έσθαι	Part. ἄγγελ-όμενος.		
PASSIVE.					
Aor. I.	Ind.	ἡγγέλ-θην	Subj. ἄγγελ-θῶ	Opt. ἄγγελ-θείην	Imp. ἄγγέλ-θητι
		Inf. ἄγγελ-θῆναι	Part. ἄγγελ-θείς		
Fut. I.	Ind.	ἄγγελ-θήσομαι	Opt. ἄγγελ-θήσοίμην	Inf. ἄγγελ-θήσεσθαι	Part. ἄγγελ-θησόμενος
Aor. II.	Ind.	ἡγγέλ-ην	Subj. ἄγγελ-ῶ	Opt. ἄγγελ-εῖην	Imp. ἄγγέλ-ητι
		Inf. ἄγγελ-ῆναι	Part. ἄγγελ-εῖς		
Fut. II.	Ind.	ἄγγελ-ήσομαι, etc., like the first Fut. Pass.			
Verbal adjective : ἄγγελ-τέος, -τέα, -τέον.					

§ 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.* (147.)

(a) with *ǎ* in the Future, σφάλλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμην	ἔ-φαιν-ον	ἔ-φαιν-όμην
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαιγ-κα)	πέ-φασ-μαι
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φάγ-κειν)	ἔ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appeared,	
Plup. II.			ἔ-πε-φην-ειν, I appeared,	
Fut.	σφαῶλ-ῶ, εἶς, εἷ	wanting	φάν-ῶ	φάν-οῦμαι ¹
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην ²
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.				
PASSIVE.				
Aor. I.	ἔ-σφάλ-θην		ἔ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι		φαν-θήσομαι	
Aor. II.	ἔ-σφαῶλ-ην		ἔ-φάν-ην, I appeared,	
Fut. II.	σφαλ-ήσομαι		φάν-ήσομαι, I will appear.	
Verbal adjective; σφαλ-τέος, -τέα, -τέον, φαν-τέος.				
Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, § 149, Rem. 3, to stretch.				
Ind. S. 1.	πέ-φασ-μαι	ἔ-ξήραμ-μαι	τέ-τᾶ-μαι	
2.	πέ-φαν-σαι	ἔ-ξήραν-σαι	τέ-τά-σαι	
3.	πέ-φαν-ται	ἔ-ξήραν-ται	τέ-τᾶ-ται	
D. 1.	πε-φάσ-μεθον	ἔ-ξήράμ-μεθον	τε-τᾶ-μεθον	
2.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον	
3.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον	
P. 1.	πε-φάσ-μεθα	ἔ-ξήράμ-μεθα	τε-τᾶ-μεθα	
2.	πέ-φαν-θε	ἔ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φασ-μένοι εἰσὶν	ἔ-ξήραμ-μένοι εἰσὶν	τέ-τα-νται	
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξήραν-σο)	τέ-τᾶ-σο	
3.	πε-φάν-θω	ἔ-ξήράν-θω	τε-τά-σθω	
D. 2.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον	
3.	πε-φάν-θων	ἔ-ξήράν-θων	τε-τά-σθων	
P. 2.	πέ-φαν-θε	ἔ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξήράν-θωσαν or ἔ-ξήράν-θων	τε-τά-σθωσαν or τε-τά-σθων	
Inf.	πε-φάν-θαι	ἔ-ξήράν-θαι	τε-τά-σθαι	
Part.	πε-φασ-μένος	ἔ-ξήραμ-μένος	τε-τᾶ-μένος.	

§ 152. (b) with ε in the Future, *ἔμειρ-ω* (Ion. and Poet.),
to desire, and *στέλλω*, to send. (149.)

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἔμειρ-ω	ἔμειρ-ομαι	στέλλ-ω	στέλλ-ομαι
Impf.	ἔμειρ-ον	ἔμειρ-όμην	ἔ-στέλλ-ον	ἔ-στέλλ-όμην
Pf. I.	ἔμερ-κα	ἔμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plp. I.	ἔμέρ-κειν	ἔμέρ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Pf. II.			ἔ-φθόρ-α fr. φθείρ-ω. I have destr.	
Plp. II.			ἔ-φθόρ-ειν, I had destroyed,	
Fut.	ἔμερ-ῶ	ἔμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἔμειρ-α	ἔμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἔμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-στάλ-ην
Fut. I.	ἔμερ-θήσομαι	σταλ-θήσομαι	F. II.	σταλ-ήσομαι
Verbal Adj. ἔμερ-τός, -ή, -όν, ἔμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.				

§ 153. (c) With ῖ and ῡ in the Future.

(149.)

(α) *τίλλω*, to pluck, *σύρω*, to draw, *μολύνω*, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σύρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σύρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σύρ-άμην	ἔ-μολύν-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σύρ-θην	ἔ-μολύν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σύρ-ην, σύρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μυλυν-τός, μυλυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of ἤσχυμ-μαι, formed from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) *κλίνω*, to bend down, *πλύνω*, to wash, with ν dropped, § 149, 7.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυν-κα	πέ-πλυν-μαι
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἔ-κλιν-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην
PASSIVE.				
Aor. I.	ἐ-κλί-θην	Fut. I. κλί-θήσομαι	ἐ-πλύν-θην	πλυν-θήσομαι
A. II.	ἐ-κλίν-ην	Fut. II. κλίν-ήσομαι		
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. of κέ-κλι-μαι and πέ-πλυν-μαι is like τέ-τά-μαι, and corresponds with that of pure verbs.				

§ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.* (150—153.)

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αίω or -ᾶω and -έω, whose stem ended originally in -av and -ev (αF, εF), resume the *v* in the Aorist and Future, § 25, 2:

καίω, Att. κάω (without contraction), *to burn*, Fut. καίσω; Aor. ἔκανσα; Perf. κέκανκα; Perf. Mid. or Pass. κέκανμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω, Att. κλάω (without contraction), *to weep*, κλαύσομαι or κλανσοῦμαι, No. 3, ἔκλανσα, etc. See § 166, 18.

θίω, *to run*, Fut. θεύσομαι or θενσοῦμαι, No. 3; the other tenses are wanting. See τρέχω, § 167.

νέω, *to swim*, Fut. νεύσομαι or νενσοῦμαι, No. 3; Aor. ἔνευσα.

πλέω, *to sail*, Fut. πλείσομαι, usually πλευσοῦμαι, No. 3; Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλευστός.

πνέω, *to blow*, Fut. πνεύσομαι or πνενσοῦμαι, No. 3, but the compounds, e. g. συμ-, ἐμ-πνεύσω; Aor. ἔπνευσα; Aor. Pass. ἐπνεύσθην.

ῥέω, *to flow*, Fut. ῥεύσομαι; Aor. ἔῤῥευσα; neither form belongs to the Attic, which uses instead of them ῥυήσομαι, ῥῥύην, § 192, and so also the Perf. ἔῤῥηκα.

REMARK 1. The verb χέω (χέFω, χεύω), *to pour out*, differs from the preceding verbs; Fut. χέω; Fut. Mid. χέομαι, see No. 4; Aor. ἔχεα, Subj. χέω, Inf. χέαι, Imp. χέον, χεάτω, etc.; Aor. Mid. ἐχεάμην, see No. 7; Perf. Act. κέχυκα; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχῦθην, § 223. The forms with *ev* belong only to the Epic; Fut. χεύω; Aor. ἔχενα.

3. Doric Future. The circumflexed Fut. form of liquid verbs is used by the Doric writers with verbs whose tense-characteristic is σ, e. g. τυψῶ, -εῖς, -εῖ, -οῦμεν, -εῖτε, -οῦντι; τυψοῦμαι, etc., and this form prevails in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:

φεύγ-ω, <i>to flee</i> ,	Fut. φευξοῦμαι and φεῖξομαι
παίζ-ω, <i>to sport</i> ,	“ παιξοῦμαι “ παίξομαι
χέζ-ω, <i>alvum exonerare</i> ,	“ χεσοῦμαι
πίπτ-ω, <i>to fall</i> ,	“ πεσοῦμαι (ΠΕΤΩ)
πυνθάνομαι, <i>to inquire</i> ,	“ πενσοῦμαι, usually πείσομαι
and in those mentioned under No. 2, κλαίω, πλέω, πνέω, νέω, θίω.	

4. Future without the tense-characteristic. The following verbs have a Future, which, as it wants the Future characteristic σ , and has the inflection of the Present, takes, throughout, the form of a Present, viz.

$\acute{\epsilon}\delta$ - ω , Epic, usually $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$, to eat, Fut. $\acute{\epsilon}\delta$ - $\omicron\mu\alpha\iota$; $\pi\acute{\iota}\nu$ - ω ($\Pi\iota\nu$), to drink, Fut. $\pi\acute{\iota}$ - $\omicron\mu\alpha\iota$; $\chi\acute{\epsilon}\omega$, to pour out, Fut. $\chi\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\iota\varsigma$, $\chi\acute{\epsilon}\iota$, etc.; Fut. Mid. $\chi\acute{\epsilon}\omicron\mu\alpha\iota$, see Rem. 1.

5. Also two mute verbs take the Future form of liquid verbs in $\omicron\tilde{\upsilon}\mu\alpha\iota$ without σ :

$\mu\acute{\alpha}\chi$ - $\omicron\mu\alpha\iota$, to fight, Fut. $\mu\alpha\chi$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$, formed from the Ion. $\mu\alpha\chi$ - $\acute{\epsilon}\sigma\omicron\mu\alpha\iota$.
 $\acute{\epsilon}\xi\omicron\mu\alpha\iota$ ($E\acute{\xi}\Omega$), to sit, Fut. ($\acute{\epsilon}\delta$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$) $\kappa\alpha\theta\acute{\epsilon}\delta$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$.

6. The Fut. Perf. of the following verbs has an Active form:

$\theta\nu\acute{\eta}\sigma\kappa\omega$, to die, Perf. $\tau\acute{\epsilon}\theta\nu\eta\kappa\alpha$, I am dead, Fut. Perf. $\tau\acute{\epsilon}\theta\nu\eta\acute{\xi}\omega$ or $-\acute{\xi}\omicron\mu\alpha\iota$,
 I shall be dead;
 $\kappa\lambda\acute{\alpha}\acute{\zeta}\omega$, to cry out, Perf. $\kappa\acute{\epsilon}\kappa\lambda\alpha\gamma\gamma\alpha$, I am crying out, Fut. Perf. $\kappa\epsilon\kappa\lambda\acute{\alpha}\gamma\acute{\xi}\omega$ or
 $-\acute{\xi}\omicron\mu\alpha\iota$, I shall be crying out;
 $\acute{\iota}\sigma\tau\eta\mu\iota$, to station, Perf. $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, I stand, Fut. Perf. $\acute{\epsilon}\sigma\tau\eta\acute{\xi}\omega$ or $-\acute{\xi}\omicron\mu\alpha\iota$, I shall stand.

7. The three following verbs, which are not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ :

$\acute{\epsilon}\iota\pi\acute{\epsilon}\iota\nu$, second Aor., to say, first Aor. $\acute{\epsilon}\acute{\iota}\pi$ - α ; $\varphi\acute{\epsilon}\rho\omega$ ($E\Gamma\kappa\Omega$), to bear, first Aor. $\eta\grave{\nu}\epsilon\gamma\kappa$ - α , second Aor. $\eta\grave{\nu}\epsilon\gamma\kappa\omicron\nu$; $\chi\acute{\epsilon}\omega$, $\acute{\epsilon}\chi\epsilon\alpha$, see Rem. 1.

8. The verb $\chi\acute{\epsilon}\acute{\zeta}$ - ω ($XE\Lambda\Omega$), *alvum exonerare*, forms the second Aor. according to the analogy of the first Aor., i. e. with the tense-characteristic σ , viz. $\acute{\epsilon}\chi\epsilon\sigma\omicron\nu$. The first Aor. $\acute{\epsilon}\chi\epsilon\sigma\alpha$ is more frequent.

REM. 2. In the second Aor., $\acute{\epsilon}\pi\epsilon\sigma\omicron\nu$, from $\Pi\epsilon\tau$ - ω ($\pi\acute{\iota}\pi\tau\omega$), to fall, the σ is not the tense-characteristic, but belongs to the stem, since the τ has here been changed into σ , Dor. $\acute{\epsilon}\pi\epsilon\tau\omicron\nu$. The first Aor. $\acute{\epsilon}\pi\epsilon\sigma\alpha$ is later, but is found in Eurip.

9. The following verbs, pure and impure, but which by assuming an ϵ as their characteristic in forming the tenses, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

$\kappa\tau\acute{\alpha}$ - $\omicron\mu\alpha\iota$, to obtain, Perf. $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$, I possess, Subj. $\kappa\epsilon\kappa\tau\omicron\mu\alpha\iota$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\alpha\iota$;
 Plup. $\acute{\epsilon}\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$, I possessed, Opt. $\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$, $\kappa\epsilon\kappa\tau\acute{\eta}\omicron$, $\kappa\epsilon\kappa\tau\acute{\eta}\tau\omicron$ or $\kappa\epsilon\kappa\tau\acute{\omega}\mu\eta\nu$,
 $-\tilde{\omega}$, $-\tilde{\omega}\tau\omicron$.

$\mu\epsilon\mu\nu\acute{\eta}\sigma\kappa\omega$ ($MNA\Omega$), to remind, Perf. $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$, I remember, Subj. $\mu\epsilon\mu\text{--}$
 $\nu\acute{\omega}\mu\alpha\iota$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\alpha\iota$; Plup. $\acute{\epsilon}\mu\epsilon\mu\acute{\nu}\eta\mu\eta\nu$, Opt. $\mu\epsilon\mu\acute{\nu}\eta\mu\eta\nu$, $-\tilde{\eta}\omicron$, $-\tilde{\eta}\tau\omicron$ or $\mu\epsilon\mu\acute{\nu}\acute{\omega}\text{--}$
 $\mu\eta\nu$, $-\tilde{\omega}$, $-\tilde{\omega}\tau\omicron$, and in X. An. 1. 7, 5. $\mu\acute{\epsilon}\mu\eta\omicron\iota\omicron$.

βάλλω, to throw (*BAA*), Perf. βέβλημαι, 2 Pers. Pl. Perf. Subj. διαβεβλήσθῃς, Andoc. p. 22. § 24.

καλέω, to name, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κέκλημην, -ῆο, -ῆτο.

REM. 3. ἐκτετιμῆσθον may be found in Pl. Rp. 564, c; at present, however, the right reading in most Codd. is ἐκτετιμῆσεσθον.

§ 155. *Syncope.* (154.)

1. A few verbs, in certain forms, suffer Syncope, § 16, 8. The following prose words, e. g. belong here:

πίτομαι, to fly, Aor. ἐπτόμην, πτέσθαι

ἐγείρω, to wake, second Aor. ἤγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awoke*.

ἔρχομαι, to go, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἘΛΕΤΘΩ, § 167.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγνομαι, to become, instead of γυ-γένομαι, stem ΓΕΝΩ.

μῖμνω, to remain, Poet., instead of μι-μένω.

πίπτω, to fall, instead of πι-πέτω, stem ΠΕΤΩ.

b. In the Perfect:

πείτάννυμι, to spread out, πέπταμαι.

§ 156. *Metathesis.* (155.)

1. Metathesis, § 22, occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass. and first Fut. Pass., seldom in the second Aor., sometimes also in the Passive, both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:

βάλλω, to throw, Fut. βαλῶ (βαλλήσω, Aristoph.); Aor. ἔβαλλον; Aor. Mid. ἐβαλόμην; *BAA*; Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; *ΔMA*; Perf. δέδηκα; Perf. Mid. or Pass. δέδημαι; Aor. Pass. ἐδήθη, ἐδάμην.

δέμω, to build, mostly Poet. and Ion., Aor. ἔδειμα; Aor. Mid. ἐδειμάμην; *ΔME*; Perf. δέδηκα; Perf. Mid. or Pass. δέδημαι.

θνήσκω, to die, Aor. ἔθανον; Perf. τέθνηκα.

θρόσκω, to leap, Aor. ἔθορον.

καλέω, to call, Poet. κικλήσκω, like θνήσκω, Fut. καλώ; Perf. κέκληκα.

κάμνω, laboro, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλήσομαι.

τέμνω, to cut, Aor. ἔτεμον, Perf. τέτμηκα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τέτληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:

κερά-ννμι, Poet. κερά-ω, to mingle, Fut. κεράσω; Perf. Mid. or Pass. κέ-κρά-μαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράσθην.

πιπράσκω, to sell, instead of πιπεράσκω, πιπρεάσκω, from περάω, hence Fut. περάσω; Perf. πέπρακα, πέπραμαι; Aor. Pass. ἐπράσθην; Fut. Perf. πεπράσομαι.

στορέ-ννμι, to strew; secondary form στρώννμι instead of στρέ-ννμι; Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἔστρωμαι; Aor. Pass. ἐστρώσθην.

πελάζω, appropinquo, to bring to, πελάθω, πλάθω; Aor. Pass. ἐπελάσθην; Poet. Att. ἐπλάσθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. πέπλάμαι.

(b) Also in the stem of the verb θράττω, to disturb, formed from ταραίτω, secondary Attic form of ταραάσω; Aor. ἔθραξα.

§ 157. Verbs in -ω with the Stem of the Present strengthened. (156.)

1. It has already been seen, §§ 138—140, that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the mode of strengthening there mentioned, by τ (πτ, κτ), σ, (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

2. In this specification, all the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals, § 138, 3. As many verbs do not form the Fut. and first Aor. Mid., every verb, which has these tenses, is denoted by the abbreviation, *Mid.* The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive*, § 102, 3. The μι, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μι, to be treated more at large below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting v before the ending.* (158.)

PRELIMINARY REMARK. *βαίνω* has lengthened the stem-vowel *a* into *αι*; *ελαίνω*, *a* into *αν*; *δύνω* and *πίνω*, *υ* and *ι* into *ῡ* and *ῑ*.

1. *βαίνω*, to go, (*BA*-), Fut. *βήσομαι*; Perf. *βέβηκα*, § 194; second Aor. *ἔβην* (*μ*, § 191); Pass. in compounds, e. g. *αναβαίνομαι*, *αναβέβᾶμαι*, *παραβέβᾶμαι*, *ανεβᾶσθην*, *παρεβᾶσθην*, §§ 130, (c) and 131, 5. Verbal adjective *βατός*.

REMARK. First Aor. Act. *ἔβησα*, and Fut. *βήσω*, are transitive, *I brought, will bring*, and belong only to the poetic Ionic and later writers.

2. *δύνω*, to go in, to go under, to emerge, to put on. The un-strengthened verb *δύω* (*καταδύω*) Fut. *δύσω* and first Aor. Act. *ἔδυσα* has a transitive signification in the Pres., to wrap up, to sink; Aor. Pass. *ἔδυσθην*, § 130, (b) 2. But the Mid. *δύομαι*, *δέδύμαι*, *δύσομαι*, *ἔδυσάμην*, to wrap up one's self, to go into, or under, to clothe one's self; the Perf. *δέδυκα* and the Aor. *ἔδυν* (*μ*, § 191), have the same signification.

3. *ελαίνω*, to drive, secondary form *ἐλῶ*, -ᾶς, etc. poetic, yet also in X. Cy. 8. 3. 32. *ἀπέλα* Imp., Fut. *ἐλᾶσω*, Att. *ἐλῶ*, -ᾶς, -ᾶ, Inf. *ἐλᾶν*, § 117; Aor. *ἤλασα*; Perf. *ἐλήλακα*, *ἐλήλαμαι*; Inf. *ἐληλάσθαι*, § 124; Aor. Pass. *ἤλασθην* [*ᾶ* in the tense-formation, § 130, (c); without *σ*, § 131, 5].—Mid.—Verbal adjective *ἐλατός*, *ἐλατέος* (X. Hipparch. 2, 7.).

4. *θύνω* and *θύω* (poet.), to rage, Fut. *θύσω*, etc.; second Aor. Part. *θύμενος* (*μ*), raging.

5. *πίνω*, to drink, *πίομαι*, § 154, 4, among the later writers *πιούμαι*, but also, in X. Symp. 4, 7. *πειῖσθε*; second Aor. *ἔπιον*, Inf. *πειν*, Pass. *πιών*, Imp. *πῖθι*, § 192, poet. *πέε*; *ΠΟ*- Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόσθην*, §§ 130, (c) and 131, 5. Verbal adjective *ποτός*, *ποτέος*.

6. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτισα*; Perf. Act. *τέτικα*; Perf. Mid. or Pass. *τέτισμαι*, Aor. Pass. *ἐτίσθην*, § 131. Mid. *τίνομαι*, to avenge, to punish, *τίσομαι*, *ἐτίσάμην*.

Τίω, to honor, *τίσω*, *ἔτισα*, *τέτιμαι*, Poet.

7. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*,

e. g. X. Cy. 5. 4, 38; first Aor. ἔφθᾶσα; second Aor. ἔφθην and ἐφθάμην (μῖ, § 192); Perf. ἔφθᾶκα.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, e. Symp. 211, a.), *to perish*, (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, trans. *to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἐφθίμην, Subj. φθίωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *to the dead*, (μῖ, § 192). Verbal adjective φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:

9. δάκνω, *to bite*, Aor. ἔδᾶκον; Fut. δήξομαι; Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμα; Aor. Pass. ἐδήχθην.

10. κάμνω, *laboro*, Aor. ἔκαμον; Fut. καμοῦμαι; Perf. κέκηκα, § 156, 2.

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔταμον, § 140, 2); Perf. τέτμηκα, § 156, 2); Perf. Mid. or Pass. τέτμημαι, Subj. τέτμησθον, § 154, Rem. 3; Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι.—Mid.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ve before the ending.* (160.)

1. βῦ-νέω, *to stop up*, Fut. βῦσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Pass. ἐβύσθην, § 131.

Pres. βύνω, not used by the Attic writers.

2. ἰκ-νέομαι, (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it) ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκεσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο.

3. κν-νέω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα, § 130, (b). But προσκνέω, *to worship*, Fut. προσκνήσω; Aor. προσκένησα (also poetic προσέκνυσα, Inf. προσκύναι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), *to promise*, Aor. ὑπέσχ-όμην, Imp. ὑπόσχον; but Fut. ὑποσχίσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνοῦμαι or ἀμπέχομαι, *to clothe*, from ἀμπέχω, *to surround*, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην, § 126, 1.

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ἄν, more rarely αιν, before the ending.* (161.)

a. ἄν or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and ε, which is changed in the inflexion into η.—The α in the ending -άνω is short Attic, but the Epic is long; in *ἰκάνω* it is long both among the Attic and the Epic writers.

1. αἰσθ-άν-ομαι (seldom αἴσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἁμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἁμαρτήσομαι; Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37).

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὔξω), *to increase*, Fut. αὐξήσω; Aor. ἤϋξησα; Perf. ἤϋξηκα; Mid. and Pass. *to thrive*, Perf. ἤϋξημαι; Fut. αὐξήσομαι; Aor. ἠϋξήθην.

5. βλαστάνω, *to sprout*, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα, § 123, 2.

6. δαρθάνω, commonly in composition, *καταδ.*, *to sleep*, Aor. κατέδαρθον (*καταδαρθέντα* Aristoph. Plut. 300.); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καθιζάνω, secondary form from ἰζω, *καθίζω*. See § 166, 16.

8. κλαγγάνω, used of dogs, a secondary form from κλάζω, *to cry out*, Fut. κλάγξω (*κεκλάγξομαι* Aristoph. Vesp. 930, see § 164, 6); Aor. ἔκλαγξα, ἔκλαγον Eur. Iph. T. 1062.; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω.

10. ὀλισθάνω (-αίνω not used by the Attic writers), *to slip*, Aor. ὥλισθον; Fut. ὀλισθήσω; Perf. ὥλισθηκα (first Aor. ὥλισθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὤσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὤσφρησάμην and ὀσφραν-θῆναι later.

12. *ὀφλισκάνω*, (Inf. *ὄσλειν*, Part. *ὄσλων*, seldom), *to be liable to a fine, to incur punishment*—the double strengthening *ισκ* and *αν* is to be noted—Aor. *ὤφλον*; Fut. *ὀφλήσω*; Perf. *ὥφληκα*; Perf. Mid. or Pass. *ὥφλημαι*.

First Aor. *ὀφλήσαι* later.

b. *ǣν* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem, is changed into a long one, in inflexion. The *ν* suffers the usual changes before the Pi and Kappa-mutes, § 19, 3.

13. *ἐρυγγάνω*, instead of *ἐρν-ν-γάνω*, *ructor*, Aor. *ῥούγον*; Fut. *ἐρεύξομαι*.

14. *θιγγάνω*, *to touch*, Aor. *ἔθϊγον*; Fut. *θίξομαι*.

15. *λαγχάνω*, *to obtain by lot*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληκα*, rarely *λέλοχα* from *ΛΕΓΧ-*, comp. *πέπονθα*, *παθεῖν*, *πένθος*; Perf. Mid. or Pass. *εἴλημαι*, § 123, 4; Aor. Pass. *ἐλήχθην*.

16. *λαμβάνω*, *to take*, Aor. *ἔλαβον*, Imp. *λάβε* and Attic *λαβέ*, § 118, 3, (a); Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημαι*, § 123, 4; Aor. Mid. *ἐλαβόμην*; Aor. Pass. *ἐλήφθην*.

17. *λανθάνω* (poet. and also X. O. 7, 31., also *λήθω*), *to be concealed*, Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *λέλθθα*, *I am concealed*, Mid. *λανθάνομαι* (Ion. and poet. also *λήθομαι*), *to forget*, Fut. *λήσομαι*; Perf. *λέλησμαι*, § 131; Aor. *ἐλαθόμην*.

18. *λιμπάνω*, rare secondary form from *λείπω*.

19. *μανθάνω*, *to learn*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—The *α* remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

20. *πυνθάνομαι*, *to ask*, Aor. *ἐπυνθόμην*; Perf. *πέπνσμαι*, *πέπνσαι*, etc., § 131; Fut. *πέψομαι* (very rarely *πενσοῦμαι*, § 154, 3). Verbal adjective *πενστός*, *πενστέος*.

21. *τυγχάνω*, *to happen*, Aor. *ἔτυχον*; Fut. *τεύξομαι* (*ΤΕΥΧ-*); Perf. *τετύχηκα* (*ΤΥΧΕ-* according to No. a.). The transitive of this verb is the poetic *τεύχω*, *paro*.

22. *φυγγάνω*, secondary form from *φεύγω*, *to flee*, Fut. *φεύξομαι* and *-ξοῦμαι*, § 154, 3; Aor. *ἔφυγον*; Perf. *πέφευγα*. Verbal adjective *φενκτός*, *-τέος*.

23. *χαρδάνω*, to take, Aor. ἔχᾱδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι, stem *XENΔ-*, comp. ἔπαθον, πείσομαι.

§ 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants *σx* or the syllable *ισx*. (162, 163.)

Σx is annexed, when the stem-characteristic is a vowel, and *ισx*, when it is a consonant; *κν-ίσκω*, and *χρη-ίσκομαι* are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. εἶρ-*ισκω*, Fut. εἰρή-*σω* from ἔρπε-; ἀμβλίσκω, Fut. ἀμβλώ-*σω* from ἄμβλο-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. ἀλ-*ίσκ-ομαι*, to be taken, to be conquered, Impf. ἡλίσκόμην; (*ΑΙΟ-*) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἐάλων and ἦλων (μ, § 192), I was taken; Perf. ἦλωνα, and Att. ἐάλωνα and ἦλωνα, I have been taken (Aug., § 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, to take captive, to conquer.

2. ἀμβλίσκω (seldom ἀμβλώω), to miscarry, ἄμβλο-, Fut. ἀμβλώσω; Aor. ἦμβλωσα; Perf. ἦμβλωκα.

3. ἀναβιώσκομαι, (a) to recall to life, (b) to live again, Aor. ἀνεβιώσαμην, I lived again; but second Aor. ἀνεβίω (μ, § 192), I recalled to life.

4. ἀνᾱλίσκω (also ἀνᾱλώω), to spend, to consume, Impf. ἀνᾱλίσκον (ἀνᾱλὼν without Aug.); Fut. ἀνᾱλώσω; Aor. ἀνᾱλώσα and ἀνᾱλώσα, κατηνᾱλώσα; Perf. ἀνᾱλώκα and ἀνᾱλώκα; Perf. Mid. or Pass. ἀνᾱλώμαι and ἀνᾱλώμαι; Aor. ἀνᾱλώθη.

5. ἀρέσσω, to please, Fut. ἀρέσω; Aor. ἤρεσα, § 130, (d); Perf. (ἀρήρεκα is mentioned as in use) Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρεσθην. — Mid.

6. βιβρώσκω, to eat (Fut. Att. ἔδομαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς, § 194; Perf. Mid. or Pass. βέβρωμαι; Aor. Pass. ἐβρώθη.

7. γεγωνίσκω, mostly Poet., to call, to make known, Fut. γεγωνήσω; Aor. ἐγεγώνησα; Perf. γέγωνα, with a Present signification; — further, γεγωνεῖτω, Xen., γεγωνεῖν, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω or γηράω, *to grow old*, Fut. γηράσομαι, seldom γηράσω; Aor. ἐγήρασα, in Aesch. Suppl. 901., *Trans. to cause to grow old*, Inf. γηραῖσαι (also γηραῖναι from an old second Aor. ἐγήραν, μί, § 192); Perf. γεγήρακα.

9. γινώσκω (γινώσκω), *to know*, (ΓΝΟ-) Fut. γνώσομαι; second Aor. ἔγνων (μί, § 192); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι, § 131; verbal Adj. γνωστός (old form γνωτός), γνωστίος.

10. διδράσκω, *to run away* (usually in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραυν (μί, § 192).

11. εὑρίσκω, *to find*, second Aor. εὔρον; Imp. εὔρέ, § 118, 3, (a); (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρεθην, § 130, (d); Aor. Mid. εὔρόμην (Aug., § 121, Rem.); verbal Adj. εὔρετός.

12. ἡβάζω, *to become marriageable*, Aor. ἡβησα (ἡβάω, *to be young*, but ἀνῆβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, § 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. ἔθανον; θανών, οἱ θανόντες, *the dead*, also in prose); Fut. ἀποθανοῦμαι, Poet. θανοῦμαι; Perf. τέθνηκα both in prose and poetry, τέθναμεν, § 194, etc., Inf. τεθνήσκειν; Fut. Perf. τεθνήξω, old Att., § 154, 6, and τεθνήξομαι, *I shall be dead*.

14. ἱλάσκομαι, *to propitiate*, Fut. ἱλάσομαι; Aor. ἱλάσάμην.

15. κνίσκω and κνίσκομαι, *to conceive*, inchoative, from κύνω.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated*, borrows its tenses from the Passive, e. g. ἐμεθύσθην, § 131.

17. μνησκω, *to remind*, (ΜΝΑ-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, memini, *I remember*, *I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται, § 154, 9, Imp. μέμνησο; Plup. ἐμемνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῶο, -ῶτο, § 154, 9; Fut. Perf. μεμνήσομαι, *I shall be mindful*; among the Tragedians also, *I will mention*; Aor. ἐμνήσθην, *I remembered*, ἐμνησάμην Poet.; Fut. μνησθήσομαι, *I shall remember*.

18. πάσχω, formed from πάθω, by transferring the aspiration to π, *to experience a sensation*, *to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθητός.

19. *πιπίσκω*, to give to drink, Fut. *πίσω*; Aor. *ἔπίσα*.

20. *πιπράσκω*, to sell, Fut. and Aor. in the Common language expressed by *ἀποδώσομαι*, *ἀπεδόμην*; Perf. *πέπραῶκα*, § 156, Rem.; Perf. Mid. or Pass. *πέπραῶμαι* (Inf. *πεπραῶσθαι* often instead of the Aor.); Aor. *ἔπραθην*; Fut. Perf. *πεπράσομαι* in the sense of the simple Fut. *πραθήσομαι*.

21. *στερίσκω* (seldom *στερέω*), to deprive of, Fut. *στερήσω*; Aor. *ἔστέρησα*; Perf. *ἔστέρηκα*; Mid. and Pass. *στερίσσομαι*, *στεροῦμαι*, *privor*, *στέρομαι*, I am deprived, Fut. *στερήσομαι*; Perf. *ἔστέρημαι*; Aor. *ἔστερήθην*; Fut. *στερηθήσομαι*. The simple occurs most frequently in the Middle form; in the Active, the compound *ἀποστερίσκω* is more frequent.

22. *τιτρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρωῶσθαι*, Part. *τετρωμένος*; Aor. *ἔτρωθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

23. *φάσκω*, to say, to think (Ind. not used), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*.

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *ἔχᾶνον*; Fut. *χᾶνοῦμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-eo*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *έδίδαξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαχμαι*; Aor. Pass. *έδιδάχθην*. This is found in the Epic and poetic verbs, *ἀλλήσκη*, *ἀλύσκη*, *λύσκη*. See § 230.

§ 162. V. Verbs which have a Secondary Form

in -ΘΩ.

(166.)

Several verbs, particularly in poetry, have secondary forms in -ΘΩ, e. g. *φλεγέθην*, poetic, instead of *φλέγειν*, to burn; *ἡγερέθονται* and *ἡερέθονται*, Epic, instead of *ἀγείρονται* and *αείρονται*. Here belong also the Pres. and Impf. endings, *-άθην* and *-αθον*, which are used even in Attic prose, e. g. *ἀλέξω*, to ward off, tragic Inf. *ἀλκιάθην*, stem *AAK*; *ἀμύνω*, to ward off, *ἀμυνάθην*, Impf. *ἡμύναθον*;—*διώκω*, to pursue, *διωκάθην*, Impf. *έδιώκαθον*, also prose;—*εἶκω*, to yield, Impf. *εἵκαθον*;—*εἴργω*, to shut up, Impf. and Aor. *εἴργαθον*;—*έχω*, to have, *σχεθίην*, in Homer *σχεθέειν* as Aor.

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

(164.)

The reduplication consists in repeating the first consonant of the root with the stem-vowel *ι*. In the Epic and poetic dialects, there are also verbs,

which take the Attic reduplication, i. e. they repeat the first two letters of the root, see ἀναχλίζω, ἀπαφίσκω, ἀραρίσκω, § 230.

1. βιβάζω, *to make go, to convey*, Fut. βιβάσω, Att. βιβῶ, -ᾶς, -ᾷ.

2. γίγνομαι (commonly γίνομαι) instead of γιγένομαι, § 155, 2, *to become*, (ΓΕΝ-) Aor. ἐγενόμην; Fut. γενήσομαι (Pl. Parm. 141, c. γενήσεται, *fiet*, and moreover γενεθήσεται, *efficietur*); Perf. γεγένημαι, *I have become, factus sum, exstiti*, and γέγονα with a present signification, *I am*.

3. πίπτω, instead of ππέτω, § 155, 2, *to fall*, Imp. πῖπτε; (ΠΕΤ-) Fut. πεσοῦμαι, § 154, 3; Aor. ἔπεσον (very seldom first Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular vowel of variation (Part. πεπτῶς, πεπτῶτος Poet., § 194).

4. τιτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετραῖνῶ; Aor. ἐτέτρηνα, § 149, Rem. 2; Perf. τέτρηνα, τέτρημαι.—Mid.

Several verbs of class IV, § 161, belong here, as γινώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. Verbs, whose Pure Stem-vowel α is strengthened in the Pres. and Impf. by ι. (167.)

Here belong the dialectic verbs, mostly Epic and poetic, ἀγαίομαι, *to be indignant*, δαίω, *to divide and burn*, μαίομαι, *to rage*, ναιώ, *to dwell*. See § 230.

§ 165. VIII. Verbs, whose Pure Stem takes ε in the Pres. and Impf. (170.)

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γᾶμῶ; Aor. ἔγημα, γῆμαι (ἐγάμησα in Lucian.; γαμήσεις with the better reading γαμησεῖς in X. Cy. S. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc., § 130, (d) 2.

2. γηθέω, usually Perf. γέγηθα, (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Aor. Pass. ἐδόχθην, Perf. Mid. or Pass. δέδογμαi, *visus sum*.

4. κινπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτυρόμαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. έώθουν; Fut. ώσω and ώθήσω; Aor. έωσα, ώσαι; Perf. έωκα; Perf. Mid. or Pass. έωσμαι; Aor. έώσθην (Aug., § 122, 4).—Mid.

§ 166. *Verbs, whose Stem is Pure in the Pres. and Impf. but which assume an ε in forming the tenses.* (168.)

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ, partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ, and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflexion. Exceptions: αἰδομαι, ἄχθομαι and μάχομαι, § 130, (d).

1. αἰδομαι, *to be ashamed* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμεν without Aug.; Fut. αἰδέσομαι and -ήσομαι; Aor. ἤδεσάμην, *to regard a suppliant*, and ἤδέσθην, *I was ashamed*.

2. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from myself*, Fut. ἀλεξήσομαι, seldom ἀλέξομαι (from ΑΛΕΚ-); Aor. ἤλεξάμην (Inf. second Aor. ἀλκάθην, used by the Trag., § 162).

3. αὔξω, *to increase*, see αὐξάνω, § 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθέσομαι; Aor. ἤχθέσθην, § 131; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

5. βόσχω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I fed*, intransitive.

6. βούλομαι, *to wish*, (second Pers. βούλει, § 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug., § 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, § 137, 2, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

8. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέληκα.

9. *εἴλω*, *εἴλλω*, *ἴλλω*, also *εἰλέω*, to *press*, to *shut up*, Fut. *εἰλήσω*; Perf. Mid. or Pass. *εἴλημαι*; Aor. Pass. *εἰλήθην*.

10. *ἔλκω*, to *draw*, Fut. *ἔλξω* (which more commonly has the other form *ἐλκύνω* from *ΕΛΚΥΩ*); Aor. *ἐλκυσα*, § 122, 3, *ἐλκύσαι* (more common than *εἰλξα*); Aor. Pass. and Perf. Mid. or Pass. only *εἰλκύνεσθην*, *εἴλκυσμαι*.—Mid.

11. *ἔιπομαι*, Aor. *ἠρόμην*, I *inquired*, *ἐρέσθαι*, *ἔρωμαι*, *ἐροίμην*, *ἐροῦν*, *ἐρόμενος*; Fut. *ἐρήσομαι*. The other tenses are supplied by *ἐρωτᾶν*; but the Aor. *ἠρώτησα* is rejected.

12. *ἐρῶ*, to *go forth*, Fut. *ἐρρήσω*; Aor. *ἠρρήσα*.

13. *εὔδω*, commonly *καθεύδω*, to *sleep*, Fut. *καθενδήσω* (Aug., §§ 121, Rem. and 126, 3). Verbal adjective *καθενδητέον*.

14. *ἔχω*, to *have*, to *hold*, Impf. *εἶχον*, § 122, 3; Aor. *ἔσχον*, instead of *ἔ-σεχον*, Inf. *σχεῖν*, Imp. *σχές*, *παράσχε*s according to verbs in *μι* (in composition also *παράσχε*), Subj. *σχῶ*, *-ης*, *παράσχω*, *παράσχη*s, etc., Opt. *σχοίην* (*μι*, § 192, Rem.), Part. *σχών*; Fut. *ἔξω* and *σχήσω*; Perf. *ἔσχηκα*; Aor. Mid. *ἐσχόμην*, Subj. *σχῶμαι*, Opt. *σχοίμην*, Imp. *σχοῦ*, *παράσχου*, Inf. *σχέσθαι*, *παρασχέσθαι*, Pass. *σχόμενος*; Fut. *σχήσομαι*; Perf. Mid. or Pass. *ἔσχημαι*; Aor. Pass. *ἐσχέσθην*. Verbal adjective *ἐκτός* and *σχετός*.

15. *ἔψω*, to *cook*, Fut. *ἐψήσω*. Verbal adjective *ἐφθός* or *ἐψητός*, *ἐψητέος*.

16. *ἵζω*, commonly *καθίζω*, to *seat*, to *sit*, Perf. *ἐκάθιζον*, old Attic *καθίζον*; Fut. *καθιῶ*; Aor. *ἐκάθισα*, old Attic *καθῖσα*, § 126, 3; Perf. *κεκάθικα*; Mid. I *seat myself*, Fut. *καθιζήσομαι*; Aor. *ἐκαθισάμην*, I *seated for myself*, I *caused to sit*. But *καθεζομαι*, I *seat myself*, I *sit*, Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι*.

17. *κῆδω*, to *make anxious*, (Act. only Epic), Fut. *κηδήσω*; Perf. *κέκηδα*, I *am anxious*; Mid. *κῆδομαι*, to *be anxious* in prose only Pres. and Impf.; in Aesch. S. 138. is found Imp. Aor. Mid. *κῆδεσαι*.

18. *κλαίω*, to *weep*, Att. *κλάω* without contraction, Fut. *κλαύσομαι* (*κλανσοῦμαι*, § 154, 3, in Aristoph.), rarer *κλαίήσω* or *κλαήσω*; Aor. *ἔκλανσα*; Perf. *κέκλανμαι* and *κέκλανσμαι*, § 131, 3. Comp. § 154, 2.—Mid.—Verbal adjective *κλανστός* and *κλαντός*, *κλανστέος*.

19. *μάχομαι*, to fight, Fut. *μαχοῦμαι*, § 154, 5; Aor. *ἐμαχεσάμην*; Perf. *μεμάχημαι*. Verbal adjective *μαχετός* and *μαχητός*.

20. *μέλλω*, to intend, to consider, to be about to do, hence to delay, Impf. *ἔμελλον* and *ἤμελλον*; Fut. *μελλήσω*; Aor. *ἐμέλλησα*; Pass. *μέλλεσθαι*, to be put off, (Aug. § 120, Rem. 1).

21. *μέλει μοι*, *curae mihi est* (rarely personal *μέλω*), Fut. *μελήσει*; Aor. *ἐμέλησε(ν)*; Perf. *μεμέληκε(ν)*; Mid. *μέλομαι*, commonly *ἐπιμέλομαι* (and *ἐπιμελοῦμαι*); Fut. *ἐπιμελήσομαι* (sometimes *ἐπιμεληθήσομαι*); Aor. *ἐπεμελήθην*.

The compounds, e. g. *μεταμέλει poenitet*, are used as impersonals only. Epic Perf. *μέμηλε*, *I am concerned about*; *μέμηλα* has in prose the sense of the Pres. as well as of the Perf., *curo, curavi, μεμηλώς, caring for*.

22. *μύζω*, to suck, Fut. *μυζήσω*, etc.

23. *ὄζω*, to smell, Fut. *ὀζήσω*; Aor. *ὠζησα*; Perf. *ὄδωδα* with the meaning of the Pres., § 124, 2.

24. *οἶομαι* and *οἶμαι*, to think, second Pers. *οἶει*, § 116, 11; Impf. *ὥόμην* and *ὥόμην*; Fut. *οἰήσομαι*; Aor. *ὥήθην*, *οἰήθηναι*, (Aug., § 122, 1).

The abbreviated forms, *οἶμαι*, *ὥόμην*, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; *οἶομαι*, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. *οἶχομαι*, to go away, *abii*, Inf. *ὥόμην*, *I went away*; Fut. *οἰήσομαι*; Perf. *ὥόχημαι*, in the Common language only as a compound, e. g. *παρόχημαι*, Ion. and Att. Poet. *οἶχωα*, (so originate, *οἶχα*, *οἶκ-ωχα*, *οἶχ-ωα*, comp. the Epic *ὄκωχα* from *ἔχω*, § 230).

26. *ὀφείλω*, to be obliged, to owe, *debeo*, Fut. *ὀφειλήσω*; Aor. *ὠφείλησα*; second Aor. *ὠφέλον*, *-ες*, *-ε(ν)* (first and second Pers. Pl. not used), in forms expressing *wish, imprecation, utinam*.

27. *παίω*, to strike, Fut. *παίσω* (Att. secondary form *παίήσω* in Aristoph.); Aor. *ἔπαισα*; Perf. *πέπαικα*; Pass. with *σ*, § 131, 2. —Mid.

28. *πέρδω*, *emittere flatum*, Aor. *ἔπαρδον*; Fut. *παρδήσομαι*; Perf. *πέπορδα*, § 140, 4.

29. *πέτομαι*, to fly, Fut. (*πετήσομαι*, Aristoph.) commonly *πιτήσομαι*; Aor. *ἐπτόμην*, *πέεσθαι* (rarer *ἐπτην* and *ἐπτάμην*, § 192, 2); Perf. *πεπότημαι*.—Syncope, § 155, 1.

30. σκέλλω or σκελεύω, *to dry*, Aor. ἔσκλην, § 192, 4, and Perf. ἔσκληκα and Fut. σκλήσομαι, intensive, *to dry up*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*. Instead of τύψω the Attic dialect has τυπτήσω, but Aor. ἔτυψα, second Aor. only in Eur. Ion. 766; Aor. Pass. ἐτύπην. Verbal Adj. τυπτητός.

32. χαίρω, *to rejoice*, Fut. χαίρήσω; Aor. ἐχάρην (μῖ, § 192, 8); Perf. κεχάρηκα, *I have rejoiced*, and κεχάρημαι, *I am glad*.

REMARK 1. Of the preceding classes, there belong here verbs in -άνω, § 160, and ὑπισχνέομαι, mentioned in § 159.

REM. 2. With these verbs several liquid verbs are classed, § 149, 6; still, these form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμένηκα. Verbal Adj. μενετός.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθη. — Mid. νεμομαι, Fut. νεμοῦμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητός.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.* (171.)

1. αἰδέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ΕΑ) εἶλον, ἐλεῖν; Aor. Pass. ἤρθεην; Fut. Pass. αἰρεθήσομαι, § 130, (d). — Mid. *to choose*, Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρῃσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come*, (the remaining modes and participials are borrowed from εἶμι, § 181, thus ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦειν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go*, ἦξω, *I shall come*; — (ΕΑΕΤΘ-) Perf. ἐλήλυθα, § 124, 2; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, § 118, 3, (a), ἐλθεῖν, ἐλθών. Verbal Adj. ἐλευστέον. — Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἤσθιον; (ἔδω, Ερ.) Fut. ἔδομαι, § 154, 4;

Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, § 124, 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός.

4. ὁράω, *to see*, Impf. ὥρων; Perf. ὥρῳκα, Poet. also ἑώρακα, (Aug., § 122, 6); Aor. (from ἴΔ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, § 118, 3, (a), ἰδεῖν, ἰδῶν. On the second Perf. οἶδα, Ἰκνοῦ, see § 195. Fut. (from ὄΠ) ὄψομαι, 2. p. ὄψει, § 116, 11.—Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἐώρῳμαι or ὤμμαι, ὤψαι, etc.; Inf. ὠφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδού), as a simple only Poet.; Aor. Pass. ὠφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρατός and ὀπτός.

5. τρέχω, *to run*, (ΔΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμην; Perf. Mid. or Pass. δεδράμηναι.

Θρέξομαι, ἔθρεξα very rare.—Epic second Perf. δέδρομα (ΔΡΕΜΩ).

6. φέρω, *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἴσε, οἰσέτω, *bring*, in Aristoph., see § 230, under φέρω);—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἤνεγκαι), -ες, -ε(ν), -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), § 124, Rem. 2, Opt. ἐνέγκοιμι, etc. (rarer -αιμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών and ἐνέγκας, Imp. ἐνεγκε, -έτω, etc.;—(ΕΝΕΚ-) Perf. ἐνήνεχα, § 124, 2; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γξαι, or ἐνήνεγται; Aor. Mid. ἠνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεχθήσομαι, rarer οἰσθήσομαι.—Verbal Adj. οἰστός, οἰστέος, Poet. φερότός.—Mid.

7. φημί, § 178, *to say*, Impf. ἔφην with the meaning of the Aor., also φάμαι and φάς, § 178, Rem. 2;—(ΕΠ-) Aor. εἶπον, εἶπω, εἶποιμι, εἰπέ, § 118, 3, (a), (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἰπεῖν, εἰπών, first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἰπάτω, εἶπατον, εἰπάτων, and always εἶπατε; all other forms wanting in the Att. From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι, § 123, 4;—(ΡΕ-) Aor. Pass. ἐρῶθήην (ἐρῶθήην appears to be not Attic), ἐρῶθῆναι, ἐρῶθεις; Fut. Pass. ἐρήθησομαι and εἰρήσομαι.—Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπείπασθαι, *to deny*, *to despair*, like ἀπειπεῖν.—Verbal Adj. ἐρητός, ἐρητέος.

Compare ἀπαγορεύω, *to forbid*, ἀπείπον, *I forbade*; ἀντιλέγω, *to contradict*, ἀντίπον, *I contradicted*, oftener than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινά κακῶς, but ἀντίπον κακῶς.

§ 168. *Conjugation of Verbs in -μι.* (172.)

1. Verbs in -μι are principally characterized by taking in the Pres. and Impf., (also in the second Aor. Act. and Mid. of several verbs) personal-endings, different from those of the conjugation in -ω, and also by omitting the mode-vowel in the Ind. of the tenses just named. The formation of all the remaining tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, take, in the Pres. and Impf., a reduplication, § 163, which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant, or with a mute and liquid; but, when the stem begins with σζ, πζ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. These verbs are the following:

ΣΤΑ ἴ-στη-μι	ΠΑ πῖ-μ-ποη-μι
ΧΡΑ τί-χρη-μι	ΔΕ (δι-δη-μι) διδέασι
ΒΑ (βι-βη-μι) βιβάζ	ΘΕ τί-θη-μι
ΠΤΑ ἴ-πτα-μαι	Ε ἴ-η-μι
ΠΑΑ πῖ-μ-πλη-μι	ΔΟ δι-δω-μι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to place, ἵστημι, to station, δίδωμι, to give, and ἵημι, to send, have this conjugation complete, though even in these verbs there are forms in use (together with several forms of the inflexion in -μι), which are borrowed from the conjugation in -ω. See § 172, Rem. 8.

§ 169. *Division of Verbs in -μι.* (173.)

Verbs in -μι are divided into two principal classes:

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἴ-στη-μι, to station,	Stem ΣΤΑ-
(b) “ ε, “ τί-θη-μι, to place,	“ ΘΕ-
(c) “ ο, “ δι-δω-μι, to give,	“ ΔΟ-
(d) “ ι, “ εἶμι, to go,	“ Ἔ-
(e) “ σ, “ εἰμί, instead of ἐσμί, to be,	“ ἘΣ-

2. Such as annex to their stems the syllable -νν̄ or -νῡ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes -νῦ.

- (a) in α, e. g. *σχεδά-νῦ-μι*, to scatter, Stem *ΣΚΕΔΑ-*
 (b) “ ε, “ *χορῆ-νῦ-μι*, to satisfy, “ *ΚΟΡΕ-*
 (c) “ ι, only *τίλ-νῦ-μι*, to atone “ *ΤΙ-*
 (d) “ ο, e. g. *σπρώ-νῦ-μι*, to spread out, “ *ΣΤΡΟ-*.

B. In a consonant, and assumes -νῦ.

- (a) in a mute, e. g. *δείκ-νῦ-μι*, to show, Stem *ΔΕΙΚ-*
 (b) “ liquid “ *ὅμ-νῦ-μι*, to swear, “ *ὍΜ-*.

REMARK 1. When a diphthong precedes the final consonant of the stem, then that consonant is omitted before the -νῦ, except it is a Kappa-mute, e. g.

αἶ-νῦμαι Stem *ἌΙΡ* (comp. *αἶρ-ω*, *ἄρ-νῦμαι*)
δαί-νῦμι “ *ΔΑΙΤ* (comp. *δαίς*, *δαιτ-ός*)
καί-νῦμαι “ *ΚΑΙΔ* from *ΚΑΔ* (comp. Perf. *κέκαδ-μαι*, *κέκασμαι*)
κτεί-νῦμι “ *ΚΤΕΙΝ* from *ΚΤΕΝ* (Fut. *κτεν-ῶ*); but
δείκ-νῦμι, *εἰργ-νῦμι*, *ξεύγ-νῦμι*, *οἶγ-νῦμι*.

REM. 2. Verbs of the second class—those in -νῦμι—form only the Pres. and Impf. like verbs in μῖ, and even in these tenses, forms in -ῦμι and -ῶ often occur indiscriminately, and in the Sing. Impf. the accompanying forms in -ῖω are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb *σβέ-νῦ-μι* from the stem *ΣΒΕ-*, is the only verb of this class which forms the second Aor., namely *ἔσβην*; there are, also, several verbs in -ω, which form their second Aor. according to the analogy of these verbs, e. g. *δύω*, *ἔδυν*.

§ 170. Characteristic-vowel and Strengthening of the Stem of the Present. (174.)

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf. and second Aor. Act., as follows:

α and ε into η, and ο into ω.

Still, this prolongation extends in verbs in -ε and -ο only to the Sing. Ind. of the three tenses above named, but in verbs in -α, to the Dual and Pl. Ind., and also to the entire Imp. and Inf. of the second Aor. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, the -ε is lengthened into -ει, and -ο into -ον, e. g. *θεῖ-ραι*, *δοῦ-ραι*. In the second Aor. Mid., however, the short characteristic-vowel remains throughout.

2. In verbs of the second class in -νῦμι, the stem ending in a vowel, and which annexes -νῦ, retains the short characteristic-vowel, except those whose stem ends in -ο, e. g. *σπρώ-νῦναι*,

ΣΤΡΟ-; but the stem ending in a consonant, which annexes -νν, is strengthened in the Pres. by prolonging the stem-vowel, namely,

α	becomes η,	as in	πήγ-νυμι, second Aor. Pass. ἐπαῖγ-ην
α	“	αι,	“ αἶ-νυμι instead of ἄρνυμαι, stem ἈΡ, ἈΙΡ
ε	“	ει,	“ δεικ-νυμι, stem ΔΕΚ, hence Ion. ἐδεξα
υ	“	ευ,	“ ζεύγ-νυμι, second Aor. Pass. ἐζῦγ-ην.

§ 171. Mode-vowels.

(175.)

1. The Ind. of the Pres., Impf. and second Aor. do not take the Mode-vowel, § 168, 1, and hence the personal-endings are annexed to the verb-stem, e. g.

ἱ-σ τ α-μεν	ἔ-τ ι-θ ε-μεν	ἔ-δ ο-μεν
ἱ-σ τ ᾱ-μεθα	ἔ-τ ι-θ ε-μεθα	ἔ-δ ὁ-μεθα.

2. The Subj. has, like verbs in -ω, the mode-vowels ω and η, but these vowels coalesce with the characteristic-vowel, so that the following deviations from the verbs in -ω in respect to contraction are to be noted, namely,

ᾱη and ᾱη coalesce into ῃ and ῆ (not, as in contracts in -ᾶω, into ᾶ and ῥ) ὀη coalesces into ῶ (not, as in contracts in -ὀω, into οι), e. g.

ἱ-σ τ ᾱ-ω = ἱ-σ τ ῶ	ἱ-σ τ ᾱ-ῆς = ἱ-σ τ ῆς	ἱ-σ τ ᾱ-ῆ-ται = ἱ-σ τ ῆ-ται
σ τ ᾱ-ω = σ τ ῶ	σ τ ᾱ-ῆς = σ τ ῆς	
τι-θ ἑ-ω = τι-θ ῶ	τι-θ ἑ-ῆς = τι-θ ῆς	τι-θ ἑ-ω-μαι = τι-θ ῶ-μαι
δι-δ ὁ-ω = δι-δ ῶ	δι-δ ὁ-ῆς = δι-δ ῆς	δι-δ ὁ-ῆ = δι-δ ῶ.

REMARK 1. This form of the Subj. of ἵστημι and τίθημι is like the Subj. of the two Aorists of the Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῆ, etc., τυπ-ῶ, -ῆς, -ῆ, from τύπ-τω, στα-θῶ, -ῆς, -ῆ, from ἵστημι.

REM. 2. The Subj. of verbs in -νυμι is like that of verbs in -νω, e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Opt. Impf. A. ἱ-στα-ι-ην = ἱ-σταί-ην	Aor. II. A. σταί-ην	Impf. M. ἱ-σταί-μην
τι-θε-ι-ην = τι-θεί-ην	θεί-ην	τι-θεί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην

REM. 3. The form of the Opt. of verbs in -ει (τίθημι) is like the Opt. of the Aorists Pass. of all verbs, e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -νυμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύοιμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

(176—178.)

1. The personal endings for the Act. are the following:

(a) Indicative Present,

Sing.	1.	-μ ι	ἴ-στη-μ ι
	2.	-ς (properly -σι)	ἴ-στη-ς
	3.	-σι(ν) properly -τι	ἴ-στη-σι(ν)
Dual	2.	-τον	ἴ-στιά-τον
	3.	-τον	ἴ-στιά-τον
Plur.	1.	-μεν (properly -μες)	ἴ-στιά-μεν
	2.	-τε	ἴ-στιά-τε
	3.	[-νσι(ν)] (properly -ντι) [ἴ-στιά-ντι ἴ-στιά-νσι(ν)].	

The ending of the third Pers. Pl. -ν σ ι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:

from	ἴ-στιά-νσι	is formed	ἴ-στιάσι	(ἴ-στιά-ᾶσι)
"	τι-θι-νσι	"	τι-θῖσι	Att. τι-θῖ-ᾶσι
"	δι-δο-νσι	"	δι-δοῦσι	" δι-δῶ-ᾶσι
"	δεικ-νν-νσι	"	δεικ-νῦσι	" δεικ-νῦ-ᾶσι.

REMARK 1. The uncontracted form in -ῆσι, -όσι, -ύσι, is the common form of the Attic writers, though it, also, occurs in the Ionic dialect; the contracted form in -ῖσι, -οῖσι, -ῦσι, is the usual form of the Ionic and of the older Attic writers, as, also, of writers in the Common language. From ἰημι—Stem *E*—to send, comes the Attic ἰᾶσι, contracted from ἰ-ῆ-ᾶσι.

(b) The personal endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.

Sing.	1.	-ν	Impf. ἴ-στη-ν	ῥ-τί-θη-ν
	2.	-ς	ἴ-στη-ς	ῥ-τί-θη-ς
	3.	-	ἴ-στη	ῥ-τί-θη
Dual	2.	-τον	A. II. ῥ-στη-τον	ῥ-θι-τον
	3.	-την	ῥ-στή-την	ῥ-θι-την
Plur.	1.	-μεν (properly -μες)	ῥ-στη-μεν	ῥ-θι-μεν
	2.	-τε	ῥ-στη-τε	ῥ-θι-τε
	3.	-σαν	ῥ-στη-σαν	ῥ-θι-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ῥστην, e. g. εἰπ-ην, ῥ-στιά-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor.—except the first Pers. Sing.—differ from those of the Opt. of the historical tenses of verbs in -ω only, that in verbs in -μ, η

precedes the endings mentioned under (c) above, comp. Opt. βουλεύομαι, βουλεύσασαι, etc. with

σταί-ην ἰ-σταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η in the Attic dialect is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν, e. g.

τιθεί-ημεν = τιθεῖμεν ἰσταί-ητε = ἰσταῖτε
τιθεί-ησαν = τιθεῖεν διδοί-ησαν = διδοῖεν.

The same holds of the Opt. of Pass. Aorists of all verbs, e. g. παιδευθείημεν = παιδευθ-εῖμεν—wholly like τιθείην.—On the contrary, in the second Aor. Opt. Act., the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms διδῶην and δῶην also occur.

(c) The endings of the Pres. and second Aor. Imp. are,

Sing. 2.	-θι	(ἰ-στα-θι)	(τι-θεί-θι)	(δι-δο-θι)
3.	-τω	ἰ-στά-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τον	ἰ-στα-τον	τι-θεί-τον	δι-δο-τον
3.	-των	ἰ-στά-των	τι-θεί-των	δι-δό-των
Pl. 2.	-τε	ἰ-στα-τε	τι-θεί-τε	δι-δο-τε
3.	-τωσαν	ἰ-στά-τωσαν or ἰ-σάντων	τι-θεί-τωσαν τι-θέντων	δι-δῶ-τωσαν δι-δόντων

REM. 5. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into υ̃,

ἰ-στα-θι becomes ἰ-σταῖ η τι-θεί-θι becomes τι-θεί
δι-δο-θι “ δι-δου δεῖκ-νυ̃-θι “ δεῖκνυ.

The ending -θι in the Pres. is retained only in a very few verbs, e. g. φάθι from φημί, ἴθι from εἶμι, ἔθι from εἶμι, and some others; also in simple forms of the Perf. of verbs in -ω, e. g. τέθναθι.

In the second Aor. of τίθημι, ἵημι and δίδωμι, the ending -θι is softened into ς, thus θέ-θι becomes θές, ἔ-θι = ἔς, δό-θι = δός; but in the second Aor. of ἵστημι, the ending -θι is retained, thus στή-θι, also in the two Aorists Pass. of all verbs, e. g. τύπη-θι, παιδέυθητι, instead of παιδέυθη-θι, § 21, Rem. 3. In compounds of στήθι, in the Poet. dialect and in other Aorists belonging here, the ending -ῆθι is often shortened into ᾶ, e. g. παρᾶσῆ, ἀπόσῆ, πρόβῆ, κατᾶβῆ.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, § 170, 1, thus,

Pres. ἰ-σταῖ-ναι τι-θεί-ναι δι-δό-ναι δεῖκ-νυ̃-ναι
Second Aor. στή-ναι θεῖ-ναι δοῦναι.

REM. 6. The Inf. of Pass. Aorists of all verbs is like *σῆναι*, e. g. *τυπῆναι*, *βουλευθῆναι*.

(γ) The endings of the Pres. and second Aor. participle are -ντς, -ντσα, -ντ, which are joined to the characteristic-vowel according to the common rules, thus,

ἰ-σιά-ντς	= ἰ-σιάς, ἰ-σιᾶσα, ἰ-σιᾶν	σιάς, σιᾶσα, σιᾶν
τι-θέ-ντς	= τι-θείς, -εῖσα, -έν	θείς, θεῖσα, θέν
δι-δό-ντς	= δι-δούς, -ούσα, -όν	δούς, ούσα, -όν
δεικ-νύ-ντς	= δεικ-νύς, -ύσα, -ύν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*, e. g. *τυπ-είς*, *-εῖσα*, *-έν*, *βουλευθ-είς*.

2. The Personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the Personal-endings retain their full form, -σαι and -σο, almost throughout. Still, the following things are to be noted,

(a) The second Pers. Pres. Ind. of verbs in -α is, in the Attic prose writers, only -ασαι; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίσιτς* from *ἐπίσιταμαι*, in Aesch., *δύνη*—from the Ionic ending -εαι—instead of *δύνης*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf. *ἴστω*, *ἐπίστω*, *ῆπίστω*, *δύνω*, *ῆδύνω*, are explained by the old grammarians as used instead of the better Attic forms *ἴστισσο*, *ἐπίστισσο*, etc.; still they are very often found in the Attic poets.

(b) In verbs in -ε, both the uncontracted and contracted forms of the Pres. and Impf. are used, e. g. *τίθεται* and *τίθη*, *ἐτίθεται* and *ἐτίθου*, *τίθεται* and *τίθου*; the regular forms of the second Aor., both of verbs in -ε and -ο, are those which are contracted, e. g. *ἔθου*, *θοῦ*, *ἔδου*, *δοῦ*. But in verbs in -ο, the contracted forms are not used in the Pres. Ind., though in the Impf. and Imp. both forms occur: *ἐδίδωσο* and *ἐδίδου*, *δίδωσο* and *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in -ω, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΕΩ* with the common contractions. Of verbs in -νμι, the corresponding forms of -νω may be used throughout the Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ῶννύω*, *συμμύω*, together with *δεικνυμι*, *ῶννυμι*, *συμμύννυμι*.—In Attic poetry, there are also contracted forms of *τίθημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθεῖς*, *ἰεῖς*, *τιθεῖ*, *ἰεῖ*.

FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (179.)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η*, and in the Perf. Act. of *τίθημι* and *ἵημι*, *ε* into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and *ἵημι*, where the *ει* of the Perf. Act., *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*, is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, has * for the characteristic of the tense, not *σ*, thus,

ἔ-θη-κ-α, *ἦ-κ-α*, *ἔ-δω-κ-α*.

The forms of the first Aor. Act. *ἔθηκα*, *ἦκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. *ἔθήκαμεν*, X. C. 4. 2, 15. *ἔδώκαμεν*, O. 9, 9. 10. *ἔδώκατε*, Antiph. 138, 77. *ἔδωκαν*, X. Cy. 4. 6, 12. *ἔθηκαν*, H. 2. 3, 20. *ἀφῆκαν*, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ-to station.	ΘΕ-to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νῦ-μι ¹
		2.	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νῦ-ς
		3.	ἵ-στη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νῦ-σι(ν)
		D. 1.				
		2.	ἵ-σταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἵ-σταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		P. 1.	ἵ-σταῖ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νῦ-μεν
		2.	ἵ-σταῖ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἵ-σταῖ-σι(ν) (from ἵσταῖ-ασι)	τι-θέ-ᾱσι(ν) and τι-θεῖσι(ν)	δι-δό-ᾱσι(ν) and δι-δοῦσι(ν)	δεικ-νῦ-ᾱσι(ν) et δεικ-νῦσι(ν)

¹ And δεικνῦ-ω, -εις, etc., especially δεικνῦσσι(ν). Also Impf. ἐδεικνῦν,

¹ And *δεικνῦ-ω*, *-εις*, etc., especially *δεικνῦν-ουσι(ν)*. Also Impf. *ἔδεικνῦον*,

trary, the forms of the second Aor. Ind. Act. of τίθημι, ἵμι and δίδωμι, namely, ἔθην, ἦν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔστη-σα, ἔστη-σάμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs, e. g. ἐπάμην, ἐπριάμην.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἐστήξω old Att., and ἐστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, *to station*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, *to station one's self*, *to stand*, namely, ἔστην, *I stationed myself*, or *I stood*, ἔστηκα, *I have stationed myself*, *I stand*, στο, ἑστήκειν, *stabam*, ἐστήξω, ἐστήξομαι, *stabo*,—ἀφεστήξω, *I shall withdraw*. The Mid. denotes either *to station one's self*, *to stand erect*, *to stand*, *consistere*, or *to let one's self be stationed*, i. e. *to be stationed*.

§ 174. II. Second Class of Verbs in -μι. (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νῦμι or -νῦμι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. στρώ-νῦ-μι, ζώ-νῦ-μι, ῥώ-νῦ-μι, Fut. στρώ-σω, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a *Thème* ending in a vowel, e. g. ὄμ-νῦ-μι, Aor. ὤμ-ο-σα, from ὀΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύγ-νῦ-μι. See § 182.

Verbs in -μι.

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-σταῖ-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σταῖ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται
ἵ-σταῖ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νῦ-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νῦ-σθον
ἵ-σταῖ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νῦ-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νῦ-νται

-ves, -ῖε(ν), and the Participle usually δεικνύ-ων, -οῦσα, -ον, § 172, Rem. 8.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Subjunctive.	S. 1.	ἰ-στῶ	τι-θῶ	δι-δῶ	δείκ-νῶ-ω
		2.	ἰ-στῇ-ς	τι-θῇ-ς	δι-δῷ-ς	δείκ-νῷ-ης,
		3.	ἰ-στῇ	τι-θῇ	δι-δῷ	etc.
		D. 1.				
		2.	ἰ-στῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		3.	ἰ-στῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		P. 1.	ἰ-στῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἰ-στῇ-τε	τι-θῇ-τε	δι-δῶ-τε	
		3.	ἰ-στῶ-σι(ν)	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)	
	Imperative.	S. 2.	ἴ-στη (from ἴσταῖθι)	τί-θει (from τίθεθι)	δί-δου (from δίδοθι)	δείκ-νῦ (from δείκνῦθι)
		3.	ἴ-σταῖ-τω	τι-θέ-τω	δι-δό-τω	δείκ-νῦ-τω
		D. 2.	ἴ-σταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἴ-σταῖ-των	τι-θέ-των	δι-δό-των	δείκ-νῦ-των
		P. 2.	ἴ-σταῖ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἴ-σταῖ-τωσαν et ἰ-σάντων	τι-θέ-τωσαν et τι-θέντων	δι-δό-τωσαν et δι-δόντων	δείκ-νῦ-τωσαν and δείκ-νύντων
	Infinitive.		ἰ-σταῖ-ναι	τι-θέ-ναι	δι-δό-ναι	δείκ-νῦ-ναι
	Participle.		ἰ-σταῖς, ᾄσα, αἰ G. ἀντος	τι-θείς, εἶσα, ἐν G. έντος	δι-δούς, οἶσα, ὄν G. όντος	δείκ-νῖς, ὕσα, ὕν G. ύντος
Imperfect.	Indicative.	S. 1.	ἴ-στη-ν	ἐ-τί-θουν	ἐ-δί-δουν	ἐ-δείκ-νῶν
		2.	ἴ-στη-ς	ἐ-τί-θεις	ἐ-δί-δους	ἐ-δείκ-νῶς
		3.	ἴ-στη	ἐ-τί-θει	ἐ-δί-δου	ἐ-δείκ-νῦ
		D. 1.				
		2.	ἴ-σταῖ-τον	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἐ-δείκ-νῦ-τον
		3.	ἴ-σταῖ-την	ἐ-τί-θέ-την	ἐ-δί-δό-την	ἐ-δείκ-νῦ-την
		P. 1.	ἴ-σταῖ-μεν	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἐ-δείκ-νῦ-μεν
		2.	ἴ-σταῖ-τε	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἐ-δείκ-νῦ-τε
		3.	ἴ-σταῖ-σαν	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἐ-δείκ-νῦ-σαν
	Optative.	S. 1.	ἰ-σταί-ην	τι-θεί-ην	δι-δοί-ην	δείκ-νῦ-οιμι
		2.	ἰ-σταί-ης	τι-θεί-ης	δι-δοί-ης	δείκ-νῦ-οις,
		3.	ἰ-σταί-η	τι-θεί-η	δι-δοί-η	etc.
		D. 1.				
		2.	ἰ-σταί-τον ¹	τι-θεί-τον ¹	δι-δοί-τον ¹	
		3.	ἰ-σταί-την	τι-θεί-την	δι-δοί-την	
		P. 1.	ἰ-σταί-μεν	τι-θεί-μεν	δι-δοί-μεν	
		2.	ἰ-σταί-τε	τι-θεί-τε	δι-δοί-τε	
		3.	ἰ-σταί-εν	τι-θεί-εν	δι-δοί-εν	
Aorist II.	Indicative.	S. 1.	ἔ-στη-ν, I	(ἔ-θη-ν) } A.I. (ἔ-θη-ς) } used (ἔ-θη) } for it	(ἔ-δω-ν) } A.I. (ἔ-δω-ς) } used (ἔ-δω) } for it	wanting.
		2.	ἔ-στη-ς [stood,			
		3.	ἔ-στη			
		D. 1.				
		2.	ἔ-σ τη-τον	ἔ-θε-τον	ἔ-δο-τον	
		3.	ἔ-σ τη-την	ἔ-θε-την	ἔ-δό-την	
		P. 1.	ἔ-σ τη-μεν	ἔ-θε-μεν	ἔ-δο-μεν	
		2.	ἔ-σ τη-τε	ἔ-θε-τε	ἔ-δο-τε	
		3.	ἔ-σ τη-σαν	ἔ-θε-σαν	ἔ-δο-σαν	

¹ See § 172, Rem. 3. ² On the irregular accentuation of ἐπίσταμαι, etc., see § 176, 1.

MIDDLE.

ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἰ-στῶμαι ² ἰ-στῆ ἰ-στῆ-ται ἰ-στῶ-μεθον ἰ-στῆ-σθον ἰ-στῆ-σθον ἰ-στῶ-μεθα ἰ-στῆ-σθε ἰ-στῶ-νται	τι-θῶμαι τι-θῆ τι-θῆ-ται τι-θῶ-μεθον τι-θῆ-σθον τι-θῆ-σθον τι-θῶ-μεθα τι-θῆ-σθε τι-θῶ-νται	δι-δῶμαι δι-δῶ δι-δῶ-ται δι-δῶ-μεθον δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	δείκ-νύ-ωμαι δείκ-νύ-η, etc.
ἰ-σταῖ-σο and ἰ-στω ἰ-σταῖ-σθω ἰ-σταῖ-σθον ἰ-σταῖ-σθων ἰ-σταῖ-σθε ἰ-σταῖ-σθωσαν and ἰ-στά-σθων	τί-θε-σο and τί-θου τι-θῆ-σθω τί-θε-σθον τι-θῆ-σθων τί-θε-σθε τι-θῆ-σθωσαν and τι-θῆ-σθων	δί-δο-σο and δί-δου δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο δείκ-νύ-σθω δείκ-νυ-σθον δείκ-νύ-σθων δείκ-νυ-σθε δείκ-νύ-σθωσαν and δείκ-νύ-σθων
ἰ-σταῖ-σθαι ἰ-σταῖ-μενος, η, ον	τί-θε-σθαι τι-θέ-μενος, η, ον	δί-δο-σθαι δι-δό-μενος, η, ον	δείκ-νυ-σθαι δείκ-νύ-μενος, η, ον
ἰ-σταῖ-μην ἰ-σταῖ-σο and ἰ-στω ἰ-σταῖ-το ἰ-σταῖ-μεθον ἰ-σταῖ-σθον ἰ-σταῖ-σθην ἰ-σταῖ-μεθα ἰ-σταῖ-σθε ἰ-σταῖ-ντο	ἐ-τι-θέ-μην [θον ἐ-τί-θε-σο and ἐ-τί- ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην [δου ἐ-δί-δο-σο and ἐ-δί- ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δείκ-νύ-μην ἐ-δείκ-νυ-σο ἐ-δείκ-νύ-το ἐ-δείκ-νύ-μεθον ἐ-δείκ-νυ-σθον ἐ-δείκ-νύ-σθην ἐ-δείκ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταῖ-μην ³ ἰ-σταῖ-ο ἰ-σταῖ-το ἰ-σταῖ-μεθον ἰ-σταῖ-σθον ἰ-σταῖ-σθην ἰ-σταῖ-μεθα ἰ-σταῖ-σθε ἰ-σταῖ-ντο	τι-θοῖ-μην ⁴ τι-θοῖ-ο τι-θοῖ-το τι-θοῖ-μεθον τι-θοῖ-σθον τι-θοῖ-σθην τι-θοῖ-μεθα τι-θοῖ-σθε τι-θοῖ-ντο	δι-δοῖ-μην ⁴ δι-δοῖ-ο δι-δοῖ-το δι-δοῖ-μεθον δι-δοῖ-σθον δι-δοῖ-σθην δι-δοῖ-μεθα δι-δοῖ-σθε δι-δοῖ-ντο	δείκ-νύ-οίμην δείκ-νύ-οιο, etc.
(ἐ-στά-μην does not occur, but ἐ-πτά-μην ἐ-πρία-μην)	ἐ-θῆ-μην ἐ-θον (from ἐθεσο) ἐ-θῆ-το ἐ-θῆ-μεθον ἐ-θῆ-σθον ἐ-θῆ-σθην ἐ-θῆ-μεθα ἐ-θῆ-σθε ἐ-θῆ-ντο	ἐ-δό-μην ἐ-δον (from ἔδοσο) ἐ-δό-το ἐ-δό-μεθον ἐ-δό-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δό-σθε ἐ-δό-ντο	wanting.

³ On the accentuation in ἐπισταῖο, etc., see § 176, 1.⁴ See § 176, 2.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Subjunctive.	S. 1.	στῶ ¹	θῶ ¹	δῶ ¹	
		2.	στῇς	θῇς	δῇς	
		3.	στῇ	θῇ	δῇ	
		D. 1.				
		2.	στῇ-τον	θῇ-τον	δῶ-τον	
		3.	στῇ-τον	θῇ-τον	δῶ-τον	
		P. 1.	στῶ-μεν	θῶ-μεν	δῶ-μεν	
		2.	στῇ-τε	θῇ-τε	δῶ-τε	
		3.	στῶ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)	
	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον ²	θεί-ητον ²	δοί-ητον ²	
		3.	σταί-ητην	θεί-ητην	δοί-ητην	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
	Imperative.	S. 2.	στῇ-θι ³	θείς (θείθι) ⁴	δός (δόθι) ⁴	
		3.	στῇ-τω	θεί-τω	δό-τω	
		D. 2.	στῇ-τον	θεί-τον	δό-τον	
		3.	στῇ-των	θεί-των	δό-των	
		P. 2.	στῇ-τε	θεί-τε	δό-τε	
		3.	στῇ-τωσαν and στάντων	θεί-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.		στῇ-ναι	θεῖ-ναι	δοῦ-ναι	
	Part.		στάς, ἄσα, ἄν Gen. σάντος	θείς, εἶσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος	
Future.		στή-σω	θή-σω	δώ-σω	δείξω	
Aorist I.		ἔ-στησα, I sta- [tioned,	ἔ-θη-κα Instead of these forms the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 173, 2.	ἔ-δω-κα	ἔ-δειξα	
Perfect.		ἔ-στη-κα ⁵ sto	τέ-θ-ει-κα	δέ-δω-κα	δέ-δειχα	
Pluperfect.		ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-θ-εί-κειν	ἔ-δε-δ-ώ-κειν	ἔ-δε-δείχ-ειν	
Fut. Perf.		ἔ-στήξω old Att.	wanting.	wanting.	wanting.	

P A S

Aor. I. | ἔ-στᾶ-θην | ἔ-τέ-θην⁶ | ἔ-δό-θην | ἔ-δείχ-θην |

¹ The compounds, e. g. ἀποστῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστᾶσι, ἐκθῆτον, διαδῶμεν. ² See § 172, Rem. 3.

³ In composition, παρόστηθι, παρᾶσθᾶ; ἀπόστηθι, ἀπόσθᾶ, § 172, Rem. 5.

⁴ In composition, περιθείς, ἐνθεις; ἀπόδος, ἐκδος; περιθίτε, ἐκδοτε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέθην and τεθήσμαι instead of ἐθέθην

MIDDLE.

ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
(στῶ-μαι does not occur, but πρίω-μαι, -η, -ηται, etc.)	θῶ-μαι ⁷ θῆ θῆ-ται θῶ-μεθον θῆ-σθον θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶ-μαι ⁷ δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθα δῶ-σθε δῶ-νται	
(σταί-μην does not occur, but πριαί-μην, -αιο, -αιτο, etc.)	θοί-μην ⁸ θοῖ-ο θοῖ-το θοί-μεθον θοῖ-σθον θοί-σθην θοί-μεθα θοῖ-σθε θοῖ-ντο	δοί-μην ⁸ δοῖ-ο δοῖ-το δοί-μεθον δοῖ-σθον δοί-σθην δοί-μεθα δοῖ-σθε δοῖ-ντο	
(στά-σο or στῶ does not occur, but πρία-σο or πρίω)	θου̃ (θῑέσο) ⁹ θῑ-σθω θῑ-σθον θῑ-σθων θῑ-σθε θῑ-σθωσαν and θῑ-σθων	δου̃ (δόσο) ⁹ δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θῑ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θῑ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θῆ-σομαι	δώ-σομαι	δείξομαι
ἑ-στη-σάμην	(ἑ-θῆ-κά-μην) Instead of these forms the second Aor. Mid. is used by the Attic writers, § 173, 2.	(ἑ-δω-κά-μην)	ἑ-δείξάμην
ἑ-στά-μαι	τέ-θ ει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἑ-στά-μην	ἑ-τε-θ ει-μην	ἑ-δε-δό-μην	ἑ-δε-δείγ-μην
ἑ-στήξομαι	wanting.	wanting.	wanting.

S I V E.

[Fut. I. | στα-θήσομαι | τε-θήσομαι ⁶ | δο-θήσομαι | δειχ-θήσομαι

and θεθήσομαι, § 21, 2. ⁷ Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc., ἐκθῶμαι, -ῶ, -ῶται, etc., ἀποδῶμαι, -ῶ, -ῶται, etc. ⁸ See § 176, 2. ⁹ In composition, κατάθου, ἀπόθου; περίδου, ἀπόδου; κατάθεσθε, περίδοσθε; ἐνθεσθε, πρόδοσθε; but ἐνθοῦ, εἰθοῦ; προδοῦ, ἐνδοῦ, § 118, Rem. 1.

§ 176. *Remarks on the Paradigms.*

1. The verbs *δύναμαι*, *to be able*, *ἐπίσταμαι*, *to know*, *χρέμμαι*, *to hang*, and *πρίασθαι*, *to buy*, have a different accentuation from *ῥιπταμαι* in the Pres. Subj. and Impf. Opt., namely, Subj. *δύνομαι*, *ἐπιστάμαι*, -ῃ, -ῆται, -ῃσθον, -ῃσθε, -ονται; Opt. *δυναίμην*, *ἐπισταίμην*, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also *δυναίμην*, -αιο, -αιτο (§ 177, 4.)

2. The forms of the Opt. Impf. and second Aor. Mid. in -οι, viz. *τιθοίμην*, *θοίμην*, are more common than those in -ει, viz. *τιθείμην*, -εῖο, -εῖτο, etc., *θειμην*, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus, *ἐνθοίμην* (*ἐνθεύμην*), *ἐνθοῖο* (*ἐνθεῖο*), etc. The same is true of compounds of *δοίμην*, e. g. *διαδοίμην*, *διαδοῖο*, etc.

3. On the abbreviated form of the Perf. and Plup.: *ἔ-στᾶ-τον*, *ἔ-στᾶ-μεν*, *ἔ-στᾶ-τε*, *ἔ-στᾶ-σι(ν)*, see § 193.

4. The forms of the Impf. *ἐτίθουν*, -εις, -ει, *ἐδίδουν*, -ους, -ον, are constructed according to the Conjugation in -έω and -όω. The other forms, *ἐτίθην*, -ης, -η, *ἐδίδων*, -ως, -ω, are not used, § 172, Rem. 8.

5. Verbs in -ῦμι, as has been seen, form the Subj. and Opt. like verbs in -ῖω. Still there are some examples where these Modes follow the analogy of verbs in -μι, ὅπως μὴ διὰ σκεδᾶν ῥῖται—instead of -ῖηται.—Pl. Phaedon. 77, b. *ψύχουτό τε καὶ πεγνῦτο* (from *ῦτο*, instead of *ῖοιτο*) Ibid. 118, a.

6. In later writers the Perf. and Plup. are found with the Trans. meaning, *I have stationed*, namely *ἔσταξα*, *ἔσταξεῖν*.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 177. (a) *Verbs in -α, (ῖ-στη-μι, ΣΤΑ-).* (183.)

1. *κί-χρη-μι*, *to lend, to bestow*, *ΧΡΑ-*, *κιχράναι*, Fut. *χρήσω*, etc. Mid. *to borrow*, Fut. *χρήσομαι*.—Aor. *ἐχρησάμην* in this sense is not used by the Attic writers. To the same stem belong,

2. *χρή*, *oportet*, stem *ΧΡΑ-* and *ΧΡΕ-*, Subj. *χρή*, Inf. *χρήναι*, Part. (*τὸ*) *χρεῖν*; Impf. *ἐχρήν* or *χρήν*, Opt. *χρήῃ* from *ΧΡΕ-*.

Inf. *χρήν*, *ἀποχρήν*, in Eurip., by contraction from *χράειν*.

3. *ἀπόχρη*, *it suffices, sufficit*; besides those formed regularly from *ΧΡΑΩ*; *ἀποχρεῶσιν*, Inf. *ἀποχρήν*; Impf. *ἀπέχρη*; Aor. *ἀπέχρησε(ν)*, etc. Mid. *ἀποχρεῶμαι*, *to have enough*, *ἀποχρησθαι*, inflected like *χράομαι*, § 129, Rem. 2.

4. *ὀνίημι*, *to benefit*, *ὈΝΑ-*, *ὀνιάναι*; Impf. Act. wanting; Fut. *ὀνήσω*; Aor. *ὤνησα*, Inf. *ὀνήσαι* (for *ὀνῆναι*, like *στῆναι*, in Pl. Rp. 600, d.). Mid. *ὀνίναμαι*, *to be profited*, Fut. *ὀνήσομαι*; Aor. *ὠνήμην* (*ὠνάμην* later, but also in Eur. *ὠνασθε*), -ῃσο, -ῃτο, etc., Imp. *ὤνησο*, Part. *ὀνήμενος* (Hom.), Opt. *ὀναίμην*, -αιο, -αιτο, § 176,

1., Inf. ὄρασθαι; Aor. Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. πί-μ-πλη-μι, to fill, ΠΛΑ-, πιμπλάναι; Impf. ἐπιμπλην; Fut. πλήσω; Aor. ἐπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην § 131; second Aor. ἐπλήμην Poet. — Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication, e. g. ἐμπίπλωμαι, but ἐνεπιμπλάμην. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.

7. ΤΑΗ-ΜΙ, to endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτλην, (τλω,) τλαίην, τλήθι, τλάς; Fut. τλήσομαι; Perf. τέτληκα.

8. φη-μί, to say, (stem ΦΑ-), has the following formation:

§ 178. (184.)

Present.		ACTIVE.		Imperf.			
Indicative	S. 1.	φημί	Indicative.	S. 1.	ἔφην		
	2.	φῆς		2.	ἔφης, us'ly ἔφησθα		
	3.	φησί(ν)		3.	ἔφη [§ 116, 2.		
	D. 2.	φᾶτόν		D. 2.	ἔφατον		
	3.	φᾶτόν		3.	ἔφᾶτην		
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν		
Subj.	2.	φᾶτέ	Opt.	2.	ἔφατε		
	3.	φᾶσί(ν)		3.	ἔφασαν		
Imp.	φᾶθι or φᾶθι, φᾶτω, φᾶ- τον, φᾶτων, φᾶτε, φᾶτω- σαν and φάντων		Fut.	φησω ἔφησα.			
Inf.	φᾶναι						
Part.	φᾶς, φᾶσα, φάν G. φάντος, φάσης						
MIDDLE.							
Perf. Imp. πεγάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective φατός, φατέος.							

REMARK 1. In the second person φῆς, both the accentuation and the Iota subscript is contrary to all analogy. In compounds it retains the accent

on the ultimate, e. g. ἀντιφής, but σύμφημι, ἀπόφημι, σύμφαθι, etc. On the inclination of this verb in the Pres. Ind. (except φής), see § 33.

REM. 2. This verb has two significations, (a) *to say in general*, (b) *to affirm*, (aio) *to assert*, etc. The Fut. φήσω, however, has only the last signification; the first is expressed by λέξω, ἐρῶ. The Impf. ἔφην with φάναι and φάς, is used also as an Aorist.

REM. 3. With φημί the verb ἡμῖ, *inquam* may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *I said*, ἦ δ' ὅς, *he said*, to describe a conversation.

§ 179. *The following Deponents also belong here.*
(185.)

1. ἄραμαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. δύναμαι, *to be able*, second Pers. δύνασαι (δύνη from the Ion. δύνειαι, Poet. and later,) Subj. δύνωμαι, § 176, 1, Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἔδυν; second Pers. ἐδύνω (-ασο more rarely), Opt. δυνάμην, δύναιο, § 176, 1; Fut. δυνήσομαι; Aor. ἐδυνήθην, ἦδ. and ἐδυνάσθην, the last Ion. and in Xen. (Aug., § 120, Rem. 1.); Perf. δεδύνημαι. Verbal adjective *δυνατός*, *able and possible*.

3. ἐπίσταμαι, *to know*, (properly, *to stand upon something*, to be distinguished from ἐγίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι, § 176, 1, Imp. ἐπίστω (more seldom ἐπίστασο); Impf. ἡπιστάμην, ἡπίστω (more seldom ἡπίστασο), Opt. ἐπισταίμην, ἐπίσταιο, § 176, 1; Fut. ἐπιστήσομαι; Aor. ἡπιστήθην, (Aug., § 126, 3). Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love*, (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. κρέμαμαι, *to hang*, pendeo, Subj. κρέμωμαι, § 176, 1, Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αio, -αio, § 176, 1, (Arist. Vesp. 298, κρέμεισθε, comp. μάραμαι, § 230, and μεμνόμεν, § 154, 9; Aor. ἐκρεμάσθην; Fut. Pass. κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*).

6. πρίασθαι, *to buy*, ἐπριάμην, (the Attic writers employ an Aor. Mid. of this verb, instead of the Aor. of ὠρέομαι, viz. ὠνησάμην, which is not used by them, § 122, 4, Subj. πρίωμαι, § 176, 1; Opt. πριαίμην, -αio, -αio, § 176, 1; Imp. πρίασο or πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*.

(186.)

Τι-θη-μι (stem *Ε-*), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἰᾶσι(ν) or ἰεῖσι(ν). Subj. ἰῶ, ἰῆς, ἰῆ; ἵητον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφῖῶ, ἀφῖῆς, ἀφῖῆ (ἀφῖῆ in Xen.), etc. Imp. (ἰεθι), ἱε, ἱέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰέσα, ἰέν.
Impf.	Ind. ἴονν (from ἸΕΩ), ἀφίονν or ῥφίονν (seldom ἴεν, προίεν, ῥφίεν), ἴεις, ἴει; ἴετον, ἴετην; ἴεμεν, ἴετε, ἴεσαν, ῥφίεσαν. Opt. ἰείην (second Pers. Pl. ἀφίετε Plat.).
Perf. Aor.II.	εἶκα. — Plup. εἶκεν. — Fut. ἥσω. — Aor. I. ἦκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶτον, εἶτην; Plur. ἴμεν, commonly with Aug. εἴμεν, καθέειμεν, ἔτε, commonly εἴτε, ἀρεῖτε, ἔσαν, commonly εἶσαν, ἀφείσαν. Subj. ῶ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, εἶτην; εἴμεν, εἴτε, εἶεν. Imp. ῆς, ἀφες, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφείναι. — P. εἶς, εἶσα, ἔν, Gen. ἔντος, εἶσος, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἴονν is very doubtful, and also the forms ἵης, ἵη are very rare. The form ἴεν has the ending of the Plup., as the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form from ἴονν.

MIDDLE.	
Pres.	Ind. ἴεμαι, ἴεσαι, ἴεσαι, etc. — Subj. ἰῶμαι, ἀφῖῶμαι, ἵῃ ἀφῖῆ etc. Imp. ἴεσο or ἴον. — Inf. ἴεσθαι. — Part. ἰέμενος, -η, -ον.
Impf.	ἰέμεν, ἴεσο, etc. — Opt. ἰείμεν, Att. ἰοίμεν, ἰοῖο, ἀφῖοῖο, etc.
Aor.II.	Ind. εἵμεν εἴσο, ἀφείσο εἴτο, ἀφείτο εἴμεθα, etc. Subj. ῶμαι, ἀφῶμαι, ῆ, ἀφῆ, ῆται, ἀφῆται Opt. προοίμεν, -οῖο, -οῖτο, -οῖμεθα, -οῖσθε, -οῖντο; (προεἴτο, προεἴσθε, προεἴντο are rarer forms), Imp. σῶ, ἔσθω, etc. Inf. ἔσθαι. — Part. ἔμενος, -η, -ον.
Perf.	εἵμαι, μεθεἵμαι; Inf. εἴσθαι, μεθεῖσθαι. — Plup. εἴμεν, εἴσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἥκαμεν, § 173, 2.
PASSIVE.	
A. I. εἴθην, P. ἐθείς. — Fut. ἐθήσομαι. — Ver. Adj. ἐτός, ἐτέος, (ἄφειος).	

REM. 3. Besides the two verbs τίθημι and ἵημι, only the following dialectic verbs belong here, viz. ἈΙΙ-ΜΙ, ΔΙ-ΔΙΙ-ΜΙ (ΔΕ), (διδύσαι, however, from the last is found in X.), διζήμι and ΔΙΙΙ-ΜΙ.

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. ἤ), see § 33. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρεμι, πάρεσι, πάρεσσι, etc., Imp. παρήν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρῆναι like infinitives with the ending -ναι, παρῶν, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

REM. 2. The compounds of εἶμι, *eo*, follow the same rules as those of εἶμι, *sum*; hence several forms of these two verbs are the same in compounds, e. g. πάρεμι, πάρεσι and πάρεσις, third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι; but Inf. παριέναι, Part. παριών.

REM. 3. The form εἶεν, *esto, be it so, good*, shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶσαν of the third Pers. Pl. Opt. Impf. A secondary form of the third Pers. Imp. ἦτω instead of ἔστω is found once in Pl. Rp. 361, c. The form of the first Pers. Impf. is often ἦ, among the Attic poets, and sometimes also in Plato; the form ἦμην is rare, e. g. X. Cy. 6. 1, 9. The form of the second Pers. Impf. ἦς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. The Dual forms with σ are preferred to those without σ.

REM. 4. The form of the third Pers. Sing. Impf. ἦεν instead of ἦει is found in the Attic poets only before vowels, Arist. Plut. 696. προσήεν (*Senarius*).

REM. 5. The Pres. of εἶμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἐρχομαι, § 167, 2.

II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

§ 182. Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

(195.)

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννῦ-μι*	χορέ-ννῦ-μι*	στρώ-ννῦ-μι*
	Impf.	ἐ-σκεδά-ννῦ-ν*	ἐ-χορέ-ννῦ-ν*	ἐ-στρώ-ννῦ-ν*
	Perf.	ἐ-σκεδά-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδά-κειν	ἐ-κε-χορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδά-σω,	χορέ-σω,	στρώ-σω
	Aor.	Att. σκεδῶ, -ᾶς, -ᾷ ἐ-σκεδά-σα	Att. χορῶ, -εῖς, -εῖ ἐ-κόρε-σα	ἐ-στρω-σα

<i>Mid.</i>	Pres.	σκεδά-νν̄-μαι	χορέ-νν̄-μαι	στρώ-νν̄-μαι
	Impf.	ἐ-σκειδα-νν̄-μην	ἐ-χορε-νν̄-μην	ἐ-στρω-νν̄-μην
	Perf.	ἐ-σκειδα-σ-μαι	κε-χόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκειδά-σ-μην	ἐ-κε-χορέ-σ-μην	ἐ-στρώ-μην
	Fut.		χορέ-σ-ομαι	
	Aor.		ἐ-χορε-σ-άμην	
	F. Pf.		κε-χορέ-σ-ομαι	
<i>Pass.</i>	Aor.	ἐ-σκειδά-σ-θην	ἐ-χορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκειδα-σ-θήσομαι	χορε-σ-θήσομαι	στρω-θήσομαι
<i>Verbal Adj.</i>		σκειδα-σ-τός σκειδα-σ-τέος	χορε-σ-τός χορε-σ-τέος	στρω-τός στρω-τέος.

* And σκεδα-ννύω, ἐσκειδά-ννυον — χορε-ννύω, ἐ-χορέ-ννυον — στρω-ννύω, ἐ-στρώ-ννυον (ν always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	ὄλ-λῦ-μι, * perdo,	ὄλ-λῦ-μαι, pereō,	ὄμ-νῦ-μι *	ὄμ-νῦ-μαι
Impf.	ὥλ-λῦ-ν *	ὥλ-λῦ-μην	ὥμ-νῦ-ν *	ὥμ-νῦ-μην
Perf. I.	ὀλ-ώλε-κα (ὈΛΕΩ), perdidī,		ὀμ-ώμο-κα (ὈΜΟΩ) § 124, 2.	ὀμ-ώμο-μαι
Perf. II.	ὀλ-ὠλ-α, perii,			
Plup. I.	ὀλ-ὠλέ-κειν, perdideram,		ὀμ-ὠμό-κειν § 124, 2.	ὀμ-ὠμό-μην
Plup. II.	ὀλ-ὠλέ-ειν, perieram,			
Fut.	ὀλ-ῶ, -εῖς, -εῖ	ὀλ-οῦμαι, -εῖ	ὀμ-οῦμαι, -εῖ	
Aor. I.	ᾤλε-σα	A. II. ᾠλ-όμην	ᾤμο-σα	ᾤμο-σάμην
			A. I. P. ᾤμό-σ-θην et ᾤμόθην	
			I. F. P. ᾤμο-σ-θήσομαι.	

* And ὀλλύ-ω, ᾠλλυ-ον — ὀμνύ-ω, ᾠμνυ-ον (always ῥ).

REMARK. Ὀλλνμι comes by assimilation from ὀλ-ννμι, § 18, Rem. For an example of a stem-ending with a mute, see δείννμι above, under the paradigms, § 175. The Part. Perf. Mid. or Pass. of ὀννμι is ὀμωμοσ-μένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ὀμώμοιται, ὀμώμοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -νν̄.

§ 183. (a) *Verbs whose Stem ends in α.* (196.)

1. κερά-νν̄-μι (poetic secondary form κίρνάω, κίρνημι; Epic and Poet. κεράω), to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέρᾱκα; Perf. Mid. or Pass. κέρᾱμαι; Aor. Pass. ἐκέρᾶθην, Att. also ἐκεράσθην. — Mid. — Metathesis, § 156, Rem.

2. κρεμά-νν̄-μι, *to hang*, Fut. κρεμάσω, Att. κρεμῶ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάνν̄μαι, *I hang myself or am hung* (but κρέμαμαι, *to hang*, § 179, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, *I was hung, or I hung*.

3. πετά-νν̄-μι, *to spread out, to open*, Fut. πετάσω, Att. πετῶ; Perf. Mid. or Pass. πέπτᾶμαι, § 155, 2; Aor. Pass. ἐπετάσθην.

4. σκεδά-νν̄-μι, *to scatter*, Fut. σκεδάσω, Att. σκεδῶ; Perf. Mid. or Pass. ἐσκεδάσμαι; Aor. Pass. ἐσκεδάσθην.

§ 184. (b) Verbs whose Stem ends in ε.

PRELIMINARY REMARK. The verbs ἐνν̄μι, σβένν̄μι, and also ζώνν̄μι, § 186, do not properly belong here, since their stem originally ended in σ, *ΕΣ-*, comp. *ves-tire*, *ΣΒΕΣ-*, comp. ἄσβεσ-τος, *ΖΩΣ-*, comp. ζῶσ-τής, ζῶσ-τρον, ζῶσ-της, ζῶσ-τός; but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. ἔ-νν̄-μι, *to clothe*, in prose ἀμφιένν̄μι, Impf. ἀμφιένν̄ν with-out Aug.; Fut. ἀμφίεσω, Att. ἀμφιῶ; Aor. ἡμφίεσα; Perf. Mid. or Pass. ἡμφίεσμαι, ἡμφίεσαι, ἡμφίεσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι. (Aug., §§ 126, 3. and 230). As in ἀμφιένν̄μι, so generally in other compounds, the preposition is not elided, e. g. ἐπιέσασθαι.

2. ζέ-νν̄-μι, *to boil*, Trans., Fut. ζέσω; Aor. ἕξεσα; Perf. Mid. or Pass. ἕξεσμαι; Aor. Pass. ἐξέσθην.—(ζέω, on the contrary, is usually intransitive).

3. χορέ-νν̄-μι, *to satiate*, Fut. χορέσω, Att. χορῶ; Aor. ἐχόρεσα; Perf. Mid. or Pass. κεχόρεσμαι; Aor. Pass. ἐχορέσθην.—Mid.

4. σβέ-νν̄-μι, *to extinguish*, Fut. σβέσω; first Aor. ἔσβεσα, *I extinguished*; second Aor. ἔσβην, *I ceased to burn*; Perf. ἔσβηκα, *I have ceased to burn*.—Mid. σβένν̄μαι, *to cease to burn*, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην. No other verb in -νν̄μι has a second Aor., § 191, 2.

5. στορέ-νν̄-μι, *to spread out*, shortened form στόρν̄μι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στρώνν̄μι; ἔστρωμαι, ἐστρώθην, στρωτός (not Att. ἐστορέσθην and ἐστορήθην). See § 182.

§ 185. (c) Verbs, whose Stem ends in ι. (198.)

τι-νν̄-μι (*TI-*), *to expiate*, Mid. τί-νν̄-μαι, *to punish, to avenge*, second-

ary Epic form of *τινω* and *τινομαι*.—In Attic poetry the Mid. is often found and with one *ν*, *τινῦμαι*.

§ 186. (d) *Verbs in ο, with the ο lengthened into ω.*
(199.)

1. ζῶ-νῦ-μι, *to gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι, § 131.—Mid.

2. ῥώ-νῦ-μι, *to strengthen*, Fut. ῥώσω; Aor. ἔρῳσα; Perf. Mid. or Pass. ἔρῳσμαι, Imp. ἔρῳσο, *farewell*, Inf. ἔρῳσθαι; Aor. Pass. ἔρῳσθην, § 131.

3. στρώ-νῦ-μι, § 182, *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See *στορέννυμι*, § 184, 5.

4. χρώ-νῦ-μι, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

B. Verbs whose Stem ends in a Consonant and assumes
-νῦ.

§ 187. (a) *In a Mute.*

(200.)

1. ἄγ-νῦ-μι, *to break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι (P. Lys. 100, 5. κατεάξαντες with the Aug.); second Perf. ἔαγα, *I am broken*; Aor. Pass. ἔαγην (Aug., § 122, 4.)—Mid.

2. δείκ-νῦ-μι, see § 175.

3. εἴργ-νῦ-μι (or εἴργω), *to shut in*, Fut. εἴρξω; Aor. εἴρξα, Inf. εἴρξαι, Part. ἑρξας (Pl. Polit. 285, b.), περιέρξαντες (Th. 5, 11), ξυνέρξαντος (Pl. Rp. 5. 461, b), Subj. καθείρξης (with the variation καθέρξης) Pl. Gorg. 461, d; Aor. Pass. εἴρχθην; Perf. εἴργμαι. (But εἴργω, εἴρξω, εἴρξα, εἴρχθην, *to shut out*, etc.)

4. ζεύγ-νῦ-μι, *to join together*, Fut. ζεύξω; Aor. ἔζενξα; Perf. Mid. or Pass. ἔζενγμαι; Aor. Pass. ἔζεύχθην and more frequently ἔζῶγην.

5. μίγ-νῦ-μι, *to mix*, (μίσγω, Poet. secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην more frequently ἐμῶγην; Fut. Perf. μεμίξομαι.

6. οἶγ-νῦ-μι, usually as a compound, ἀνοίγνυμι (but instead of it ἀνοίγω is more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοῖξαι (in X. Hell. ἡνοιγον, ἡνοιξα signifying *to put to sea, to weigh anchor*); first Perf. ἀνέφχα, *I have opened*; second Perf. ἀνέωγα, *I stand*

open, instead of which Att. ἀνέσθην; Impf. Mid. ἀνεσθόμην; Aor. Pass. ἀνέσθηθην, ἀνοιχθῆναι (Aug., § 122, 6).

7. ὁμόρην-νῦ-μι, *to wipe off*, Fut. ὁμόρῶ; Aor. ὥμορξα.—Mid.

8. πήγ-νῦ-μι, *to fasten*, Fut. πήξω; Aor. ἔπηξα; first Perf. πέπηγα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πήγ-νῦμαι, *I stick fast*; Perf. πέπηγα, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); Fut. Pass. παγήσομαι.—Mid.

9. ῥήγ-νῦ-μι, *to rend*, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ἔρρωγα, *I am rent*, § 140, Rem. 3; Aor. Pass. ἐρόσθην; Fut. ῥάρησομαι.

10. γράγ-νῦ-μι, secondary form of γράσσω, γράττω, § 143, 1, *to shut up*, Impf. ἐγράφην (Thuc. 7, 74); Fut. γράξω; Aor. ἔγραξα; Perf. Mid. or Pass. πέγραμμαι; Aor. Pass. ἐγράφθην (ἐγράφην among the later writers).—Mid.

§ 188. (b) *Verbs whose Stem ends in a Liquid.* (201.)

1. ἄρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of αἶρομαι, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. ἤρνούμην. The remaining forms come from αἶρομαι.

2. κτεῖ-νῦ-μι, commonly written, κτήννυμι in the Codd., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong, § 169, Rem. 1.

3. ὄλ-λῦ-μι instead of ὄλ-νῦ-μι, *to destroy*. See § 182, B.

4. ὅμ-νῦ-μι, *to swear*. See § 182, B.

5. στόρ-νῦ-μι, *to spread out*. See στορέννυμι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf.*
κεῖμαι and ἤμαι. (212.)

PRELIMINARY REMARK. The two forms of the Perf. *κεῖμαι* and *ἤμαι*, are so essentially different, in their formation, from the other verbs in -μι, that they require to be treated by themselves.

a. *Κεῖμαι, to lie.*

Κεῖμαι, properly, *I have laid myself down, I am lying down*, hence *to lie*, (e. g. ἀνέκειμαι, *I am consecrated*, σύγκειται, *compositum est, constat*, but συντρέθεται ὑπό τινος, *it has been agreed*

by some one); this verb is a form of the Perf. without reduplication, from the stem *KEI-*, contracted from *KEE-*.

<i>Perf.</i>	Ind. <i>κείμεαι, κῆσαι, κῆται, κείμεθα, κῆσθε, κῆνται</i> ; Subj. <i>κῆωμαι, κῆη, κῆηται</i> , etc. Imp. <i>κῆσο, κῆσθω</i> , etc.; — Inf. <i>κῆσθαι</i> ; — Part. <i>κείμενος</i> .
<i>Impf.</i>	Ind. <i>ἐκείμεν, ἔκεισο, ἔκειτο</i> , third Pers. Pl. <i>ἔκιντο</i> . Opt. <i>κείμην, κέοιο, κέοιτο</i> , etc.
<i>Fut.</i>	<i>κείσομαι</i> .
Compounds <i>ἀνάκειμαι, κατάκειμαι, κατάκεισαι</i> , etc.; — Inf. <i>κατακῆσθαι</i> ; — Imp. <i>κατάκεισο, ἔγκεισο</i> .	

§ 190. b. *ἵμαι, to sit*.

(203.)

1. *ἵμαι*, properly, *I have seated myself, I have been seated*, hence *to sit*,—also Ion. and poetic of inanimate objects, instead of *ἰδρύμαι, I have been established, erected*;—this verb is a Perf. form of the Poet. Aor. Act. *εἶσα, to set, to establish*. The stem is *ἵΑ-*, comp. *ἵσ-ται* instead of *ἵδ-ται*, according to § 17, 5, and the Lat. *sed-eo*.

REMARK 1. The active Aorist forms of *εἶσα* are dialectic, § 230, and Poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, *εἰσάμην*; Part. *εἰσάμενος* Th. 3, 58. *εἰσάμενος*; Imp. *ἔσαι, ἔσαι* (*ἐφῆσαι*); Fut. poetic *ἔσομαι, ἔσσομαι* (*ἐφῆσσομαι*). The defective forms of this word are supplied by *ἰδρίω*.

<i>Perf.</i>	Ind. <i>ἵμαι, ἵσαι, ἵσται, ἵμεθα, ἵσθε, ἵνται</i> ; Imp. <i>ἵσο, ἵσθω</i> , etc.; — Inf. <i>ἵσθαι</i> ; — Part. <i>ἵμενος</i> .
<i>Plup.</i>	<i>ἵμην, ἵσο, ἵστο, ἵμεθα, ἵσθε, ἵντο</i> .

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the former differs from the latter in never taking *σ* in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:

<i>Perf.</i>	<i>κάθημαι, κάθησαι, κάθηται</i> , etc.; — Subj. <i>κάθωμαι, κάθηη, κάθηται</i> , etc.; — Imp. <i>κάθησο</i> , etc.; — Inf. <i>καθῆσθαι</i> ; — Part. <i>καθήμενος</i> .
<i>Plup.</i>	<i>ἐκαθήμην</i> and <i>καθήμην</i> , <i>ἐκάθησο</i> and <i>καθήσο</i> , <i>ἐκάθητο</i> and <i>καθήτο</i> , etc.; — Opt. <i>καθοίμην, κάθοιο, κάθοιτο</i> , etc.

REM. 2. The defective forms of *ἵμαι* are supplied by *ἕζεσθαι* or *ἵζεσθαι*, prose *καθῆζεσθαι, καθῆιζεσθαι*.

VERBS IN -Ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -ΜΙ, IN FORMING THE SECOND AOR. ACT. AND MID., THE PERF. AND PRES. ACT.

§ 191. I. *Second Aor. Act. and Mid.* (§201.)

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and, though rarely, a second Aor. Mid., according to the analogy of verbs in -μι, since it wants the mode-vowel, and hence appends the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μι. The characteristic-vowel, with some exceptions, is lengthened, as in ἔστην, viz. ᾱ and ε into η, ο into ω, ῑ and ῡ into ῑ̄ and ῡ̄. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp. and Inf. The third Pers. Pl. in -ησαν (Char. α) and -ῡσαν shortens the vowel, when the poets use the abridged form in -ν, instead of -σαν, e. g. ἔβαν, ἔδυν. The Subj., Opt. and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μι, e. g. βαίην (σταίην), σβείην (θειήην), γνóιην (δοίην), γρούς (δούς). The Imp., like στήθι, in the second Pers. Sing., takes the ending -θι, and the stem-vowel remains long through all the persons; in compounds of βαίνω, βηθι is also abridged into βᾶ, e. g. κατάβᾶ, πρόβᾶ, εἰσβᾶ, ἔμβᾶ, ἐπίβᾶ instead of κατάβηθι, etc.

Modes and Persons.	a. Character. α BA-Ω, βαίνω, to go.	b. Characteristic ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteristic ο ΓNO-Ω, γινώσκω, to know.	d. Character. υ δύ-ω, to wrap up.
Ind.S.1.	ἔ-βη-ν, I went,	ἔσβην, I ceased	ἔγνων, I knew,	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn,	ἔγnows	ἔδως [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδν [under,
D.2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδντον
3.	ἔ-βῆ-την	ἔσβήτην	ἔγνώτην	ἔδντην
P.1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδνμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδντε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδνσαν (Poet. ἔδυν)

Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, ῆς, ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, ῆς, ῆ ¹
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε ῶσι(ν)	γνῶμεν, ὠτε, ῶσι(ν)	δύωμεν, ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνοιήν ²	
2.	βαίης	σβείης	γνοιής	
3.	βαίῃ	σβείῃ	γνοιῇ	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνοιήτον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνοιήτην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνοιήμεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνοιήτε et οἶτε	
3.	βαίην (seldom βαίησαν)	σβείην	γνοίην (rarely γνοιήσαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γνώθι, ὦτω ³	δύθι, ὕτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνῶτον, ὠτων	δύτον, ὕτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γρόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γῶναι	δύναι
Part.	βάς, ᾗσα, ἄν G. βάντος	σβείς, εἷσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γρόντος	δύς, ὕσα, ὕν G. δύντος.

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδίω,

² Aeschyl. Suppl. 230 (215) συγγνώῃ; but in the Mid. form συγγνοῖτο.

³ Compounds, e. g. ἀνάβηθι, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνάδυσθι.

REMARK. The Opt. form δύην instead of διήν, is not found in the Att. dialect, but in the Epic, § 227.

§ 192. Summary of Verbs with a second Aor. like Verbs in -μι.

(205—210.)

Besides the verbs mentioned above, some others have this form,

1. διδράσκω, to run away, § 161, 10, Aor. (ΔΡΑ-) ἔδραῖν, -ᾱς, -ᾱ, -ᾱμεν, -ᾱτε, -ᾱσαν (ἔδραῖν Poet.), Subj. δρῶ, δράς, δρᾷ δραῖτον, δρῶμεν, δράτε, δρῶσι(ν), Opt. δραίην, Imp. δράθι, -άτω, Inf. δρᾶναι, Part. δράς, -ᾗσα, -άν.

2. πέτομαι, to fly, § 166, 29, Aor. (ΠΤΑ-) ἔπτην, Inf. πτῆναι, Part. πτάς; Aor. Mid. ἐπτάμην, πτάσθαι.

3. πρίασθαι, see § 179, 6.

4. σκέλλω or σκελέω, to dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither, Intrans., Inf. σκλήναι, Opt. σκλείην.

5. φθάνω, to come before, to anticipate, § 158, 7, Aor. ἔφθην, φθῆναι, φθάς, φθᾶν, φθαίην.

6. καίω, to burn, Trans. § 154, 2, Aor. (ΚΑΕ-) ἐκάην, I burned, Intrans.; but first Aor. ἔκαυσα, Trans.

7. ῥέω, to flow, § 154, 2, Aor. (ΡΤΕ-) ἔρῳην, I flowed.

8. χαίρω, to rejoice, § 166, 32, Aor. (ΧΑΡΕ-) ἐχᾶρην.

9. ἁλίσκομαι, Aor. (ΑΛΟ-) ἤλων, Att. ἐάλων, § 161, 1.

10. βιώω, *to live*, Aor. ἐβίωv, Subj. βιώῃ, -ῃς, -ῃ, etc., Opt. βιώῃην, (not βιοίην, as γροίην, *to distinguish* it from the Opt. Impf. βιοίην), Inf. βιώvαι, Part. βιοίς; but the Cases of βιοίς are supplied by the first Aor. Part. βιώσας. Thus, ἀρβίωv, *to recall to life*, from ἀναβιώσχομαι, § 161, 3. The Pres. and Impf. are but little used by the Attic writers; instead of these, they employ ζῶ, of which only the Fut. ζήσιν was in good use among Attic writers; the remaining tenses were borrowed from βιώω; thus, Pres. ζῶ; Impf. ἔζων, § 137, 3; Fut. βιώσεται, more rarely ζήσω; Aor. ἐβίωv; X. O. 4, 18. has also ἐβίωσιν; Perf. βεβίωκα; Perf. Mid. or Pass. βεβιώται, Part. βεβιωμένος.

11. φύω, *to produce*, second Aor. ἐφῦν, *to be produced, to be born*, φῦναι, φύς, Subj. φύω, Opt. wanting in the Attic dialect; but the first Aor. ἐφῦσα, *to produce*; Fut. φῦσω, *I will produce*. The Perf. πέφῡκα, also has an intransitive sense, so also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

REMARK. Here also belong the forms σχές and σχοίην of the second Aor. ἔσχον from ἔχω, *to have*, § 166, 14, and πιθι of the second Aor. ἔπιον from πίνω, *to drink*, § 158, 5.

§ 193. II. *Perfect and Pluperfect.* (211.)

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. *AI-Ω, to fear*, δέ-δι-α, and then, in the Dual and Pl. Ind. Perf. and Plup., and also to some extent in the Inf., rejects the mode-vowel, e. g. δέ-δι-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἴ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλάναι; but in the third Pers. Pl. Perf., the mode-vowel is not rejected, e. g. δε-δί-ασι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ασι = τε-τλᾶ-σι.

REMARK 1. Except the forms of δεδιέναι and ἐστάναι, all the other Perfects of this kind belong to poetry, particularly to the Epic.

REM. 2. The Imp. of these Perfects is also in use, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., thus conforming wholly to the analogy of the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the ending, and the Opt. Plup. ends in -αίην, e. g. ἐστία-ω, ἐσιῶ, -ῃς, etc., τετλαίην. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἐσταώς = ἐστίας, ἐστα-ός = ἐσιώς and ἐστός, and also have a peculiar feminine form in -ῶσα, e. g. ἐσιῶσα; all the Cases retain the ω, e. g. ἐσιῶτος, ἐσιῶσης, etc.

REM. 3. The uncontracted form in ϵ is retained in some participles, in the Ionic dialect, e. g. $\epsilon\sigma\tau\epsilon\omega\varsigma$, *standing firm*, and so $\tau\epsilon\theta\nu\epsilon\omega\varsigma$ (never $\tau\epsilon\theta\nu\omega\varsigma$), together with $\tau\epsilon\theta\nu\eta\kappa\omega\varsigma$ from $\tau\epsilon\theta\nu\eta\kappa\alpha$, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

$\epsilon\sigma\tau\epsilon\omega\varsigma$, $\epsilon\sigma\tau\epsilon\omega\sigma\alpha$, $\epsilon\sigma\tau\epsilon\omega\varsigma$, Gen. $\epsilon\sigma\tau\epsilon\omega\tau\omicron\varsigma$, $-\acute{\omega}\sigma\eta\varsigma$.

$\tau\epsilon\theta\nu\epsilon\omega\varsigma$, $\tau\epsilon\theta\nu\epsilon\omega\sigma\alpha$, $\tau\epsilon\theta\nu\epsilon\omega\varsigma$, Gen. $\tau\epsilon\theta\nu\epsilon\omega\tau\omicron\varsigma$, $-\acute{\omega}\sigma\eta\varsigma$.

$\beta\acute{\epsilon}\beta\eta\kappa\alpha$ and $\tau\acute{\epsilon}\tau\lambda\eta\kappa\alpha$ never have this form of the participle.

	<i>Perfect.</i>	<i>Pluperfect.</i>	<i>Perf.</i>	<i>Plup.</i>
Ind. S. 1.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\alpha$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\epsilon\iota\nu$	$\epsilon\text{-}\Sigma\text{Τ}\text{Α}\text{-}\text{Α}$	
2.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\alpha\varsigma$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\epsilon\iota\varsigma$		
3.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\epsilon(\nu)$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\epsilon\iota$		
D. 2.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\tau\omicron\nu$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\tau\omicron\nu$	$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\tau\omicron\nu$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\omicron\nu$
3.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\tau\omicron\nu$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\tau\eta\nu$	$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\tau\omicron\nu$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\eta\nu$
P. 1.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\mu\epsilon\nu$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\mu\epsilon\nu$	$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\mu\epsilon\nu$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\epsilon\nu$
2.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\tau\epsilon$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\tau\epsilon$	$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\tau\epsilon$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\epsilon$
3.	$\delta\epsilon\text{-}\delta\acute{\iota}\text{-}\acute{\alpha}\sigma\iota(\nu)$	$\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\sigma\alpha\nu$ and $\acute{\epsilon}\delta\epsilon\delta\acute{\iota}\epsilon\sigma\alpha\nu$	$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\sigma\iota(\nu)$	$\acute{\epsilon}\sigma\tau\acute{\alpha}\sigma\alpha\nu$
Imp. Subj.	$\delta\acute{\epsilon}\text{-}\delta\acute{\iota}\text{-}\theta\iota$, $\delta\epsilon\delta\acute{\iota}\tau\omega$, etc. $\delta\epsilon\text{-}\delta\acute{\iota}\text{-}\omega$, $-\eta\varsigma$, $-\eta$, etc.		$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\theta\iota$, etc., 3. pl. $\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\omega\sigma\alpha\nu$ and $-\acute{\alpha}\nu\tau\omega\nu$	
Inf. Part.	$\delta\epsilon\text{-}\delta\acute{\iota}\text{-}\acute{\epsilon}\nu\alpha\iota$ $\delta\epsilon\text{-}\delta\acute{\iota}\text{-}\acute{\omega}\varsigma$, $-\nu\acute{\iota}\alpha$, $-\acute{\omicron}\varsigma$, Gen. $-\acute{\omicron}\tau\omicron\varsigma$		$\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\text{-}\nu\alpha\iota$ $\acute{\epsilon}\text{-}\sigma\tau\acute{\omega}\varsigma$, $-\acute{\omega}\sigma\alpha$, $-\acute{\omega}\varsigma$ and $-\acute{\omicron}\varsigma$, Gen. $-\acute{\omega}\tau\omicron\varsigma$, $-\acute{\omega}\sigma\eta\varsigma$	
Subj. Pf. Opt. Plup.	$\acute{\epsilon}\sigma\tau\acute{\omega}$, $-\acute{\eta}\varsigma$, $-\acute{\eta}$, etc. $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\eta\nu$, Dual $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\eta\tau\omicron\nu$ and $-\acute{\alpha}\iota\tau\omicron\nu$, Pl. $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\eta\mu\epsilon\nu$ and $-\acute{\alpha}\iota\mu\epsilon\nu$, etc., third Pers. Pl. $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\epsilon\nu$,			

REM. 4. The Plup. of $\acute{\iota}\sigma\tau\eta\mu\iota$, in this form never takes the strengthened augment $\epsilon\iota$. The Imp. Perf. $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\iota$, etc., and the Opt. Plup. $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\eta\nu$, etc., are poetic only. But the Inf. $\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\alpha\iota$ seems to have taken the place of the full form $\acute{\epsilon}\sigma\tau\eta\kappa\acute{\epsilon}\nu\alpha\iota$ throughout.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι.

(212.)

Besides these two, the following verbs have this form of the Perfect:

1. $\gamma\acute{\iota}\gamma\nu\omicron\mu\alpha\iota$, *to become*, $\Gamma\epsilon\Gamma\alpha\alpha$, stem $\Gamma\alpha$; Perf. (Sing. $\gamma\acute{\epsilon}\gamma\omicron\nu\alpha$, $-\alpha\varsigma$, $-\epsilon$) $\gamma\acute{\epsilon}\gamma\acute{\alpha}\mu\epsilon\nu$, $-\acute{\alpha}\tau\epsilon$, $-\acute{\alpha}\acute{\alpha}\sigma\iota\nu$, Inf. $\gamma\epsilon\gamma\acute{\alpha}\mu\epsilon\nu$ (Epic), Part. $\gamma\epsilon\gamma\acute{\omega}\varsigma$, $\gamma\epsilon\gamma\acute{\omega}\sigma\alpha$, $\gamma\epsilon\gamma\acute{\omega}\varsigma$, Gen. $\gamma\epsilon\gamma\acute{\omega}\tau\omicron\varsigma$.

2. $\beta\alpha\acute{\iota}\nu\omega$, *to go*, Perf. $\beta\acute{\epsilon}\beta\eta\kappa\alpha$, BEBAA ; Pl. $\beta\acute{\epsilon}\beta\acute{\alpha}\mu\epsilon\nu$, $-\acute{\alpha}\tau\epsilon$, $-\acute{\alpha}\sigma\iota$, third Pers. Pl. Subj. $\acute{\epsilon}\mu\beta\epsilon\beta\acute{\omega}\sigma\iota$, Pl. Phaedr. 252, e, Inf. $\beta\epsilon\beta\acute{\alpha}\nu\alpha\iota$, Part. $\beta\epsilon\beta\acute{\omega}\varsigma$, X. Hell. 7. 2, 3, $\beta\epsilon\beta\acute{\nu}\eta\alpha$ ($\beta\epsilon\beta\acute{\omega}\sigma\alpha$, Pl. Phaedr. 254, b), $\beta\epsilon\beta\acute{\omega}\varsigma$, Gen. $\beta\epsilon\beta\acute{\omega}\tau\omicron\varsigma$; Plup. $\acute{\epsilon}\beta\acute{\epsilon}\beta\acute{\alpha}\mu\epsilon\nu$, $-\acute{\alpha}\tau\epsilon$, $-\acute{\alpha}\sigma\alpha\nu$. These abridged forms are almost wholly poetic and dialectic, § 230.

3. $\theta\nu\acute{\eta}\sigma\kappa\omega$, *to die*, $\tau\epsilon\theta\nu\eta\kappa\alpha$, TEONAA ; Pl. $\tau\epsilon\theta\nu\acute{\alpha}\mu\epsilon\nu$, $\tau\epsilon\theta\nu\acute{\alpha}\tau\epsilon$, $\tau\epsilon\theta\nu\acute{\alpha}\sigma\iota$, Imp. $\tau\epsilon\theta\nu\acute{\alpha}\theta\iota$, Part. $\tau\epsilon\theta\nu\eta\kappa\omega\varsigma$, $\tau\epsilon\theta\nu\eta\kappa\acute{\nu}\eta\alpha$, $\tau\epsilon\theta\nu\eta\kappa\acute{\omega}\varsigma$, or $\tau\epsilon\theta\nu\epsilon\omega\varsigma$, $\tau\epsilon\theta\nu\epsilon\omega\sigma\alpha$,

Demosth. 40, 24., τεθνεῶς, Inf. τεθνᾶναι, Aesch. τεθνᾶναι from τεθναῖναι; Plup. ἐτέθνασαν, Opt. τεθναίην.

4. ΤΕΛΑΩ, to bear, Perf. τέληκα, ΤΕΤΛΑΑ; Dual τέτλατον, Pl. τέτλαμεν, τέτλατε, τετλαῖσι(ν), Imp. τέτλαθι, -ᾶτω, etc., Subj. wanting, Inf. τετλάναι, but Part. τετληκώς; Plup. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Dual ἐτέτλατον, ἐτέτλατην, Opt. τετλαίην.

5. Here belong the two participles of,

βιβρώσκω, § 161, 6, to eat, Perf. βέβρωκα, poetic βεβρώς, Gen. -ῶτος.

πίπτω, § 163, 3, to fall, πέπιτωκα, Att. Poet. πεπιώς, comp. § 230.

REMARK. There are also found, in imitation of Homer, κέκραγμεν and the Imp. κέκραχθι, from the poetic Perf. κέκραγα (from κράζω, to cry out); also the Imp. πέπεισθι, from πέποιθα, to trust (from πείθω, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects οἶδα and ἔοικα require a distinct consideration.

§ 195. Οἶδα and ἔοικα.

(215, 216.)

1. Οἶδα, Perf. from ¹ΕΙΔΩ (second Aor. εἶδον, I saw, Inf. ἰδεῖν, videre), properly I have seen, hence I know. Its inflection is as follows:

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴστω	εἰδέναι
D. 2. 3.	ἴστον, ἴστον	εἰδῆτον, -ῆτον	ἴστον, ἴστων	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδώς, -υῖα, ὅς
3.	ἴσασι(ν)	εἰδώσι(ν)	ἴστωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν, Poet.	ᾔσμεν
2.	ᾔδεις and -ειςθα ¹	ᾔδειτον, Poet.	ᾔστον ᾔδειτε	“ ᾔστε
3.	ᾔδει(ν)	ᾔδείτην, “	ᾔστην ᾔδεσαν	“ ᾔσαν
Opt. Sing.	εἰδείην, -ης, -η;	Dual εἰδείητον, -ήτην;	Pl. εἰδείημεν	(seldom εἰδείμεν), εἰδείητε, εἰδείην, (seldom εἰδείησαν).
Fut.	εἴσομαι (Ion. εἰδήσω, although Isocr. συνειδήσεις),	I shall know. — Verbal Adj. ἰστέον.		
Σύνοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				
¹ § 116, 2.				
² First Pers. ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδην, ᾔδειςθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδμεν, οἶδατε, οἶδασι, instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1052. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6.				

REMARK. The Perfect, *I have known*, is expressed by ἔγνωκα, and the Aorist, *I knew*, by ἔγνων.

2. Ἔοικα, *I am like, I seem*, Perf. from ἔΙΚΩ (εἶκε, the Impf. of which is used in Homer), poetic εἶκα instead of ἔοικα, εἰκέναι instead of εἰκέναι, and (instead of εἰκόασι) the anomalous Att. third Pers. Pl. εἴξουσιν, even in prose, Part. εἰκώς, in the Attic writers only in the sense of *like*, Att. εἰκώς, only in the sense of *probable, likely, right*, hence especially in the neuter εἰκός, as ὡς εἰκός, *as is natural*; Plup. ἐώκειν, § 122, 5, Fut. εἴξω.

Here belongs the abridged form ἔοιγε, among the Tragedians, instead of εἰκόαμεν, comp. ἔσμεν. The poetic Mid. forms ἤϊσαι, Eur. Alc. 1065, second Pers. Sing. Perf., and ἤϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. Present and Imperfect. (218.)

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνίω, τανίω, ἐρίω, σείω, ἔδω, φέρω; οἶμαι, § 166, 24, of the Common language, belongs here.

§ 197. Summary of all the Dependent Passives.

§ 102, 2, 3.

ἄγμαι, to wonder,	διαλέγομαι, to converse,	ἡδομαι, to rejoice, [hot,
αἰδέομαι, to reverence,	διανοέομαι, to think,	θέρομαι (Poet.), to become
ἀλλόμαι, to wander,	δύναμαι, to be able,	κρέμαμαι, to hang,
ἀμιλλόμαι, to contend,	δυσχεστεύομαι, to be dis-	μαίνομαι, to be mad,
ἀντιόομαι (Poet.), adversor,	satisfied,	μισσάτομαι, to loathe,
ἀπονοέομαι, to be distracted,	ἐναντιόομαι, to resist,	νεμεσάομαι, (Poet.), to be
ἀπορέομαι, to be perplexed,	ἐνθυμέομαι, to reflect,	justly indignant,
ἀριστοκρατέομαι, to have	ἐννοέομαι, to consider,	οἶομαι, to suppose,
an aristocratic govern-	ἐπιμέλομαι and -έομαι,	ὀλιγαρχέομαι, to have an
ment,	to take care,	oligarchy,
ἀρνεόμαι, to refuse,	ἐπινοέομαι, to reflect upon,	πειράομαι, to try,
ἄχθομαι, to be displeased,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
βούλομαι, to wish,	ἐραμαι (Poet.), to love,	προνοέομαι, to foresee,
βρονχάομαι, to roar,	εὐθυμέομαι, to be happy,	σεβόμαι, to reverence, Aor.
δέομαι, to want,	εὐλαβέομαι, to be cautious,	ἐσφθην, Pl. Phaedr.
δέρκομαι (Poet.), to see,	ἐννοέομαι, bonis legibus	254, b. [tious,
δημοκρατέομαι, to have a	utor,	φιλοτιμέομαι, to be ambi-
democratic government,	εὐπορέομαι, to be opulent,	ὑποτοπέομαι, to conjecture.

REMARK 1. Ἀλλίζομαι, to lodge, ἐπινοέομαι, to reflect upon, λοιδορέομαι, to reproach, ὀρέομαι, to desire, have both a Mid. and Pass. form for their Aorist. Several verbs have a Mid. and Pass. form for their Future, e. g. διαλέγομαι, colloquor, has the Fut. διαλεχθήσομαι and διαλέξομαι; ἄχθομαι,

§ 156, 4; ἐπιμέλομαι, § 166, 21; ἡδομαι, to rejoice, has only ἡσθήσομαι; the poetic ἔραμαι, § 179, 4, has ἐρασθήσομαι.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf., and almost all are confined to poetry.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, terreo, to terrify, φοβηθήναι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνειν and -ύνειν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίζειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανέσθαι, to be happy, πεπαίνειν, to make ripe, πεπανθήναι, πεπανέσθαι, maturescere, to ripen, αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνέσθαι, to feel shame, ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλαττώσεσθαι, to be inferior, to be conquered, χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry, μαλακίζειν, to make effeminate, μαλακισθήναι, μαλακιέσθαι, to make one's self effeminate, ὀργίζειν, to make angry, ὀργισθήναι, ὀργιέσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:

ἄγειν *	ἔστιν	λείπειν	πλανᾶν	στρέφειν
ἀγνύναι	εὐωχεῖν	λύειν	πλήττειν	σφάλλειν
ἀνιᾶν	ἡττᾶν	μεθύσκειν	πορεύειν	σώζειν
αἰρεῖν	ιδρύειν	μιγνύναι	ῥηγνύναι	τρέπειν
ἀλλάττειν	κινεῖν	μιμνήσκειν	ῥωννύναι	τρέφειν
ἁρμόζειν	κλίνειν	ὀρμᾶν	σελεῖν	φαίνειν
ἀσχολεῖν	κοιμᾶν	ὀχεῖν	σῆπειν	φέρειν
αὐξάνειν	κομίζειν	πείθειν	σκεδαννύναι	φθείρειν
βάλλειν	κορίνειν	πηγνύναι	σπᾶν	φοβεῖν
ἐπείγειν	λέγειν	πλάζειν	στελλειν	χεῖν

§ 198. Summary of the Active Verbs most in use with a Middle Future, § 154, 1. (222.)

ἄγνοέω, not to know,	γηράσκω, to grow old,	θηράω, θηρεύω, to hunt,
ᾄδω, to sing,	γινώσκω, to know,	θιγγάνω, to touch,
ἀκούω, to hear,	δάκνω, to bite,	θνήσκω, to die,
ἀλαλάζω, to cry out,	δαρθάνω, to sleep,	θρώσκω, to leap,
ἁμαρτάνω, to miss,	δεῖσαι, to fear,	κάμνω, to labor,
ἀπαντᾶω, to meet,	διδράσκω, to run away,	κλαίω, to weep,
ἀπολαύω, to enjoy,	διώκω, to pursue,	κλέπτω, to steal,
ἁρπάζω, to seize,	ἐγκωμιάζω, to praise,	κολάζω, to punish,
βαδίζω, to go,	εἰμί, to be,	κωμάζω, commissar,
βαίνω, to go,	ἐπαινέω, to praise, [self,	λαγχάνω, to obtain,
βίωω, to live,	ἐπιορκέω, to perjure one's	λαμβάνω, to take,
βλέπω, to see,	ἐσθίω, to eat,	λιχμάω, to lick,
βοάω, to cry out,	θαυμάζω, to wonder,	μανθάνω, to learn,
γελάω, to laugh,	θέω, to run,	νέω, to swim,

* From ἀνάγειν come ἀναχθήναι and ἀναγαγέσθαι in the sense of in mare provehi.

οἶδα, to know,	πλέω, to sail, . [πνείσω, συριττω, to whistle, etc.,
οἰμώζω, to lament,	πνέω, to blow (but συμ- τίκτω, to produce,
ὀλολύζω, to howl,	πνίγω, to strangle, τρέχω, to run,
ὀμνιμι, to swear,	ποθέω, to desire, τρώγω, to gnaw,
ὄραω, to see,	προσκυνέω, to reverence, τυγχάνω, to obtain,
παίζω, to sport,	ρέω, to flow, τωθάζω, to rail at,
πάσχω, to suffer,	σιγάω, to be silent, φεύγω, to flee,
πηδίαω, to leap,	σιωπίαω, to be silent, φθάνω, to come before,
πίνω, to drink,	σκώπτω, to sport, χύσκω, to gape,
πίπτω, to fall,	σπουδάζω, to be zealous, χωρέω, to contain.

REMARK. Some have both the Active and Middle form for the Future ; the Middle, however, is preferred, e. g. ἀγροέω, διώκω, ἐπαινέω, etc.

SECTION VII.

§ 199. *Prepositions and Conjunctions.* (323.)

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said ; hence these parts of speech are treated in the Syntax, so far as it is necessary.

PECULIARITIES OF THE DIALECTS,

PARTICULARLY OF THE EPIC DIALECT.

A. SOUNDS.

§ 200. *Digamma or Labial Breathing F.* (7.)

1. The Greek language had originally, in addition to the Spiritus Asper $\underline{\sigma}$, and the Lingual Breathing σ , a Labial Breathing, the sound of which corresponds nearly to the Eng. *f*. In accordance with its form, *F*, which is like one Gamma standing upon another, it is named Digamma, and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the Alphabet, namely between ϵ and ζ , and is named *Baυ*. Comp. § 25, 2.

2. This character disappeared very early; but its sound, was in some cases changed, in some of the Dialects, into the smooth Labial β , e. g. *βίη*, vis, *Fίς*—later *ίς*; in other instances it was softened into the vowel *υ*, and after other vowels, coalesced with *υ* and formed the Diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναῦς*—*νάFς*—*navis*, *χεύω* (*χέFω*), Æol., *βοῦς*—*βόFς*,—*bōvs*, *bōs*, Gen. *bōvis*; in others still it was changed, into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before ρ is not indicated, e. g. *Fίς*, vis, *ίς*; *ὄFίς*, *ovis*, *ὄις*; *εἰλέω*, *volvo*; *Fρόδον*, *φόδον*, etc; it was also changed in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*, *ἔννυμι*, *vestio*.

3. In the Homeric poems no character exists to denote the Breathing *F*; but it is very clear that in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγνυμι*, *ἀναξ*, *ἀνάσσω*, *ἀνδάνω*, *ἔαρ*, ver, the forms of *ΕΙΛΩ*, *video*, *ἔοικα*, *εἴκοσι*, *viginti*, *εἶμα*, *vestis*, *εἰπεῖν*, *ἐκηλος*, *ἔννυμι*, *vestio*, *έός* and *ός*, *suus*, *οὔ*, *sui*, *οἷ*, *sibi*, *ἔσπερος*, *vesperus*, *οἶκος*, *vicus*, *οἶνος*, *vinum*, etc.; this is obvious from the following facts; (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ἔθεν* = *πρὸ Fέθεν*; (b) hence also a vowel capable of Elision, when placed before such a word, cannot be elided, e. g. *λίπεν δέ εἰ* = *δέ Fε*, *ἀπὸ ἔο* = *ἀπὸ Fέο*; (c) the *ν* *ἐφεκκυστικόν* is wanting before words which have the Digamma, e. g. *δαῖς οἶ* = *δαῖ Fοι*;

—(d) οὐ instead of οὐκ or οὐχ, is found before the Digamma, e. g. ἐπὶ οὐ ἔθ' ἐν ἔστι χειρῶν = οὐ Fθ' ἐν;—(e) in compounds neither Elision nor Crasis (contraction) occurs, e. g. διαειπόμεν = διαFειπόμεν, ἀαγὴς = ἀFαγὴς;—(f) a word, having the Digamma, makes together with a preceding consonant, a vowel long by position, e. g. γὰρ ἔθ' ἐν;—(g) long vowels are not shortened before words that have the Digamma, e. g. ἀλλ' ἐτὶ τε σὺλβον καὶ ἑξήμασι = καὶ Fείμασι II. γ, 392.

§ 201. *Interchange of the Vowels.* (38.)

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, ε, ο, ᾰ, called—§ 140, 2, and 4—vowels of *Variation*—(τρέφω, τέτροφα, ἐτρέφην) undergo various changes in the dialects.

α is used instead of ε, Ion., e. g. τράπω, τάμνω, μέγθος instead of τρέπω, τέμνω, μέγεθος; so also Doric τράφω, σκιαρίς, Ἄρτιμις instead of, τρέφω, σκιερός, Ἄρτιμις; and in several particles, e. g. ὅκα, τόκα, πόκα instead of ὅτε, τότε, πότε.

ε instead of α in the Ionic dialect in the following Liquids, e. g. τέσσαρες, ἔρσην, ἕλος, βέρεθρον, Ion., instead of τέσσαρες, four, ἄρσην, a male, ὕλος, glass, βάραθρον, gulf; besides in very many verbs in -άω, e. g. φοιτέω, ὀρέω, Ion., instead of φοιτάω, ὀράω.

ε instead of ο, Doric, e. g. ἐβδεμήχοντα instead of ἐβδομήχοντα.

ο instead of α often, Æolic, e. g. στροτός instead of στρωτός, army.

α instead of ο, Ion., in ἀρῶνδεῖν instead of ὀρῶνδεῖν.

2. The following cases are to be noted in addition: The long α is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm*, i. e. the broad pronunciation of the Dorians, e. g. ὑμέρα, κᾶπος, ἄδύς, Δαμάτηρ. The Older and the later Ionic have softened this grave ᾰ into η. The Attic writers use the letters, ᾰ and ἠ, interchangeably, § 16, 7. Comp. Dor. ἄμέρα, Ion. ἡμέρη, Att. ἡμέρα; Ion. σοφίη, Dor. and Att. σοφία; Ion. θώρηξ, Dor. and Att. θώραξ.—So, also, α in the diphthong αυ, in the Ionic writers, is changed into η, νηῖς, γρηῖς, instead of ραῖς, γραῖς; likewise in the diphthong αι in the Dat. Pl. of the first Dec., ης and ησι Ion. instead of αῖς and αῖσι.—Still, in certain words, the Dorians retain the η, as the Ionians do the ᾰ.

η instead of ει Æolic and Doric, e. g. σαμῆον, τῆνος, ὄξῆα, so the Infinitives, e. g. λαβῆν, καλῆν instead of σημεῖον, κείνος, ὄξεϊα, λαβεῖν, καλεῖν.

αι instead of ει, Doric, e. g. φθαίρω instead of φθείρω,

υ often instead of ο, Æolic, e. g. συφός, ὄνυμα instead of σοφός, ὄνομα; so in Homer ἄγυρις instead of ἄγορά; and in the Common Language, εὔωνυμος, πανήγυρις, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the Breathing σ in the third Pers. Pl. οισι(ν) instead of ουσι(ν) and in the Participle ending -οισα instead of -ουσα, and in Μοῖσα and Ἀγέθοισα instead of Μοῦσα, and Ἀγέθοουσα; the first is Dor., yet not in Pindar; the last is Æolic and in Pindar, e. g.

Τῶ ἐφάβω instead of τοῦ ἐφάβου, ὦν (also Ion. and Pindar) instead of οῦν, δούλος instead of δοῦλος, ὠρανός instead of οὔρανός, βῶς instead of βοῦς;—τύπτοις(ν) instead of τύπτοισι(ν), τύπτοισα instead of τύπτοισα, φιλείουσιν instead of φιλοῦσιν, ἔχουσα instead of ἔχουσα.

Some other instances will be considered below in treating of the Declensions and Conjugations.

§ 202. *Interchange of the Consonants.* (39, 40.)

The change of consonants in the different dialects depends on the two following laws:

Consonants of the same order—§ 5, Rem. 3,—interchange with each other; and the consonants which are called *homonymous*, § 5, Rem. 1, interchange with the *homonymous*.

§ 203. I. *Interchange of Consonants of the same order.*

A. THE MUTES; (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, πῶς, πότε, ποῖος, ὅποιος, etc., are in Ion. κῶς, κότε, etc.

κ instead of τ; πότε, ποτέ, ὅτε, τότε, ὁπότε, ἄλλοτε, are in Dor. πόκα, ποκά, ὅκα, τόκα, ὁπόκα (Poet. ὁπόκα), ἄλλοκα; so ὅκα (shortened from ὅκακα) instead of ὅτιαν. On the contrary τ instead of κ, e. g. τῆνος Dor. instead of κείνος, ἐκείνος.

π instead of τ Æol. and Dor., e. g. πέμπε instead of πέντε.

(b) The Medials β and γ; e. g. βλήχων, penny-royal, Att., is in Ion. γλήχων, βλέφαρον, eye-lash, is γλέφαρον.

δ instead of γ Dor., e. g. δᾶ instead of γῆ; hence Δημήτηρ instead of Γημήτηρ.

δ instead of β, Dor., in ὀδελός instead of ὀβελός.

β instead of δ in the Æol. words βελφίν, Βελφοί instead of δελφίν, Δελφοί.

(c) The Aspirates θ and φ; e. g. θήρ, beast, θλίξν, θλίβειν, οὔθαρ, udder, are in Dor. φήρ, φλίξν, φλίβειν, οὔφαρ (uber); φήρ and φλίβειν also in Homer.

χ instead of θ; ἔθμα is in Dor. ἔχμα and ὄρνιθος, etc. (from ὄρνις) is ὄρνιχος, etc.

B. THE LIQUIDS; (a) The Liquids interchange with one another: ν instead of λ before θ and τ often in the Dor. dialect, e. g. ἤνθον, βέντιστος Dor. instead of ἡλθον, βέλτιστος; also Ion. and Att. πλέυμων, pulmo, instead of πνεύμων, λίτρον instead of νίτρον.

ρ is rarely used instead of λ, e. g. *κρίβανος*, *oven*, Att., instead of *κλίβανος*.

(b) The Liquid ρ and the Breathing σ in the Later and often in the Mid. Attic; *ῥή* instead of the Ion. and old Attic *ρσ*, e. g. *ῥρσῆν* and *ἄῥῥῆν*, *a male*, *κόρσῆ* and *κόῥῥῆ*, *back*.

§ 204. II. *Interchange of the so called Homonymous Consonants.*

(a) The Palatals γ and κ, e. g. *κναφεύς*, *fuller*, is preferred by the Attic writers to the other form, *γναφεύς*.

κ and χ in *δέχομαι*, Ion., instead of *δέχομαι*.

(b) The Linguals θ and τ, e. g. *αῦτις* Ion. and Epic, instead of *αὔτις*, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. *κιθών* Ion., instead of *χιτών*, *ἐνθαῦτα*, *hic*, *ἐνθεῦτεν*, *hinc* Ion., instead of *ἐνταῦθα*, *ἐντεῦθεν*; *κύθρη* Ion., instead of *χύτρα*, *pot*.

σ and τ, e. g. *Ποτειδάν*, *ἔπειον*, *εἴκατι*, *τύ*, *τέ* Dor., instead of *Ποσειδῶν*, *ἔπεισον*, *εἴκοσι*, *σύ*, *σέ*. The Attic forms *τεῦτλον*, *beet*, *τηλία*, *sieve*, (from *σῆ-θω*), *τύρβη* (from *σύρω*), *turba*, *τήμερον*, *to-day*, and *τῆτες*, *this year*, (the two last only in the comedians, but in tragedians and in other Attic writers *σήμερον*, *σῆτες*), is in the Ion. and Common Language *σεῦτλον*, *σηλία*, *σύρβη*.

σσ and ττ. The Later, and often, also, the Middle Attic dialect uses, in most words, *ττ*, instead of *σσ*, which are employed by the older and the later Ionic, and in most other dialects, e. g. *τύσσω*, *γλώσσα*; but Att. *τάτιω*, *γλώττω*. Still, the Ionic forms prevail, not only in the older Attic writers, but are, also, found in other authors, as some words always have *σσ*, e. g. *πάσσω*, *to scatter*, *πίήσω*, *to crouch*, *βύσσω*, *a deep*, *πίσσω*, *to stamp*, *πτίσσω*, *to fold*, *βράσσω*, *to move*, *πτώσσω*, *to cower*, *ἐρέσσω* (*ἐρέτιω* is rejected), etc.

σ and ν in the Dor. verb-ending *-μες*, e. g. *τύπτομες*, instead of the common form *τύπτομεν*, see § 220, 6; also *αἰές* Dor. instead of *αἰέν*.

δδ instead of ζ in the Lacon. dialect, e. g. *μουσιδδεν* instead of *μυθίζεν*, *μάδδα* instead of *μάζα*.

σδ instead of ζ Æol., so also in Theoc., but only in the middle of words, e. g. *μελίσδεσαι*, *μέσδων* instead of *μελίζεσαι*, *μέζων* or *μείζων*, not at the beginning of words, nor if θ precedes, or σ follows, e. g. *μοχθίζοντι*, *ἐπιφθύζοισα*.

ζ and ττ, *συρῖττειν*, *ἀρμόττειν* Att., instead of *συρίζειν*, *ἀρμόζειν*.

Here belong,

ξ and σ and σσ, e. g. *ξύν* Epic and old Attic instead of *σύν*; *διξός* and *τριξές* Ion. instead of *δισσός*, *τρισσός*; *κλάξ* Dor. instead of *κλαῖς* (*κλεῖς*); even

in the Fut. and Aorists, the Dorians, and also Homer, in several verbs, use ξ instead of σ, see § 234, 4.

(c) The Labials φ and π,—the first Att., the last Ion.—c. g. ἀσφάραγος Att., ἀσπάραγος Ion. So Æol. and Dor. π, instead of φ, e. g. ἀμπί Æol., instead of ἀμφί; hence in the Common language, ἀμπέχειν, etc.

μ and π, e. g. πεδά Dor., instead of μετά.

(d) The double consonants ξ and ψ and the two of which they are composed, though transposed, in the Æol. dialect, e. g. σκένος, σπάλις instead of ξένος, ψαλις, but only at the beginning of a word. So σφ and ψ, e. g. ψέ Dor. instead of σφέ.

CHANGE OF THE VOWELS.

§ 205. *Contraction and Diaeresis.* (10—12.)

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted;—εο and εου, sometimes, also, οο and οε are contracted into ευ in Dor. and Ion.—not, as commonly, into ου; so αο, σου and οου Ion. are contracted into ευ—not, as is usual, into ω and ου, e. g. φιλεῦ from φιλέου = φιλοῦ; πλεῦνες from πλέονες; πληρεῦντες from πληρόντες = πληροῦντες; ἐδικαίεν from ἐδικαίοε = ἐδικαίου; εἰρώτευν from εἰρώταον = εἰρώτων; γελεῦσα from γελάουσα = γελῶσα; δικαιοῦσι from δικαιοῦσι = δικαιοῦσι. But commonly the Dorians contracted οε into ω—instead of ου—e. g. τυρόεντα = τυρώντα instead of τυροῦντα, ῥιγῶν instead of ῥιγοῦν.

2. Αο, αου and αω are contracted in the Dor. dialect into ᾱ—instead of ω,—namely, in verbs in -άω, in genitives in -αο and -άων, in substantives in -άων, Gen. -άνος, and in proper names in -λαος, e. g. φυσῶντες, χαλᾶσι, γελᾶν from φυσάοντες, χαλάουσι, γελάων; — τᾶν κορᾶν from τάων κοράων = τῶν κορῶν; — Ποσειδᾶν, -ᾶνος, Att. Ποσειδῶν, -ῶνος; — Μενέλᾶς, Ἀρκισίλᾶς, Gen. -α, Dat. -α.

3. Αε and αει are contracted in the Dor. (but not in Pindar) into η and η instead of ᾱ and α, in verbs, e. g. ἐφοίτη, φοιτῆς instead of ἐφοίτα, φοιτᾶς. See § 222, III, (1). See 221.

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic, as it almost always admits contractions, while the other dialects, and the later Ionic commonly, avoid them. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. φιλέει instead of φιλή, which had been contracted from φιλέη. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. ἄεων and ἄκων.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits

them, where the Attic dialect does not, e. g. *ἰσός* (*ī*), *ἰσείς*, *ἰσείσασθαι* Ion., instead of *ἰσρός*, etc., and especially the contraction of *οη* into *ω*, particularly in the verbs *βοῶν* and *ροῶν*, e. g. *ἔβωσα*, *ἔρωσα*, (*ἀγνώσασκεν* Hom. from *ἀγνοέω*), *ἐννέρωσα*, instead of *ἐβόησα*, *ἐνόησα*, *ἐννενόησα*; so *ὀγδώκοντα* in Homer, instead of *ὀγδοήκοντα*.

6. The opposite of contraction is diaeresis—*διαίρεσις*—which separates a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare, where it is found, most frequently, in such words as separate the two vowels by means of the Digamma, namely, *αι* in *παῖς*; *αι̃* in *αἶνός*, *breath* (from *ἄφημι*), *ἄϊσταλέος*, *dirty*; *ει* in *εἶσκω*, *to make like*, *εἶκτο*, *εἶκτον*, *εἶκτιν*; *εῦ* very often in the adverb *εὔ* (= *εῦ*, *well*), e. g. *εὔχρινας*, *εὔκτιμειρος*; when *μ*, *ν*, *ρ* or *σ* follows *εὔ* in compounds then they are doubled, e. g. *εὔμμελις*, *εὔννητος*, *εὔρῥοος*, *εὔσσελμος*; *οῖ* in *οῖς* (*ὕψις*, *ovis*), *οῖομαι* (comp. *ορίομαι*), *οῖστός*, *οῖξα*, *οῖξαν* (from *οἶγνυμι*).

§ 206. *Crasis, Synizesis, Elision, N ἐφελευστικόν.*

Hiatus.

(15, 16, 17, 19, 21.)

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *ο* of the Article coalesces with *α* and forms *ω*, and with *αι* and forms *ω*, e. g. *τὸ ἄγαλμα* = *τῶγαλμα*, so *τῶληθές*, *τῶτό*, *ὠνήρ*, *ὠνδρες*, *ὠνθρωποι*, *ὠπόλοι*, from *τὸ ἀληθές*, *τὸ αὐτό*, *ὁ ἀνήρ*, *οἱ ἄνδρες*, *οἱ ἄνθρωποι*, *οἱ ἀπόλοι*. In Herodot. occur, *ὠριστος*, *ὠντός*, *ὠλλοι*, with the Spiritus lenis, instead of the Spiritus asper (from *ὁ ἄριστος*, *ὁ αὐτός*, *οἱ ἄλλοι*); Homer uses the Crasis seldom, namely, only in *ὠριστος*, *ὠντός*, *τᾶλλα*, *οἰμός* instead of *ὁ ἐμός*, *τοῦνεκα*, *οὔνεκα* instead of *οὗ ἕνεκα*; *καῶ* is doubtful.

2. Instances of Crasis in Doric are, *τῶλγος*, *τῶντορ* instead of *τοῦ ἄλγος*, *τῷ ἄντορ*; so *ο* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. *ὁ ἔλαφος* = *ὥλαφος*, *ὁ ἐξ* = *ὥξ*, *καὶ ἐκ* = *κῆκ*, *καὶ εἴπε* = *κῆπε*, *καὶ ἐάν* or *ἦν* = *κῆν*, which last is also Ion.

3. Ionic writers admit the common Crasis in *ον*, in the Masc. and Neut. of the Art. and in *εἶτος*, e. g. *οὔτερος*, *τοὔτερον*.

4. The use of Synizesis, § 12, is very frequent in the Homeric poems,

(a) In the middle of words, it is oftenest found in the following connected vowels, *εα*, *εα̃*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εω̃*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτε*; much rarer in *αε*, *ια*, *ια̃*, *ιαι*, *ιη*, *ιη̃*, *ιο*, e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *ὄγδοον*; *υοι* only in *δακρύοις*; *ηι* in *δηίοιο*, *δηίων*, *δηίοισι*, *ῆια*;

(b) Between two words in the following connected vowels, *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; The first word is either

ῆ, ῆ, δῆ, μῆ and ἐπεί, or a word with the inflexion-endings, η, φ, e. g. ῆ, οἶ, δῆ ἀφνειότατος, μῆ ἄλλοι, εἰλαπίνῃ ῆ γάμος, ἀσβέσιφ οἶδ' υἷον.

5. Elision, §§ 13 and 14, is found very often in Homer; namely,

- (a) The α in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle ἄρα;
- (b) The ε in the Pl. Neut. and the Acc. Sing. of the third Dec., in the Voc. of the third Dec., in the Dual of the third Dec., in verb-endings and in particles, e. g. δέ, τέ, τότε, etc.—but never in ἰδέ;
- (c) The ι in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc. e. g. χαῖτε δέ τῳ ὄρνιθ' Ὀδυσσεύς, Il. ζ, 277; in ἄμμι, ἵμμι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἴσοσι; finally in all verb-endings;
- (d) The ο in ἀπό, ἐπό, but never in πρό, in δύο, in the Neut. of pronouns, except those in -τό, and in all verb-endings;
- (e) The αι in the verb-endings -μαι, -ται, -σθαι, — -σαι only in ἦσ' ὀλιγήμελων Il. ο, 245, and αι in the Nom. of the first Dec. in ὕξει' ὀδύνα Il. λ, 272;
- (f) The οι in μοι, to me, and in the particle, τοι.

6. The ν ἐφελκυστικόν, § 15, is commonly rejected in Ion. prose, e. g. πᾶσι ἔλεξα.

7. The Hiatus, § 8, is admitted by Homer in the following cases,

- (a) In long vowels or diphthongs either in the Arsis* of the verse, e. g. ἀντιθέ | φ' Ὀδν | σῆϊ; or in the Thesis, in which case the long vowel or diphthong is short, e. g. οἴχοι ἔ | σαν;
- (b) When the vowel does not admit Elision, or but rarely, e. g. παιδὶ ἄμν-
νεν;
- (c) When two words are separated by a punctuation-mark, e. g. ἀλλ' ἄνα,
εἰ μέμονάς γε;
- (d) In the Fem. Caesura, (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot of the verse, e. g.
κρινῇ | δέ τρυφά | λεια || ἄμ' | ἔσπετο | χεῖρ' πα | χεῖρ' Il. γ, 376.
τῶν οἶ | ξς ἐγέ | νοντο || ἐ | νὶ μεγά | ροισι γε | νέθλη Il. ε, 270.
- (e) In the Diaeresis (i. e. the division of the verse which is occasioned by a foot ending with a word) after the first and fourth foot of the verse, e. g.

* Arsis is that part of a foot on which the weight or stress of the voice falls. The rest of the foot is called Thesis. The Arsis is on the long syllable of a foot. E. g. the Arsis of the Iambus μένω is on ω; the Arsis of the Dactyle πίνομεν is on πῖ.—TR.

ἔγχῃ | Ἰδομενῆος ἀγανοῦ Δευκαλίδας II. μ, 117.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὐλον Ὀνειρον II. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. δένδρε' ἔθαλλεν;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus, § 203, 3, e. g.

οὐ | δέ οὖς | παῖδας ἔ | ασκεν (= οὐδὲ Φούς).

§ 207. *Lengthening and Shortening of the Vowels.*

1. The following vowels are lengthened:

A in Homer is sometimes lengthened into *αι*; this occurs in αἰετός, αἰεί, ἀγαίωμα, instead of αἰετός, etc.; so also παραι (also καταιβαται), in the Tragedians διαί, and the analogous form ὑπαί instead of παρά, διά, ὑπό.

ᾶ into *η* in Homer in ἡρεέθονται, ἡγερέθονται, ἡνεμόεις in the Arsis, consequently on account of the metre.

ᾱ into *αι* before *σ*, Æol., in the Acc. Pl. of the first Dec. as also in μέλαις and τάλαις instead of μέλας, τάλας, ταῖς instead of τᾶς, κυλαῖς instead of καλᾶς; in Pindar in the first Aor. Act. Part., e. g. τύψαις, -αῖσα instead of -ᾶς, -ᾶσα; but always πᾶς.

Av into *ωῦ*, Ion., in τραῦμα, θαῦμα, and its derivatives, e. g. in τρώῦμα, θώῦμα, θαῦμάζω, and in pronouns compounded with αὐτός, e. g. ἐωῦτοῦ, σεωῦτοῦ, ἐμειωῦτόν instead of εαυτοῦ, etc.; so also τωῦτό instead of ταῦτό.

E into *ει* in the Ion. writers before a Liq. in a number of words, e. g. εἵνεκα—also in Attic prose—κεινός, ζῆινος, στεινός, εἰρωπῶ. Homer uses this lengthened syllable according to the necessities of the verse in other words also, which in Ionic prose have *ε*, e. g. εἰν, ὑπεῖρ, πείρας, end, φρεῖατα, from φρέαρ, *a well*; also before vowels in adjectives in -εος, e. g. χρύσειος, in substantives and pronouns, e. g. σπεῖος, ἐμῆιο, in verbs in -έω, e. g. τελείω, πνείω, also in εὔως instead of ἔως, *unto*, sometimes also in the Augment and Reduplication, e. g. εἰλήλονθα, εἰοικνῖαι, δεῖδια, δειδέχεται.

E into *η*, in Hom. and in the Dor. dialect, in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further, also, Ion., in adjectives in -ειος, e. g. βασιλήϊος, *regius*; finally, in single words, e. g. κληῖς, κληῖδος, etc., instead of κλείς, Ion., in very many substantives, e. g. ἀληθινή instead of ἀλήθεια.

H sometimes into *αι*, Æol., e. g. θναίσκω instead of θνήσκω.

O into *οι*, Ion. and Hom., before a vowel in several words, e. g. ποίη, ποιήεις, χοροί, ξοιή, etc.; in Homer in the Gen. of the second Dec., e. g. Θεοῖο instead of Θεοῦ, and in φοίνιος, χοροῖτυπή, ὁδοιπόριον, ἀγκοίνησιν and ἡγνοίησε.

O is changed into ou, Ion. and Hom., before a Liq. or Sigma, still only in a certain number of words, and, in the Dor., before a Liq. into ω, e. g.

κόρος Ion. κοῦρος Dor. κῶρος μόνος Ion. μοῖνος
ὄνομα “ οὔνομα “ ὠνομα Ὀλυμπος “ Οὔλυμπος;

also the oblique cases of δόρυ and γόνυ. But substantives, which have the vowel of variation o, cannot be thus lengthened, e. g. πόρος from πέρομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητώεις, τροχάω, ποτάομαι, and also τροχάω, ποτάομαι.

T into ou often, Dor., e. g. θουγάτηρ instead of θυγάτηρ. In Homer in εἰλήλουθα.

2. The Epic dialect resolves the contracted sounds, namely, \bar{a} into αα, $\bar{\alpha}$ into αα; η into εη, ειη, ηη; ω into οω, ωο, ωω; particularly in declining verbs, e. g. ὀράεις instead of ὀράῃς, κρήνην instead of κρήνην, ὀρώω instead of ὀρώ, γελῶντες instead of γελῶντες, ἡβώσω instead of ἡβῶσα; also φῶς instead of φως, light, from φάος, and proper names in -φών, e. g. Αἰμοφών.

3. The Epic dialect has a different lengthening of the vowel, which arises from the resolution of an original Digamma or a Spiritus Asper into a vowel, e. g. εἰκῆλος and ἔκῆλος (Fέκῆλος) οὔρος instead of ὄρος, bound, οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος, ἔϊσος instead of ἴσος, εἰλίσσω instead of ἐλίσσω, comp. volvo, ἡώς instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω, contracted from αο and αω, is resolved by ε, e. g. ἱκέτω instead of ἱκέταο, πυλέων instead of πυλάων.

4. The following vowels are abridged,

Αι into \bar{a} before a vowel often in the Æol. dialect, e. g. ἀρχῆος, Ἀλκῆος, instead of ἀρχαῖος, Ἀλκαῖος; in Homer in εἰῆρος, εἰῆρη, εἰῆριζενθαι.

Λι into ε before liquids in the Ion., and in Hom., in the forms χερός, χερσί, from χεῖρ, hand, so also Att. χερσὶν, χερσί; also Ion. and Dor. before a vowel, in a Proparoxytone in -ειος, and in Properispomena in -εῖα; in Homer only in a few Fem. adjectives in -υς, e. g.

ἐπιτίδεις, -έη, -εον	Ion. instead of -ειος	ὠκέα	instead of ὠκεῖα	from ὠκίς
τέλειος, -έη, -εον	“ “ -ειος	βαθέη	“ βαθεῖα	“ βαθύς
εὐρέη from εὐρύς	“ “ -εῖα	δασέη	“ δασεῖα	“ δασύς;

so also in Hom. Ἑρμεία instead of Ἑρμεία; also ει in Ion. is abridged into ε, when two consonants follow which make the vowel long by position, e. g. ἀπόδεξις instead of ἀπόδειξις, μέζων instead of μεῖζων, κρέσσων instead of κρείσσων; finally in the Dor. verb-forms, e. g. αἰίδεις instead of αἰίδεις.

REMARK 1. In the Æol. dialect, ει before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτέρνω, σπέρζω, ὠτελλά, instead of κτείνω, σπεῖρω, ὠτελλή.

II is changed into *ε* in Hom. in ἄσχετε, ἄσχετα, from ἀσγής, -ῆτος, *shining*, and in the Subj. ending -ετε instead of -ητε, so also -ομεν instead of -ωμεν, e. g. εἶδετε, θωρήξομεν.

Oi into *o* often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ov into *o* in Hom. in the compounds of ποῖς, e. g. ἀιλλόπος, ἀστίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τὼς λίκος instead of τοὺς λύκους; also Æol. βόλλα instead of βουλή, and so also in Hom. βόλειται, βόλεισθε from βούλομαι.

5. On the Ionic-Attic change of the vowels, see § 16, 5.

6. Homer often uses Syncope, § 16, 8, namely, in verb-forms, as will be seen below; he also has τίπτε instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope—ἀποκοπή—is the rejection of a short ultimate vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs in the prepositions, e. g. ἀνά, κατά, παρά, rarely in ἀπό and ἐπό, and in the Epic conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ, § 19, 3, e. g. ἄμ βομοῖσι, ἀμβαίνειν, ἄμ πέλαγος, ἄμ φόρον, ἀμμένω; the τ in κάτ is always assimilated to the following consonants, except that the corresponding smooth mute stands before the aspirate, § 17, 4, e. g. καὶ δύναιμι, καὶ πφάλαρα, καὶ κεφαλῆς, καὶ γόνυ; examples of ἀπό and ἐπό are, ἀππέμψει, ἐββάλλειν, Hom.; examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4. 5, 46. 7. 5, 12, ἄμπωις.

REM. 2. In the concurrence of *three* consonants, assimilation is omitted, and one consonant is rejected, e. g. κάκτανε, κάσχεθε, ἀμνάσει, instead of κάκκτανε, κάσσχεθε, ἀμμνάσει.

8. The Prothesis, § 16, 10, occurs in Homer in ἀστεροπή and στεροπή, ἐθέλω and θέλω, ἐκείνος and κείνος, ἐρύομαι and ῥύομαι; Homer also often resolves the *F* into the vowel *ε*, namely, ἔερση, ἔεδνα, εἰκοσι, εὔσος, εἵπον, εἶλδομαι, ἐεργένος.

9. Sometimes, for the sake of the metre, Homer inserts *ε*, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an *η* in place of a short vowel, e. g. τανηλεγέος, ἐπήβολος, ἐπηετανός, ὀλιγηπελῶ, ἐλαφηβόλος, instead of τανυλ., ἐπίβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος. An *ι* is found in Homer after *οι* in ὁμοίους instead of ὅμοιος, and in the Dual -οιν instead of -οιν.

10. The Later Ionic, also, sometimes inserts an *ε* before a long vowel, namely, (a) in the Gen. of some substantives, in Fem. pronouns before *ω*, and in οὔτος, τοιούτος and αὐτός before long inflection-endings, e. g. ἀν-

δράων, χηρέων, ἐκείνων, τουτέων, αὐτέων, αὐτέω; (b) in some verb-forms before a long vowel, e. g. ἰστέᾱσι, δυνέωμαι, δυνέωνται; (c) some verbs in -ω have forms as if from -έω, e. g. βάλλω συμβαλλεόμενος, ὑπερβαλλέειν; πιέζω πιεζέμενος (also in Hom. πιέζεν instead of ἐπιέζειν); also ἔψεε, ἐνίχσε, ὠφλεε, from ἔψω, ἐνέχω, ὠφλον; finally the three forms of the Perf. in -εε instead of -ε, οἰχώκεε, ὀπώπεε, ἐώθεε.

§ 208. *Changes of the Consonants.* (25, 36, 37.)

1. In the Ion. dialect, the rough Breathing has no effect on the preceding smooth mute, e. g. ἀπ' οὔ, ἐπήμερος, οὐκ ὁσίως, etc.

2. In the Hom., Ion. and Dor. dialects, a δ or θ remains before μ in certain words and phrases, contrary to § 19, 1, e. g. ὀδυμή instead of ὀσμή, ἴδμεν ἰρχηθμός, ἐπέπιθμεν, κεκορυθμένος; also in the Hom. dialect, the ν remains before σ, contrary to § 20, 2, in ἀνστιάς, ἀνσχεθέειν, πανσυνδίη instead of πιασυνδίη; finally χ before μ, contrary to § 19, Rem. 1, in ἀκαχμένος, acute.

3. The Metathesis, § 22, of ρ often occurs in Hom. and in other poets, e. g. καρδίη instead of καρδία, heart, κάρτερος and κράτερος, strong, κάρτιστος, βάρδιστος, from βραδύς, slow, also in the second Aorists ἔπραθον, ἔδραθον, ἔδρακον, from πέρθω, perdo, διαθάνω, to sleep, δέχομαι, to see; here belong also ἡμροστον instead of ἡμαρτον = ἡμαρτον, according to § 24, 2.

4. Homer doubles a consonant, comp. § 23, Rem., after a short vowel, according to the necessities of the verse, namely, in the following cases:

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσεννα;
- (b) In compounds, also, the liquids and Sigma are doubled, e. g. νέολοντος, from νέος and λούω; ἄμμορος, φιλομμείδης; ἀννέφλος, εὐννητος; βαθύρρῳος; εὐύσσελμος;
- (c) In the inflection of the Dat. in -σι, and of the Fut. and Aor., e. g. νέκυσσι, δώμασσι; κάλεσσα, ὀμόσσαι, φράσσομαι, ἐξέινισσα;
- (d) In the middle of several words, e. g. ὄσσον, τόσσον, ὀπίσσω, πρόσσω, μέσσοις, νεμέσσα, νεμεσσηθείς, θυσσανόεις.

Homer doubles the mute π in Interrogative pronouns which begin with ὅπ, e. g. ὅππως, etc.; — κ in πέλεκκον, πελεκκῶν; — τ in ὅττι, ὅττιο, ὅττειν; — δ in ἔδδεις, περιδδίσασα, ἄδδεις, ἄδδην.

REMARK. The doubling of ρ, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. ἔρεζον from ῥέζω, χρυσόροντος. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though rarely, e. g. Ὀδυσσεύς, Ἀχιλεὺς, φάρνγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρνγγος.

5. Homer often places a consonant before a syllable, so as to make a

short syllable long by position, namely, *ν* in *ρόνταρος*, *ἀπάλαμνος*, *ιδρύνθη*, *ἀμύνθη*, *ἐπεμύμναι*; a *τ* after *π* in *πιόλιμος*, *πιόλις*, *πιόλιεθρον*; a *θ* after *χ* in *χθάμυλος*, *διχθά*, *τριχθά*, *τειραχθά*, and after *λ* or *ρ* in *μάλθακος*, *ἐργηγόρθυσσι*; or he places a *γ* before *δ* in *ἐρίγδουπος*, *ἐργοίπησι*, and a *σ* before *μ* and *κ* in *σμιγκός* (also Att., § 24, 4), *σκιδάννιμι*, comp. *κίδνημι*, *σμογεῶς*, comp. *μογεῶς*, *σμεγδάλεος*. Here belongs the Epic prefix of *μ* (= *ν*, according to § 24, 3), before words compounded with *-βροτός*, so as to strengthen the long syllable, e. g. *ἄμβροτος*, *τερψίμβροτος*, and in *ἀμφασίη* instead of *ἀφασίη*.

§ 209. Quantity.

(45.)

1. In Epic poetry, a mute with a liquid, § 27, 4, commonly makes a syllable long by position; a shortening of the vowel occurs, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσὶ-πλήϊα*.

2. The final syllable of a word in verse, is uniformly long by position, (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάθι | σὼν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, ἦν | οὔπω ὅ | πό ζυγὸν | ἥγαγεν | ἀνήρ* Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ ἔρα | τὰ πρόφει | ῥε χροῦ | σέης Ἀφρο | δίτης* Il. γ, 64; on the contrary, in the Thesis, *αἶταρ ὅ | πλησίον | ἐστί | κει* Il. δ, 329; but *ἄνδρα | θνητὸν ἐ | ἴντα, πᾶ | λαι πῆ | πρω- μένον | αἴσῃ* Il. π, 441.

REMARK 1. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεα*, *σκ*, and *ζ* even, do not make a syllable long by position in Homer; *ἔπ | ειτᾶ σκέ | παρθρον* Od. ε, 237, also occurs.

3. A long vowel, or a diphthong at the end of a word, in Homer commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν* Il. α, 358. *ῦίς, ὁ | μέν Κτεῖᾶ | τοῦ, ὁ δ' ἄρ' | Εὐρύτου Ἀχτοῖ | ωρος* Il. β, 621. *αὐτῶς ὁ | ἔγνων | ῃσιν ἐ | νὶ φρεσὶ | φώνῃ | σέν τε (ῃσιν = ῤῃσιν)*. Exceptions sometimes occur of the shortening of a long vowel in the Thesis before words which have not the digamma, namely, in the fourth foot of an Hexameter, e. g. *τῷ | μή | μοι πατέ | ρας ποθ' ὁ | μοι ῃ | ἔνθεο | τιμῃ* Il. δ, 410, and before a punctuation-mark, e. g. *κείσθαῖ, | ἀλλ' ἐπᾶ | μνον* Il. ε, 685.

4. A long vowel or a diphthong before a following vowel is shortened by

the poets in the middle of a word, yet seldom, and, for the most part, in certain words and forms; thus, e. g. in Homer, $\acute{\epsilon}\pi\epsilon\iota\eta$ ($\cup\cup-$), $\acute{\epsilon}\mu\text{-}\pi\alpha\iota\omicron\varsigma$ ($-\cup\cup$), $\omicron\iota\omicron\varsigma$ ($\cup\cup$), $\beta\acute{\epsilon}\beta\lambda\eta\mu\iota$ ($\cup\cup-$), and often in the Iambuses of the Attic dramatists, e. g. $\omicron\iota\omicron\varsigma$, $\pi\omicron\iota\omicron\varsigma$, $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$, $\tau\omicron\iota\omicron\varsigma\delta\epsilon$, $\omicron\acute{\iota}\epsilon\iota$ (from $\omicron\acute{\iota}\omicron\mu\alpha\iota$), $\pi\omicron\iota\text{-}\epsilon\acute{\iota}\nu$; and always before the demonstrative ι in pronouns, e. g. $\tau\omicron\upsilon\tau\omicron\upsilon\tau\acute{\iota}$, $\alpha\acute{\iota}\tau\alpha\acute{\iota}\iota$.

5. A short syllable, which is in the Arsis, and which is regarded in Epic poetry as long, may stand at the beginning of a word, e. g. $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$ | $\acute{\alpha}\nu\acute{\alpha}\mu\alpha$ | $\tau\omicron\nu$ $\pi\acute{\upsilon}\rho$ Il. ϵ , 4; or at the end, in which case it is followed either by a liquid, λ , μ , ν , ρ , or a σ or a δ , the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. $\kappa\alpha\acute{\iota}$ $\pi\epsilon\delta\acute{\iota}$ | $\acute{\alpha}$ $\lambda\omega$ | $\tau\epsilon\acute{\iota}\nu\tau\alpha$ Il. μ , 283. $\theta\upsilon\gamma\alpha\tau\acute{\epsilon}$ | $\rho\acute{\alpha}$ $\eta\nu$ (= $F\eta\nu$) Il. λ , 226.

REM. 2. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. $\acute{\alpha}\rho\epsilon\varsigma$ \mathcal{A} | $\rho\epsilon\varsigma$ $\beta\rho\omicron\text{-}\tau\omicron$ | $\lambda\omicron\iota\gamma\acute{\epsilon}$; — $\acute{\alpha}\nu\delta\rho\epsilon\varsigma$ $\acute{\iota}$ | $\sigma\alpha\sigma\iota\nu$ and $\pi\lambda\epsilon\acute{\iota}\omicron\nu\alpha$ | $\acute{\iota}\sigma\alpha\sigma\iota\nu$.

6. Not unfrequently in Homer a short vowel is measured as long in the Thesis, when a short vowel stands between two long vowels, from the mere necessities of the verse. This occurs in the middle of a word, and oftenest in ι , e. g. $\acute{\upsilon}\pi\omicron$ | $\delta\acute{\epsilon}\xi\acute{\iota}$ | η Il. ι , 73. $\tilde{\eta}\sigma\iota$ $\pi\rho\omicron$ | $\theta\upsilon\mu\acute{\iota}$ | $\eta\sigma\iota$ Il. β , 588; this is rarely the case at the end of a word, e. g. $\pi\iota\nu\kappa\acute{\alpha}$ | $\acute{\rho}\omicron\gamma\alpha\lambda\acute{\epsilon}$ | $\eta\nu$ Od. ρ , 198. $\tau\tilde{\eta}$ δ' $\acute{\epsilon}\pi\acute{\iota}$ | $\mu\acute{\epsilon}\nu$ $\Gamma\omicron\rho$ | $\gamma\acute{\omega}$ $\beta\lambda\omicron\sigma\upsilon\nu$ | $\rho\tilde{\omega}\pi\acute{\iota}\varsigma$ | $\acute{\epsilon}\sigma\tau\epsilon\phi\acute{\alpha}$ | $\nu\omega\tau\omicron$ Il. λ , 36.

B. DIALECTIC FORMS.

§ 210. Homeric Suffix $\varphi\iota$ ($\varphi\iota\nu$).

(236.)

1. In the Homeric dialect there is, together with the marks for the Cases, a Suffix, $\varphi\iota(\nu)$, which properly and originally denotes the indefinite *where*, like the *local* Dat., see the Syntax, but which is, also, used to express other relations of the Dat., namely, the Dat. of the instrument, and which may also be used in connection with prepositions, (that in the Lat. govern the Abl.) instead of the Gen.

2. The Suffix $\varphi\iota$ is found in substantives of the three declensions, and is always annexed to the unchanged stem of the word;

- I. Declension only in the Singular: (a) Dat. $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\text{-}\varphi\iota$, $\acute{\alpha}\gamma\lambda\acute{\alpha}\eta\varphi\iota$, $\theta\acute{\iota}\rho\eta\varphi\iota$ (in several ancient editions $\eta\varphi\iota$ is incorrectly written with an Iota Subs. $\eta\varphi\iota$); (b) Gen. (Lat. Abl.) $\acute{\alpha}\pi\omicron$ $\nu\epsilon\upsilon\rho\eta\varphi\iota\nu$ $\acute{\iota}\lambda\lambda\epsilon\iota\nu$, $\acute{\epsilon}\xi$ $\epsilon\acute{\iota}\nu\tilde{\eta}\varphi\iota$ $\theta\omicron\rho\epsilon\acute{\iota}\nu$.
- II. Declension both Singular and Plural. All these forms, without respect to the accentuation of the Nom., are paroxytone ($-\acute{\omicron}\varphi\iota\nu$), (a) Dat. $\delta\alpha\kappa\rho\nu\acute{\omicron}\text{-}\varphi\iota\nu$, $\theta\epsilon\acute{\omicron}\varphi\iota\nu$, *before* the gods;—(b) Genitive (Abl.) $\acute{\alpha}\pi\omicron$ or $\acute{\epsilon}\kappa$ $\pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\text{-}\varphi\iota\nu$, $\acute{\epsilon}\kappa$ $\theta\epsilon\acute{\omicron}\varphi\iota\nu$, $\acute{\alpha}\pi'$ $\acute{\iota}\sigma\tau\epsilon\acute{\omicron}\varphi\iota\nu$.

III. *Declension* almost exclusively in the Pl. *φιν* is here used in a small number of neuter substantives in *-ος*, (Gen. *-εος*), also in *κοτυληδόν* and *ραῦς*, e. g. *κοτυληδονόφιν* (with the union vowel *ο*), *ραῦφι*; in words in *-ος*, the ending *-ος*, must always be restored to its original form *-ες*, since *φι* is always annexed to the pure stem, thus *ὄχρεσφι*(ν), *σὺν ὄχρεσφι*, *κατ' ὄρεσφι*, *ἀπὸ, διὰ, ἐκ στήθεσφι*.

§ 211. *First Declension.*

(235.)

1. (a) The Epic and Ionic writers use *η* instead of the original long *α*, (which the Dorians use) through all the Cases of the Sing. e. g. *τιμᾶ*, *-ᾶς*, *-ᾶ*, *-ᾶν* Dor.; *σοφίη*, *-ης*, *-ῆ*, *-ῆν*, *θύρη*, *-ης*, *ρεανίης*, *-ῆ*, *-ῆν* Epic and Ion.; so *Πηγελοπέης*, *Πηγελοπέῃ*, from *Πηγελόπεια*, *φορήτη*, *Βορέης*, *Βορέῃ*, *Βορέην*.

Exceptions in Homer are *Θεᾶ*, goddess, *-ᾶς*, *-ῆ*, *-ᾶν*, *Ναυσικαᾶ*, *Φειᾶ*, also *Αἰνείας*, *Αὔγειας*, *Ἐρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα* instead of *νύμφη* Il. γ, 130. Od. δ, 743.

(b) In substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in certain other feminines, the short *-α* in the Epic and Attic dialects is changed into *-η*, e. g. *ἄληθειῇ*, *ἀναιδείῃ*, *εὐπλοίῃ*, *κνίσσῃ* instead of *ἄληθειᾶ*, *ἀναιδείᾶ*, *εὐπλοιά*, *κνίσσᾶ*.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending Nom. Sing., like the Latin. The Epic also uses this form, according to the necessities of the verse, in a great number of words, particularly in *-ιᾶ*, e. g. *ἱππότᾶ*, *αἰχμητᾶ*, *κνανοχαῖτα*, *νεφεληγερέτᾶ*, *ἱππηλάτᾶ*, *μητίετα*, *εὐρύοπα*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶο*; *-ᾶο* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; besides, Hom. resolves the *-ω*, originating from *-αο*, by means of *ε*, comp. § 207, 3; it is further to be remarked, that the *-ω* in respect to accent is considered short, § 29, Rem. 5, and the *ε* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείω* Il. ε, 534). Thus there occur in Homer *Ἐρμείας*, Gen. *Ἐρμείᾶο* and *Ἐρμείω*; *Βορέης*, Gen. *Βορέᾶο* and *Βορέω*; *Ἀτρεΐδης* *Ἀτρεΐδᾶο* and *Ἀτρεΐδεω*, *ἰκέταο* and *ἰκέτεω*; *ἑὺμμελίω*, *Ἀσίω*. The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτεω*, *Ἀτρεΐδεω*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly found in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα*, *τούς δεσπότηας* from *δεσπότης*, *-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ῶν* (Dor. into *-ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *Θεάων* and *Θεῶν*, *παρειάων* and *παρειῶν*.

He also, in the Gen. Sing., again resolves the $-\tilde{\omega}\nu$ originating from $-\acute{\alpha}\omega\nu$, by means of ϵ ; thus $-\acute{\epsilon}\omega\nu$, which is commonly pronounced with the Synizesis, e. g. $\pi\upsilon\lambda\acute{\epsilon}\omega\nu$, $\theta\upsilon\rho\acute{\epsilon}\omega\nu$, $\acute{\alpha}\gamma\omicron\rho\acute{\epsilon}\omega\nu$. The Gen. ending $-\acute{\epsilon}\omega\nu$ becomes in the Ion. writers, the common form, e. g. Μουσέων , τιμέων .

5. The Dat. Pl. originally ended in $-\alpha\iota\sigma\iota(\nu)$; the same ending is found, also, in Homer, in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, $-\alpha\iota\sigma\iota$ was changed into $-\eta\sigma\iota(\nu)$ and $-\ης$; and in the Att. and Common Language, $-\alpha\iota\sigma\iota$ was shortened into $-\αις$. These three endings are, also, found in Homer, yet the last only in $\theta\epsilon\acute{\iota}\alpha\iotaς$ and $\acute{\alpha}\pi\tau\alpha\iotaς$.

6. The Acc. Pl., in the Æol., ends in $-\αις$, (as in the second Dec. in $-\οις$ instead of $-\ους$), and Dor. in $-\ᾱς$, as in the second Dec. in $-\ος$ instead of $-\ους$, e. g. $\tau\alpha\iotaς$ $\tau\iota\mu\alpha\iotaς$ Æol., instead of $\tau\acute{\alpha}\varsigma$ $\tau\iota\mu\acute{\alpha}\varsigma$, but Dat. Pl. $\tau\iota\mu\alpha\iota\sigma\iota$; $\pi\acute{\alpha}\sigma\alpha\varsigma$ $\kappa\omicron\upsilon\tilde{\rho}\alpha\varsigma$ Dor., instead of $\pi\acute{\alpha}\sigma\alpha\varsigma$ $\kappa\omicron\upsilon\tilde{\rho}\alpha\varsigma$.

§ 212. *Second Declension.*

(243.)

1. Nominative Sing. Proper names in $-\lambda\alpha\omicron\varsigma$ are changed in the Dor. dialect into $-\lambda\acute{\alpha}\varsigma$, (Gen. $\acute{\alpha}$, Dat. $\acute{\alpha}$), e. g. Μενέλαῦς instead of Μενέλαος , Νικόλαῦς , Ἀρχεσίλαῦς .

2. Genitive Sing. Homer uses both the common form in $-\ου$, and that in $-\οιο$; the tragedians, also, in the lyric passages, use the ending $-\οιο$. Theocritus has the Dor. ending $-\ω$.

3. Genitive Sing. and Pl. There are some forms of the genitive analogous to the first Dec. (a) Herodotus has some Masc. proper names in $-\ος$ with the ending $-\εω$ of the Gen. Sing., e. g. Βάττιω instead of Βάττιου , Κροίσεω , Κλειομβρότειω , Μεμβλιύρεω , and some Masc. common nouns with the ending of the Gen. Pl. $-\έων$, e. g. πессέων ; (b) The ending $-\άων$ instead of the Ion. $-\ων$ belongs to the Dor. (comp. $\alpha\acute{\iota}\gamma\alpha\tilde{\nu}$ instead of $\alpha\acute{\iota}\gamma\acute{\alpha}\omega\nu$ from $\alpha\acute{\iota}\tilde{\iota}\varsigma$, § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in $-\οιν$ instead of $-\οιν$, e. g. $\acute{\omega}\muοιν$ instead of $\acute{\omega}\muοιν$, § 207, 9.

5. The Dat. Pl. originally ended in $-\ο\iota\sigma\iota(\nu)$. This form is found, together with the abridged form in $-\οις$, in Homer and in all the poets, and in the Ion. prose.

6. The Acc. Pl. ends, in the Dor. writers, except Pindar, in $-\ως$, and in $-\ος$, like $-\ᾱς$ in the first Dec., § 211, 6, e. g. $\tau\acute{\omega}\varsigma$ $\rho\acute{\omicron}\mu\omega\varsigma$, $\rho\acute{\omicron}\mu\omicron\varsigma$, so also $\tau\acute{\omega}\varsigma$ $\lambda\alpha\gamma\acute{\omicron}\varsigma$, the hare; Æol. in $-\οις$, e. g. πασσάλοις instead of $-\ους$.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in $-\tilde{\omega}\omicron$ instead of $-\ω$ in Πηνελεῖω Il. ξ, 489; still, most Codd. have Πηνελέοιο from Πηνέλεως , and Πετεῖω from Πέτεως . In $\gamma\acute{\alpha}\lambda\omega\varsigma$, sister-in-law, Ἀθως and Κῶς , the ω originating by contraction, is resolved, in the Epic dialect, by means

of ο, γαλώως, Ἀθώως, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἔρως, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. x, 240, (elsewhere νόος), χειμῶόους Il. λ, 493, yet ν, 138. χειμῶό-όςος and χειμῶόοι Il. δ, 452, also Πάνθους, Πάνθου, Πάνθω. Homer does not contract other words; in words in -εος, -εον, he lengthens either the ε into ει, § 207, 1, or employs Synizesis, as the measure requires.

§ 213. *Third Declension.*

(265, 266.)

1. In the Dor. dialect the long α here takes the place of η, e. g. μᾶν, μᾶ-ρός, etc., Ἐλλᾶν, Ἐλλᾶνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότης, -ᾄτος instead of νεότης, -ητος.

Excepted from this usage of the Dor. are αἰθήρ, θήρ, θήρες and all names of persons in -τήρ.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as, also, elsewhere, e. g. θωρηξ, οἴηξ, ἴρηξ instead of ἰέραξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι from κίων, Gen. κυν-ός, ρεκύν-εσσι from ρένυς, -υ-ος. The ending -εσσι is found in Homer only in ἵνεσιν, οἴεσιν, χεῖρεσιν and ἀνάκτ-εσιν from ἄναξ, ἄνακτ-ος. In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels, § 25, 1, e. g. ἐπέ-εσσι instead of ἐπέσ-εσσι from τὸ ἔπος, δεπά-εσσιν from τὸ δέπας. In stems in -αυ, -ευ, -ου (αF, εF, οF) the υ (F) must be omitted, according to § 25, 2, thus βό-εσσι instead of βόF-εσσι, ἱππή-εσσι instead of ἱππήF-εσσι. The ending -σσι is annexed almost exclusively to the stems which end in a vowel, e. g. ρένυ-σσι from ρένυς, -υ-ός; but also ἴρι-σσιν from ἴρις (-ιδος) and commonly ποσσί from ποίς (ποδ-ός). The Dat. form in -ᾷσι does not admit this doubling of σ. The ground-form -εσσι is exclusively used by the Dor. poets and prose-writers; also the Ion. prose has this form frequently in stems ending in -ν, e. g. μῆν-εσι.

4. The Gen. and Dat. Dual ends in -οιιν (as in the second Dec., § 212, 4), in the Epic dialect, e. g. ποδοῖιν, Σειρήνοιιν.

5. The Gen. Pl. in the Ion. dialect often ends in -έων, e. g. χηρέων, ἀνδρέων, § 207, 10. In Theocrit. occur τᾶν αἰγᾶν instead of τᾶν αἰγῶν from ἡ αἰξ, a goat, after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of nouns in -υς (stem υ) in α instead of υ, e. g. εὐρέα πόντον, ἰχθία, ρέα from ραῦς.

7. The words γέλως, *laughter*, ἰδρώς, *sweat*, ἔρως, *love*, which are properly like the third Dec., follow in Homer, in particular instances, the Attic second Dec., e. g. ἰδρῶ, ἰδρῶ instead of ἰδρῶτα and ἰδρῶτι, γέλω and γέλων, γέλω instead of γέλωτα and γέλωτι, ἔρω instead of ἔρωτι.

8. To § 54,* (c) belong -ις, Gen. -ιδος. The Hom., Ion. and Dor. dialects often inflect these substantives, particularly proper names, in -ιος, e. g. μήνιος Hom., Θέμιος Herod., Θέτιος, Dat. Θέτι Hom. Of those ending in -ις, -ιδος, the Epic dialect has the Dat. only in -ι instead of -δι. The substantives in -ῆς, -ῆδος, are sometimes contracted in the inflection, by the poets, e. g. παρθῆς, παρθῆδος, Νηρηῆς, Νηρηῆδες.

9. § 54, (c). The Neut. οὐς, ὠτός, *ear*, is in Dor. ὦς, ὠτός, etc., and in Homer οὔας, Gen. οὔατος, Pl. οὔατα; the Neuters, στέαρ, *fat*, οὔθαρ, *udder*, and πείραρ, *end*, have -ατος in the Gen., namely, στέατος, οὔθατα, πείρατα, πείρασι. In the words τέρας, κέρας, κρέας, the Epic writers reject τ, e. g. τέραα, -άων, -άεσσι; κέρα Dat.; Pl. κέρα, κέραων, -άεσσι and -ασι; Pl. κρέα, κρέων, κρεῶν and κρεῶν, κρέασιν. Among the Ion. writers these words are like βρέτας, etc., § 61, Rem. 1. The α is often changed into ε, e. g. κέρως, βέρεια, κερέων, τὰ τέρεα, κρέεσσιν.

10. § 55, 2, πατήρ, etc. In words of this kind, Homer either retains or rejects the ε through all the Cases, according to the necessities of the verse, e. g. ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc., but only ἀνδρῶν, ἀνδράσι and -έσσι; γαστήρ, γαστέρος, -έρι and γαστρος, γαστρί, γαστέρα, γαστέρες; Δημήτηρ, -έρος and -ήτρος, Δημητέρα; θυγάτηρ, -τέρος and -τρος, etc., θυγατέρεςσι, but θυγατρῶν; μήτηρ and πατήρ, -τέρος and -τρος, etc.

11. § 56. In Homer, the word ἰχώρ, *blood of the gods*, has in the Acc. ἰχῶ instead of ἰχώρα, and κυκεών, *mixed drink*, has in the Acc. κυκεῶ or κυκεῶ. Comp. § 56, Rem. 1.

12. § 57, -αυς, -ευσ, -ους. From γρᾱῦς in Homer, there occur only the Nom. γρηῦς and γρηῦς, Dat. γρηῖ and the Voc. γρηῦ and γρηῖ. In the Ion. dialect, also, the long α is changed to η, thus, Gen. γρηός, Pl. γρηῖς; this, also, appears in ναῦς, *navis*, see the Anomalies. The word βούς, does not admit contraction in the Epic and Ion. dialects. On the Epic Dat. βόεσσι, see No. 3. In Doric, the Nom. is βῶς, Acc. βῶν. This form of the Acc., also, occurs in the Il. η, 238, in the sense of *bull's hide*, *a shield made of a bull's hide*.

13. In common nouns in -εύς, and in the proper name Ἀχιλλεύς, η is used instead of ε in the Epic dialect in all the forms in which υ (F) of the stem is omitted, in order, by the length of the vowel, to compensate for the omitted υ (F), thus, βασιλεύς, Voc. -εῦ; Dat. Pl. -εῦσι (except ἀριστιέσσι from

* These references are to the sections in the first part of the Gram.—Tr.

ἀριστεύς), but -ῆος, -ῆϊ, -ῆϊά, -ῆεις, -ήων, -ῆϊας. Yet in the Att. dialect the long α in the Acc. -εᾶ, -εᾷς, again becomes short. Of proper names, the following are to be specially noted, e. g. Ὀδυσσεύς, Gen. Ὀδυσσῆος or Ὀδυσῆος and Ὀδυσσεός, also Ὀδυσσεῦς Od. ω, 398, Dat. Ὀδυσσῆϊ and Ὀδυσεῖ, Acc. Ὀδυσσῆα and Ὀδυσσεά, also Ὀδυσῆ Od. τ, 136; Πηλεὺς, Πηλῆος and Πηλῆος, Πηλῆϊ and Πηλῆϊ, Πηλῆϊας; the remainder, as Ἀτρεΐς, Τυδείς, retain the -ε for the most part, and contract -εος in the Gen., by Synizesis, and sometimes -εα in the Acc., into -η, thus Τυδεός, -εῖ, -εᾶ and -ῆ. The inflection with η in common nouns in the Ion. of Herodotus, is very doubtful; in proper names, the ε is regular, e. g. Περσέος, Δωριέες, Φωκίων, Αἰολεύς.

14. § 59, -ης, and -εος, Gen. -εος. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form -εος, and the contracted form -εις is used for the Nom. Pl. The Gen. and Dat. remain uncontracted (except when a vowel precedes the ending -έων; contraction then takes place, e. g. ζαχρηῶν from ζαχρηέων); also the Acc. Pl. ending -εας for -εις. Ἀρης has in Homer Ἀρηος and Ἀρεος, Ἀρηι or Ἀρηη, Ἀρεῖ, Ἀρη and Ἀρηη Pl. ε, 909, Ἀρες and Ἀρες, § 209, Rem. 2.

15. In proper names in -κλῆς, the Epic dialect contracts εε into η, e. g. Ἡρακλῆς, -κλῆος, -ῆϊ, -ῆα, Voc. Ἡράκλεις; but in adjectives in -έης it varies between -ει and -η, e. g. ἀγακλῆς, Gen. ἀγακλῆος, but ἐὺκλειᾶς (Acc. Pl.) from ἐὺκλής, ἐὺκλέης, Gen. ἐὺκλέϊος. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an ε in these words, e. g. Περικλέος, -εῖ, etc.; so also in Homer, δυσεκλέα Pl. β, 115, and ἐπερδεα Pl. ρ, 330.

16. § 60, (a) -ώς, -ωος. In Homer, the contracted forms, ἦρω Dat. and Μῆνω Acc. occur. (b) -ώς and -ω, Gen. -όος. Words of this kind have, also, in the Epic and Ion. writers, as well as in the Attic, always the uncontracted form, except χρώς and its compounds, e. g. χροός, χροῖ, χροά. The Ion. dialect forms the Acc. Sing. in -οῦν instead of -ω, e. g. Ἰώ, Ἰοῦν, ἡώς, ἡοῦν. The Æol. Gen. ends in -ως, e. g. αἰδώς, Σάπφως instead of αἰδοῦς, Σαπφοῦς, thus in Moschus, τᾶς Ἀχῶς.

17. § 61, (a) -ας, Gen. -αος. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γήραι and γήρα, δέπα, σέλα. But the Nom. and Acc. Pl. is always contracted, e. g. δέπα. On those in -ας, Gen. -εος, see above § 61, Rem. 1.

(b) -ος, Gen. -εος. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract -εος, as in the Dor., into -εως, thus Ἐρέβεις, Θάμβεις, γένεις, Θάμβεις, Θέρεως; Dat. Sing. Θέρεϊ and Θέρει, κάλλει and κάλλει. Nom. and Acc. Plurals in -εα, commonly remain uncontracted, but they must be pronounced with Syni-

zesis, i. e. as one syllable, e. g. *κείαα*, *βέαα*. The Ion. dialect is like the Epic. In *σπέος*, *κλέος*, *δέος*, *χρέος*, the Epic dialect lengthens *ε*, sometimes into *αι*, sometimes into *η*, e. g. Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπείος*, Gen. Pl. *σπείων*, Dat. *σπέεσι* and *σπῆεσι*; *χρέος* and *χρεῖος*; *κλέα* and *κλεία*.

18. § 62. *-ῖς*, Gen. *-ῖος*; *-ῦς*, Gen. *-ῦος*. The Epic dialect contracts those in *-ῦς*, in the Dat. Sing., e. g. *διζῦνι*, *πληθῦνι*, *νέκνι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, although more usually contracted, e. g. *ἰχθῦς* instead of *ἰχθύας*, *δρυς*; *νέκνας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (dissyllable), e. g. *ἰχθύσσι* and *ἰχθέσσι*.

19. § 63. *-ῖς* and *-ῖ*, Gen. *-ῖος*, Att. *-εως*; *-ῦς* and *-ῦ*, Gen. *-ῦος*, Att. *-εως*.

(a) The words in *-ῖς*, Att. Gen. *-εως*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer, viz. *-υ* = *-ι*, *-ιας* = *-ις*, e. g. *πόλις*, *-ιος*, *-ι*, *-ιν*, *-ιες*, *-ίων*, *-ισι*, *-ιας* and *-ις*. In the Dat. Sing., however, the ending *-εῖ* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξις* instead of *ἐπάλξιας*, *ἐπάλξεσιν*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*, thus, Gen. *πόλιος*, *πόλεος* and *πόληος*, Dat. *πόλει*, *πόλει* and *πόληϊ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολίεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *οῖς*, *οῖς*, Dat. Pl. *οῖσιν*, *οῖσιν*, *οῖσιν*.

(b) The words in *-ῦς*, whose Gen. in the Attic ends in *-εως*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *ἔγγελυς*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *ἐγγεῖ*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέεας* (trissyllable).

§ 214. *Anomalous and Defective Words.*—*Metaplasts.* (270.)

1. *Γόνυ*, τὸ, *knee*, and *δόρυ*, τὸ, *spear*, § 54, are declined in Homer as follows:

Sing.	<i>γόνυατος</i> and <i>γυνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γόνυατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δοῦρα</i>	— Dual <i>δοῦρε</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι</i> and <i>γούνεσι</i>	<i>δούρασι</i> and <i>δούρεσσι</i> .	

The form *γούνασσι* Il. *ι*, 488. *g*, 451, 569, has little authority.

§ 215. ADJECTIVES.

(279, 282.)

1. Some adjectives in *-us*, *-eia*, *-v*, have sometimes in the Homeric dialect, the feminine form *-ea* or *-eh*, viz. *βαθείης* and *βαθείης*, *βαθέην*, *ώκεία*; so also in Herodotus, *-eia*, seldom *-eia*, e. g. *βαθέα*, *-éh* and *-εῖα*, *βαρέα*, *εὐρέα*, *ἰθύς*, *-έα* and *-εῖα*, *θήλεα* from *θῆλνς*, *ἡμίσεα*.

REMARK. In the Epic and Doric poetry, some adjectives of this kind, and also some in *-όεις* and *-ήεις*, are of the common gender, e. g. *Ποηθῆλνς* *εοῖσα* Il. τ, 97; so *ἡδὺς* *αὐτμή* Od. μ, 309, and the irregular *πολύς*, *πολλὴν* *ἐφ' ἑγρήν* Il. κ, 27; so *ἡμαθόεις*, *ἀνθεμόεις*, *ἀργινόεις*, *ποιήεις*, agreeing with feminine substantives. The Epic *εὐς* or *ἡῦς*, Neut. *ἡῦ*—*εῦ* and *ἡῦ* only in an adverbial sense—wants the feminine form; in Il. ω, 528, is found *δώρων* *οἷα* *δίδωσι* *κακῶν*, *ἔτερος* *δὲ* *ἑάων* (sc. *δώρων*), therefore *ἑάων* as the Gen. Pl. Neut., unless perhaps from *δώρων* the cognate *δόσεων* is to be supplied for *ἑάων* to agree with, as in *δωτήρες* *ἑάων* sc. *δόσεων*; Gen. Sing. is *ἑήος*.

2. Adjectives in *-ήεις*, *-ήεσσα*, *-ῆεν*, are often found in Homer in the contracted form *-ῆς*, *-ῆσσα*, *-ῆν*, e. g. *τιμῆς* and *τιμήεις*, *τιμῆντα*; those in *-όεις*, *-όεσσα*, *-όεν*, contract *-οε* into *-εν*, e. g. *πεδία* *λωτεῖντα*.

3. In the Epic dialect, *πολύς* is regularly inflected in the masculine and neuter, viz. Nom. *πολύς* and *πολύς*, Neut. *πολύ*, with the secondary forms *πολλός*, *πολλόν*, Gen. *πολέος*, Acc. *πολύν* and *πολύν*, *πολύ* and *πολλόν*; Nom. Pl. *πολέες* and *πολεῖς*, Gen. *πολέων*, Dat. *πολέσιν*, *πολέσσιν* and *πολέεσσι*, Acc. *πολέας* and *πολεῖς*. The Ionic dialect inflects *πολλός*, *-ή*, *-όν*, regularly throughout.

4. Compound adjectives in *-ος* often have in Homer a feminine ending, viz. *-η*, e. g. *ἀθανάτη*, *ἀσβέστη*, *πολυφόρη*, *ἀριζήλη* (but also *ἀριζήλοι* *αἰγάι* Il. χ, 27), *ἀμφιβρότη*, *ἀρχιᾶλη*, *ἀργυροπέζα*, *ἀμφιγύτη*; on the contrary, *κλυτός* as a feminine is found in Il. β, 742. Od. ε, 422, from the simple *κλυτός*, *-ή*, *-όν*. Also the ending *-ος* of the superlative is sometimes found as feminine, e. g. *ὀλοάτατος* *ὀδμή* Od. δ, 442. *κατὰ* *πρώτιστον* *ὀπωπῆν* H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in *-πους*, *-πουν*, Gen. *ποδος*, in the Epic dialect, can shorten *-πους* into *-πος*, e. g. *Ἰρις* *ἀελλόπος* Il. θ, 409. *τρίπος* Il. χ, 443.

6. *Ἐρίηρες* from *ἐρίηρος*, *ἐρυσάγματος* and *-ας* from *ἐρυσάγματος*, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

(294, 296.)

1. In the Epic dialect, the endings *-ώτερος* and *-ώτατος* are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. *ὀξὺρώτερος*, *ὀξὺρώτατος*, *κακοξενώτερος*, *λαρώτατος*. *Ἀνιηρός*, *troublesome*, has the Comparative *ἀνιηρότερον* Od. β, 190, and *ἄχαρις*, *disagreeable*,

ἀχαρίστειρος Od. v. 392. Comp. § 82, Rem. 6. Adjectives in -υς and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχὺς, little, ἐλάχιστος, γλυκὺς γλυκίων, βαθύς βάθιστος, κυδρός κύδιστος, οἰκτιρός οἰκτιστος and οἰκτροτάτος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed,

ἀγαθός, Com. ἀρείων, λώϊων, λώϊτερος, (Ion. κρέσσων, Dor. κάρῳν,) Sup. κῆριστος.

κακός, κακώτερος, χειρότερος, χειρίων, χειριώτερος (Dor. χειρήων, Ion. ἔσσαν), Sup. ἥμιστος, (Il. ψ, 531, with the variation ἥμιστος, which Spitzner prefers).

ὀλίγος, ὀλιζονες ἦσαν, populi suberant statura minores, Il. σ, 519; μῆων Bion, 5, 10.

ῥηϊδιός Ion., Com. ῥηϊτερος (Ion. ῥηϊών), Sup. ῥηϊτατος and ῥήϊστος.

βραδύς, slow, Com. βράσσαν, Sup. βράδιστος (by Metathesis).

μακρός, long, μάσσαν; — παχύς, thick, πάσσαν.

REMARK 1. The positive *XEPHΣ* (χέρηι, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to *χερείων*, always has the signification of the Comparative, *less, baser, weaker*. The Pl. *πλέες* and Acc. *πλέας* are found in Homer from the Com. *πλέων*.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the common language: ὁ βασιλεύς βασιλεύτερος; τὸ κέρδος, gain, κέρδιον, more lucrative, κέρδιστος; τὸ ἄλγος, pain, ἀλγίων, more painful, ἄλγιστος; τὸ εἴργος, cold, εἴργιον, colder, more dreadful, εἴργιστος; τὸ κῆδος, care, κήδιστος, most dear; ὁ ἡκύων, dog, κύντερος, more shameless, κύντατος.

§ 217. PRONOUNS.

(301. 308.)

I. S.N.	ἐγώ and (before a vowel) ἐγών Epic; ἔγω and ἔγων Æolic	σύ Epic; τὺ Dor. and Æol.; τύνη Epic	
G.	ἐμεῖο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμεῖο Epic ἐμεθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σέο (σεο), σεῦ (σευ), Ep. and Ion. σεῖο and τεοῖο Epic σεθεν Epic τεῦς, τεοῦς Dor.	ἐὸ (ἐο), εὔ (εὔ) Epic and Ion. εῖο Ep.; ἐεῖο later Ep. ἐθεν (ἐθεν) Epic εοῦς Dor.
D.	ἐμοί, μοί (μοι), ἔμοι Æol. ἐμῖν Doric	σοί Epic τῖν Dor.; τεῖν Dor. et Ep. (usually Orthot.). τοί (τοι) Ep. and Ion. σέ (σε) Ep.; τέ Dor. τὺ (τυ) Dor. τῖν in Theocritus	ἱν Dor. (usually orthotone) οἶ, οἶ (οἶ) Ep. (Reflex.) ἐέ, εῖ (εῖ) (as Neut. Il. α, 236.) νῖν (νιν) Dor. (and Att. Poet.) (him, her, it) μῖν (μιν) Ion. (him, her, it; seldom Pl.) σφε Dor. et Att. Poet.
A.	ἐμέ, μέ (με) Epic		

D. N.	ῥῶϊ	} Epic	σφῶϊν (σφῶϊν)	} σφῶϊν, σφῶϊν σφῶε, σφῶε σφῶ, σφῶ
G. D.	ῥῶϊν		σφῶϊ, σφῶ	
A.	ῥῶϊ, ῥῶ		σφῶϊν, σφῶν	
P. N.	ἡμεῖς Epic; ἡμέες Ion. ἄμες Dor.; ἄμμες Ep.	} ἡμεῖς Ep.; ἡμέες Ion. ἡμέες Dor.; ἡμμες Ep. ἡμέων Ion. and Epic	} σφῶν, σφῶν Ion. and Epic σφῶν Epic σφῶν Epic	
G.	ἡμέων Ion. and Epic			
	ἡμείων Epic ἄμείων Æol.; ἄμῶν Dor.			
D.	ἡμῖν, ἡμιν, ἡμίν Epic	} ἡμῖν, ἡμιν, ἡμίν Epic	} σφῖ, σφῖ Ion.; σφῖσι, σφῖσι, σφῖν, σφῖν, σφῖ, σφῖ Ep.; ἄσφῖ Æol.	
	ἄμμι(ν) Æol. and Ep.; ἄμῖν and ἄμίν Dor.			
	ἄμμεσι Æol.			
A.	ἡμέας Ion. and Epic	} ἡμέας Epic and Ion. ἡμας, ἡμάς Epic ἡμμε Epic; ἡμέ Dor.	} σφῆας, σφῆας Ion. and Epic σφῆας, σφῆας Epic σφῆ Epic (Il. τ, 265.) ἄσφῆ Æol.	
	ἡμας, ἡμάς Epic			
	ἄμμε Epic; ἡμέ Dor.			

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμῶτοῦ*, *σεῶτοῦ*, etc. are never found in Homer; instead of them, he uses the personal pronouns and the pronoun *αὐτός* together, e. g. *ἐμὲ αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμεῦ αὐτῆς*, *ἐ αὐτήν*, *οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεῶτοῦ*, *σεῶτοῦ*, etc., Comp. § 207, 1.

3. Possessive pronouns; *τέός*, -ή, -όν Dor. and Epic, instead of *σός*; *έός*, -ή, -όν and *ός*, ἡ, ὅν, *suus*, Epic; *ἄμός*, -ή, -όν Dor. and Epic, *ἄμμος*, *ἄμμετρος* Æol., instead of *ἡμέτερος*; *ῥοῦτερος*, *of us both*, Epic; *ἡμός*, -ή, -όν Dor. and Epic, *ἡμμος* Æol., instead of *ἡμέτερος*; *σφῶτερος*, *of you both*, Il. α, 216; *σφός*, -ή, -όν Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns; (a) *ὁ ἡ τό*; Dor. *ῶ* instead of *ῆ*; Gen. *τῶ* Dor., *τοῖο* and *τεῦ* Epic, *τῆς* Dor.; Dat. *τῇ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τάων* Epic, *τῶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι* and *τῆσι* Epic; Acc. *τώς*, *τός* Dor.

(b) *οἷδε*; Epic Dat. Pl. *τοῖςδεσι* and *τοῖςδεσσι* instead of *τοῖςδε*; Epic Dat. *τοῖσιδε* instead of *τοῖςδε* is found also in the tragedians.

(c) *οὔτος* and *αὐτός*; an *ε* stands before the long inflection-endings

in the Ion. dialect, § 207, 10, e. g. *τουτέου, ταυτέης, τουτέω, τουτέους, αὐτέη, αὐτέων*.

(d) *ἐκεῖνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *ωὐτός, τωυτό* instead of *ὁ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns; *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *οῖον* Epic seldom, *ἕης* Il. π, 208; *ῥσι* and *ῥς* instead of *αἷς*. Besides *ὅς, ἣ*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οῦ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns; (a) *τις, τι*; Gen. *τέο* (*τεο*) Epic and Ion., *τεῦ* (*τευ*) Epic, Ion. and Dor., Dat. *τέω* (*τεω*), *τῷ* (*τω*) Epic and Ion.; Pl. *ἄσσα* Neut., *ὅπποι* *ἄσσα* Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι* S. Trach. 984).

(b) *τίς, τί*; Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion. and Dor. *τέω* Ion.

(c) *ὅςτις*, Nom. *ὅτις*, Neut. *ὅτι, ὅτι* Epic. Neut. Pl. *ὅτινα* Iliad.

Gen. *ὅτιεν* Epic and Ion. *ὅτιο*, *ὅτιων* Epic and Ion.

ὅτιτεο, ὅτιτεν Epic.

Dat. *ὅτιω, ὅτιω* Epic and Ion.

Acc. *ὅτινα* Epic, Neut. *ὅτι*, *ὀτίοισι* Epic and Ion., *ὀτέησι* Her.

ὀτι Epic.

Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἰα, ἰης, ἰη, ἰαν*; also *ἰῶ* Il. ζ, 422, is instead of *ἐνί*. *Δύο*, and *δύω* are indeclinable in Homer; the secondary forms are *δοιῶ, δοιοί, δοιαί, δοιά*, Dat. *δοοῖς, δοοῖσι*, Acc. *δοιῶ, δοιούς, -άς, -ά*. *Πίσυρες, -α* Æol. and Epic, instead of *τέσσαρες, -α*. *Ανώδεκα* and *δνοκαῖδεκα* Epic, and *δώδεκα*. *Ἐείκοσι* Epic, instead of *εἴκοσι*. *Ὀγδώκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκ., ἐνεήκ.* *Ἐννεάχιλοι* and *δεκάχιλοι* Epic, instead of *ἐννακισχιλιοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* in the Epic and Ion. become *-ήκοντα, -ηκόσιοι*. The Epic forms of the ordinals are *τρίτατος, τέτατος, ἐξδόμετος, ὀγδόατος, ἔνατος* and *εἰνατος*.

THE VERB.

§ 219. I. *Augment.—Reduplication.* (77, 80, 83, 85, 86.)

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λῦσε, στείλαντο, θέσαν, ὄρατο, ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it

may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, οἴκημαι, which is done by the Epic writers only in the case of ἄνωγα and ἔρχεται from ἔρχω.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. ἔρξας, and on the doubling the semi-vowels, e. g. ἔσσενα, see § 208, 4, and Rem.

3. *ᾱ* in the Dor. writers is changed into *ā* by the augment, and *αι* suffers no change, e. g. *ā*γον instead of ἦγον, αἴρουν instead of ἦρεον.

4. Verbs which have the Digamma, always take, in Homer, the syllabic augment, according to the rule, e. g. ἀνδάνω, *to please*, Impf. ἐάνδανον, Aor. ἔᾱδον; — εἴδομαι, *videor*, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the *ε* seems to be lengthened in εἰοικνῖα, εὔαδε (ἔφαδε) from ἀνδάνω.

5. In Homer, the verbs οἰνοχέω and ἀνδάνω, take the syllabic and temporal augment, at the same time, viz. ἐφροχόει, Il. δ, 3, yet more frequently φροχόει; ἐήνδανε and ἦνδανε.

6. The reduplication of *ρ* is found in Homer, in ξερυνωμένος, from ῥυνώω, *to make dirty*. On the contrary, the Epic and poetic Perfects, ἔμμορα from μείρομαι and ἔσσυμαι from σεύω, are formed according to the analogy of those beginning with *ρ*. The Epic and Ion. Perf. of κτάομαι is ἔκτημαι. A strengthened reduplication is found in the Hom. forms δειδέχεται and δείδεκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *ε* is commonly omitted, thus, e. g. κάμνω, *to grow weary*, Subj. Aor. κεκάμω; κέλομαι, *to command*, ἐκεκλόμην; κλύω, *to hear*, Aor. Imp. κέκλυθι, κέκλυτε; λαγχάνω, *to obtain*, λέλαχον, λαμβάνω, *to receive*, λελαβέσθαι; λαγνθάνω, *lateo*, λέλαθον; πείθω, *to persuade*, πέπιθον, πεπιθόμην; τέρω, *to delight*, τετραπόμην; τυγχάνω, *to obtain*, τετυκέν, -έσθαι; ΦΕΝΩ, *to murder*, ἔπεφνον, πέφνον; φράζω, *to say, to show*, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication, comp, § 124, Rem. 2, commonly take the augment, e. g. ᾿ΑΡΩ, *to fit*, ἤρ-αρον; ᾿ΑΧΩ, *to grieve*, ἤκ-αχον; ἀλέξω, *to ward off*, ἤλ-αλκον, ἄλαλκῆν; ὄρνυμι, *to excite*, ὠρ-ορον; ἐνίπτω, *to chide*, ἐν-ἐνίπον. Two verbs in the Aor. take the reduplication in the middle of the word, viz. ἐνίπτω, ἦν-ῖπαπεν, and ἐρύκω, *to restrain*, ἦρύ-κακον, ἐρυνκακείν. Comp. the Presents, ὀνίνημι, αἰτιάλλω, ὀπιπιτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication, § 124; thus, e. g. αἶρέω, *to take*, Ion. ἄρ-αίρηκα, ἄρ-αίρημαι; ἀλάομαι, *to wander*, Epic Perf. with a Pres. signification ἄλ-άλημαι; ᾿ΑΡΩ (ἄραρίσκω), *to fit*, Poet. ἄρ-ᾱρα, *I fit*, (Intrans.) Ion. ἄρηκα; ᾿ΑΧΩ (ἀκαχίζω), *to grieve*, Epic and Ion. ἀκ-ήχημαι, ἀκ-άχημαι;

ἵΝΕΚΩ (φέρω), to carry, Ion. ἐν-ήνειγμαι; ἐρεῖπω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐρίζω, to contend, Epic ἐρ-ήρισμαι.

§ 220. *Personal-endings and Mode-vowels.* (102.)

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. κτείνωμι, ἄγάζωμι, τύχωμι, ἵκωμι, ἐθέλωμι, ἴδωμι.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Epic dialect, the lengthened form -σθα is found, § 116, 2. In the Ind., this is retained almost exclusively in the conjugation in -μι, e. g. τίθησθα, φῆσθα, δίδοισθα, παρῆσθα. In Homer this ending is frequent in the Subj., e. g. ἐθέλῃσθα, εὔπῃσθα, more seldom in the Opt., e. g. κλαίοισθα, βάλαιοσθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -ες, e. g. τύπτες instead of τύπταις; so in Theocritus συρίσδες = συρίζεις.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι formed from -τι, e. g. ἐθέλῃσι(ν), ἄγῃσι, ἀλάλκῃσι; the Opt. only in παραφθαίῃσι.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάκῃ instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνθης, ὀλώπῃ instead of πέπονθας, ὤπωπε.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μες, e. g. τύπτομες instead of τύπτομεν, § 204.

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτουσι), τύψοντι, τίπτωντι (instead of τίπτωσι), τετίφαντι, ἐπαινέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. περιπνέοισι(ν), ναίοισι(ν).

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6),
e. g. ἐτεθήπεα, ᾗδεα, πεποίθεα instead of
ἐτεθήπειν, etc.

Second “ “ -εας, e. g. ἐτεθήπεις Od. ω, 90, instead of ἐτεθήπεις.

Third “ “ -ε(ν), e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν.

Second “ Pl. -εατε, e. g. συνῃδέατε Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν ἐφελ-κυστικόν, thus, ἐστήκειν Il. ψ, 691. βεβλήκειν Il. ε, 661. θ, 270. ξ, 412. δε-δειπνήκειν Od. ρ, 359;—ᾔσκειν Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes

exchanged for each other. Thus in Homer, the forms $-\tau\omicron\nu$ and $-\sigma\theta\omicron\nu$ stand instead of $-\tau\eta\nu$ and $-\sigma\theta\eta\nu$, e. g. $\delta\acute{\iota}\omega\kappa\epsilon\tau\omicron\nu$ II. κ , 364. $\lambda\alpha\phi\acute{\upsilon}\sigma\sigma\epsilon\tau\omicron\nu$ II. σ , 583. $\theta\omega\kappa\eta\sigma\sigma\epsilon\sigma\theta\omicron\nu$ II. ν , 301. On the Att. exchange, see § 116, Rem. 1.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., appear to be uncontracted in the Ion. and often in the Epic dialect, after σ is dropped, e. g. $\epsilon\pi\iota\tau\acute{\epsilon}\lambda\lambda\epsilon\alpha\iota$; Homer uses either these forms, e. g. $\lambda\acute{\epsilon}\iota\pi\epsilon\alpha\iota$, $\lambda\iota\lambda\alpha\iota\epsilon\alpha\iota$, $\acute{\alpha}\phi\acute{\iota}\kappa\eta\alpha\iota$, $\acute{\epsilon}\rho\acute{\upsilon}\sigma\sigma\epsilon\alpha\iota$, $\acute{\epsilon}\pi\alpha\nu\acute{\rho}\eta\alpha\iota$, $\acute{\upsilon}\pi\epsilon\lambda\acute{\upsilon}\sigma\alpha\omicron$, $\acute{\epsilon}\gamma\acute{\epsilon}\iota\lambda\alpha\omicron$; or the contract forms, $-\eta$ (from $-\epsilon\alpha\iota$), $-\epsilon\nu$ (from $-\epsilon\omicron$), $-\omega$ (from $-\alpha\omicron$), e. g. $\acute{\epsilon}\pi\lambda\epsilon\nu$, $\acute{\epsilon}\rho\chi\epsilon\nu$, $\varphi\rho\acute{\alpha}\zeta\epsilon\nu$, $\acute{\epsilon}\kappa\rho\acute{\epsilon}\mu\omega$. When the characteristic of the verb is ϵ , it is very frequently omitted in the Ion. dialect, before $-\epsilon\alpha\iota$ and $-\epsilon\omicron$, e. g. $\varphi\iota\lambda\acute{\epsilon}\alpha\iota$ instead of $\varphi\iota\lambda\acute{\epsilon}\epsilon\alpha\iota$, $\varphi\iota\lambda\acute{\epsilon}\omicron$ instead of $\varphi\iota\lambda\acute{\epsilon}\epsilon\omicron$; so in Homer, $\acute{\epsilon}\kappa\lambda\epsilon^2$ II. ω , 202, yet with the variation $\acute{\epsilon}\kappa\lambda\epsilon^2$ from $\kappa\lambda\acute{\epsilon}\omicron\mu\alpha\iota$. Comp. § 222, B, (3). The ending $-\epsilon\omicron$ in Homer is lengthened into $-\epsilon\iota\omicron$, e. g. $\acute{\epsilon}\rho\epsilon\iota\omicron$, $\sigma\pi\acute{\epsilon}\iota\omicron$, and the ending $-\epsilon\epsilon\alpha\iota$ is contracted into $-\epsilon\alpha\iota$, in verbs in $-\acute{\epsilon}\omega$, e. g. $\mu\nu\theta\acute{\epsilon}\alpha\iota$, $\nu\acute{\epsilon}\alpha\iota$. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. $\acute{\mu}\acute{\epsilon}\mu\eta\alpha\iota$ and $\acute{\mu}\acute{\epsilon}\mu\eta$, $\beta\acute{\epsilon}\beta\lambda\eta\alpha\iota$, $\acute{\epsilon}\sigma\sigma\omicron$.

11. The Dual endings $-\tau\eta\nu$, $-\sigma\theta\eta\nu$, and first Pers. Sing. $-\mu\eta\nu$, in the Doric are, $-\tau\bar{\alpha}\nu$, $-\sigma\theta\bar{\alpha}\nu$, $-\mu\bar{\alpha}\nu$, § 201, 2, e. g. $\acute{\epsilon}\varphi\rho\alpha\sigma\acute{\alpha}\mu\bar{\alpha}\nu$. In the later Doric, the change of η into $\bar{\alpha}$ is found, though seldom, even in the Aor. Pass., e. g. $\acute{\epsilon}\tau\bar{\upsilon}\pi\bar{\alpha}\nu$ instead of $\acute{\epsilon}\tau\upsilon\pi\eta\nu$.

12. The Dual and Pl. endings $-\mu\epsilon\theta\omicron\nu$, $-\mu\epsilon\theta\alpha$, in Epic, as well as in Doric, Ionic and Attic poetry, often have the original forms $-\mu\epsilon\sigma\theta\omicron\nu$, $-\mu\epsilon\sigma\theta\alpha$, e. g. $\tau\upsilon\pi\acute{\omicron}\mu\epsilon\sigma\theta\omicron\nu$, $\tau\upsilon\pi\acute{\omicron}\mu\epsilon\sigma\theta\alpha$.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$, instead of $-\nu\tau\alpha\iota$, $-\nu\tau\omicron$, e. g. $\pi\epsilon\pi\acute{\epsilon}\theta\alpha\iota\alpha\iota$, $\pi\epsilon\pi\acute{\alpha}\nu\alpha\iota\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\omicron\upsilon\lambda\acute{\epsilon}\upsilon\alpha\iota\omicron$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\lambda\alpha\iota\omicron$; very often also the third Pers. Pl. Opt. Mid. or Pass. $-\omicron\acute{\iota}\alpha\tau\omicron$, $-\alpha\acute{\iota}\alpha\tau\omicron$, instead of $-\omicron\iota\upsilon\tau\omicron$, $-\alpha\iota\upsilon\tau\omicron$, e. g. $\tau\upsilon\pi\tau\omicron\acute{\iota}\alpha\tau\omicron$ instead of $\tau\acute{\upsilon}\pi\tau\omicron\iota\upsilon\tau\omicron$, $\acute{\alpha}\rho\eta\sigma\alpha\acute{\iota}\alpha\tau\omicron$ (Homeric), instead of $\acute{\alpha}\rho\eta\sigma\alpha\iota\upsilon\tau\omicron$. Also the ending $-\omicron\upsilon\tau\omicron$, in the Ionic dialect, has this change, yet the \omicron passes into ϵ , e. g. $\acute{\epsilon}\beta\omicron\upsilon\lambda\acute{\epsilon}\alpha\tau\omicron$ instead of $\acute{\epsilon}\beta\omicron\acute{\upsilon}\lambda\omicron\upsilon\tau\omicron$. In verbs in $-\acute{\alpha}\omega$ and $-\acute{\epsilon}\omega$, the η in the ending of the Perf. and Plup. $-\eta\nu\tau\alpha\iota$, $-\eta\nu\tau\omicron$, is shortened in the Ionic into ϵ , e. g. $\omicron\acute{\iota}\kappa\acute{\epsilon}\alpha\tau\alpha\iota$ instead of $\acute{\omicron}\acute{\iota}\kappa\eta\nu\tau\alpha\iota$ from $\omicron\acute{\iota}\kappa\acute{\epsilon}\omega$, $\acute{\epsilon}\tau\epsilon\tau\iota\mu\acute{\epsilon}\alpha\tau\omicron$ instead of $\acute{\epsilon}\tau\epsilon\tau\iota\mu\eta\nu\tau\omicron$ from $\tau\iota\mu\acute{\alpha}\omega$. Also instead of $-\alpha\nu\tau\alpha\iota$, the Ionic dialect has $-\acute{\epsilon}\alpha\tau\alpha\iota$ instead of $-\acute{\alpha}\alpha\tau\alpha\iota$, e. g. $\pi\epsilon\pi\tau\acute{\epsilon}\alpha\tau\alpha\iota$ instead of $\pi\acute{\epsilon}\pi\tau\alpha\nu\tau\alpha\iota$. $\acute{\alpha}\pi\acute{\iota}\kappa\alpha\tau\alpha\iota$, in Herodotus, from the Perf. $\acute{\alpha}\varphi\acute{\iota}\gamma\mu\alpha\iota$, Pres. $\acute{\alpha}\varphi\iota\kappa\nu\acute{\omicron}\mu\alpha\iota$, is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending $-\delta\alpha\tau\alpha\iota$, $-\delta\alpha\tau\omicron$, from verbs whose characteristic is not δ , viz. $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ($\acute{\epsilon}\lambda\acute{\alpha}\omega$) $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\mu\alpha\iota$ $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\delta\alpha\tau\omicron$ Od. η , 86, and $\acute{\alpha}\kappa\alpha\chi\acute{\iota}\zeta\omega$ $\acute{\alpha}\kappa\eta\chi\epsilon\mu\alpha\iota$ $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\delta\alpha\tau\alpha\iota$ II. ρ , 637; yet it is to be noted, that the reading is not wholly settled; the forms $\acute{\epsilon}\rho\acute{\omicron}\acute{\mu}\delta\alpha\tau\alpha\iota$ and $\acute{\epsilon}\rho\acute{\omicron}\acute{\mu}\delta\alpha\tau\omicron$, from $\acute{\rho}\alpha\acute{\iota}\nu\omega$, must be derived from the stem $\acute{\rho}\alpha\zeta\Omega$, comp. $\acute{\rho}\acute{\alpha}\sigma\sigma\alpha\iota\epsilon$ Od. ν , 150.

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφησαν*. In the Opt. this abridged form is regular in the Common language, § 116, 7, e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-τωσαν*, and Mid. or Pass. in *σθωσαν*, is abridged in the Ionic and Doric dialect, and always in Homer, into *-των* and *-σθων*, § 116, 12, e. g. *τυπτόντων* instead of *τυπτεύωσαν*, *πεποιθόντων* instead of *πεποιθέτωσαν*, *τυπτέσθων* instead of *τυπτέσθωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἴομεν* instead of *ἴωμεν*; *φθιόμεσθα* instead of *-ώμεθα*; *στρέφεται* instead of *-ηται*, § 207, 4.

17. The first Aor. Opt. Act., in the Æolic dialect, ends in *-εια*, *-ειας*, *-ειε*, etc., third Pers. Pl. *-ειαν* instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*), sometimes into *-ναι*. But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-εῖν*. The Pres., Fut. and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτέ-μεν*, *τυψέμεν*, *εἰπέμεν*. Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and *ε* with the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπῆναι*, *ἀολλίσθημεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ῆμεν*, e. g. *τυπῆμεν*. In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιθέ-μεν*, *τιθέ-μεναι*, *ἰστά-μεν*, *ἰστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *θέ-μεν*, *θέ-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβύμεν*. The following are exceptions, viz. *τιθήμεναι* Il. ψ, 83—with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κιχήμενος*, correspond—*διδοῦναι* Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also here retain the long vowel, § 191, 2, e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἄρμόσεν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æolic ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. $-\acute{\eta}\muεναι$, $-\tilde{\eta}\muεν$, is abridged into $-\etaν$ in the Doric writers, yet only after a preceding long syllable, e. g. $\muεθύσθ\etaν$ instead of $-\theta\tilde{\eta}ναι$. The Inf. ending of the Perf. Act. varies between $-\etaν$ and $-\epsilonιν$ in the Doric and Æolic writers, e. g. $\tauεθωρήκ\etaν$, $\gammaεγόνειν$, instead of $\tauεθωρηκέναι$, $\gammaεγονέναι$.

21. Participle. The Æolic dialect has the diphthong $οι$ instead of $ου$ before σ in participles, and $αι$ instead of $\tilde{α}$, e. g. $\tauύπιων$, $\tauύπιοισα$, $\tauύπιον$, $\lambdaαβοῖσα$, $\lambdaιποῖσα$ instead of $-\οῖσα$; $\tauύπαις$, $-αισα$, instead of $\tauύπῃς$, $-\tilde{α}σα$, §§ 201, 2, and 207, 1. The Epic dialect can lengthen the accented $ο$ into ω in the oblique cases, e. g. $\muεμαῶτος$, $\muεφυῶτας$. The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. $\muεφρίκοντες$ instead of $\muεφρικότες$.

§ 221. *Epic and Ionic Iterative-form.* . (103.)

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending $-\sigmaκον$, to denote an action often repeated in time or space. This is called the *Iterative-form*. It is usually without the augment.

2. But it is generally found only in the Sing. and in the third Pers. Pl. Ind. of the above named tenses, and is inflected like the Impf., since in the Impf. and second Aor. Act. and Mid., the endings $-\sigmaκον$, $-\σκες$, $-\σκε(ν)$, $-\σκόμην$, $-\σκου(εο, εν)$, $-\σκειτο$ instead of $-\ον$, $-\όμην$, are commonly preceded by ϵ (which is a union-vowel), and in the first Aor. Act. and Mid., the endings $-\ασκον$, $-\ασκόμην$ are used instead of $-\α$, $-\άμην$, e. g.,

(a) Impf. $\deltaινεύ-εσκον$, $\thetaέλ-εσκες$, $\tilde{\epsilon}π-εσκε(ν)$, $\muελ-έσκετο$, $\betaοσκ-έσκοντο$. In verbs in $-\acute{αω}$, $-\acute{α}εσκον$ is abridged into $-\ασκον$, which, according to the necessities of the verse, can be again lengthened into $-\acute{α}ασκον$, e. g. $\nuικύσκομεν$, $\nuαιετιάσκον$. Verbs in $-\acute{εω}$ have $-\acute{ε}εσκον$ and $-\εσκον$, e. g. $\kappaαλέ-εσκε$, $\betaου-κολέεσκε$; $\omicron\chiνεσκον$, $\muωλέσκετο$, $\kappaαλέσκετο$; when the verse requires, $-\εεσκον$ can be lengthened into $-\ειεσκον$, e. g. $\nuεικειέσκον$; verbs in $-\acute{όω}$ do not have this Iterative-form among the older authors; verbs in $-\muι$ omit the mode-vowel here also, e. g. $\tauίθε-σκον$, $\deltaίδο-σκον$, $\δείκνυ-σκον$; in some verbs the ending $-\ασκον$ has taken the place of $-\εσκον$, e. g. $\acute{\rho}ίπτ-ασκον$, $\κρύπτ-ασκον$, from $\acute{\rho}ίπτω$, $\κρύπτω$;

(b) Second Aor. $\tilde{\epsilon}λ-εσκε$, $\betaάλ-εσκε$, $\phiύγ-εσκε$; in verbs in $-\muι$, without a mode-vowel, e. g. $\sigmaτά-σκε = \tilde{\epsilon}στιη$, $\muαρεβάσκε = \muαρέβη$, $\deltaόσκε$, $\deltaύσκε$; also an Iterative-form of the second Aor. Pass. is found, viz. $\phiάντεσκε$, instead of $\acute{\epsilon}φάνη$ Il. λ , 64. Od. μ , 241, 242;

(c) First Aor. $\acute{\epsilon}λ\acute{α}σ-ασκεν$, $\alpha\tilde{\upsilon}\delta\acute{\eta}σ-ασκεν$, $\acute{\omega}σ-ασκε$, $\muνησ-άσκετο$, $\acute{\alpha}γν\acute{α}σ-ασκε$, instead of $\acute{\alpha}γνοήσασκε$ from $\acute{\alpha}γνοίω$.

§ 222. *Contraction and Resolution in Verbs.*

(122—125.)

I. The Epic dialect. In the Epic dialect, verbs in *-άω*, *-έω*, *-όω*, are subject to contraction, but not to so great an extent as in the Attic. The contraction is made according to the general rules, with few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in single words and forms, e. g. *πέραον*, *κατεσκίαον*, *ραιετάουσι*; always in *ἔλᾱω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψάων*, *πεινάων*, *ἔχραε*, *ἐχρούετε* from *χρᾱάω*, to *attack*.

(2) In some words, *α* is changed into *ε*, viz. *μενοίνεον* from *μενοινάω*, *ἦν-τεον* from *ἀντιάω*, *ὀμόκλεον* from *ὀμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, as often as the versification requires it, since a vowel similar to that formed by contraction, commonly shorter, more seldom longer, is placed before that vowel; in this way, *ᾱ* is resolved into *ᾱᾱ* or *ᾱᾱ*, and *ω* into *ωω* or *ωω*, § 207, 2. The short vowel is used here, when the syllable preceding that contracted is short, e. g. (*ὄρῳ*) *ὄρώω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβῶωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *ὄρᾱ-ται*, *ὄρᾱ-το*. Thus,

(ὄράεις)	ὄρᾱς	ὄ ρ ᾱ ᾱ ς	(ὄράω)	ὄρῳ	ὄ ρ ὀ ω
(ὄράεσθαι)	ὄρᾱσθαι	ὄ ρ ᾱ ᾱ σ θ α ι	(ὄράουσα)	ὄρῳσα	ὄ ρ ὀ ω σ α
(μενοινάει)	μενοινᾱ	μ ε ν ο ι ν ᾱ ᾱ	(βοάουσι)	βοῳσι	β ο ὀ ω σ ι
(ἐάης)	ἐᾱς	ἐ ᾱ ᾱ ς	(ὀράοιμι)	ὀρῳμι	ὀ ρ ὀ ω μ ι
(μνάεσθαι)	μνᾱσθαι	μ ν ᾱ ᾱ σ θ α ι	(δράοιμι)	δρῳμι	δ ρ ὀ ω σ ι

REMARK 1. In the following Dual forms, *αε* is contracted into *η*, *προς-ανδήτην*, *σνλήτην*, *σιννατήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *ὀμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When *ντ* comes after a contracted vowel, a short vowel may follow such a contracted syllable, e. g. *ἡβῶντα* instead of *ἡβᾱντα*, *γελῶντες*, *μνώοντο*; in the Opt. also, the protracted *-ωοι* instead of *-ωι* is found in *ἡβῶοιμι* instead of *ἡβάοιμι* = *ἡβῳμι*. The following are anomalous forms, *ραιετάωσα* instead of *-όωσα*, *σῶω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΣΑΩ*, to *save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic and Ionic contraction of *οη* into *ω*, see § 205, 5.

B. Verbs in *-έω*. The conjugation of these verbs includes also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι* and *-ηαι*, second Aor. Inf. Act. in *-είεν*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which ϵ is followed by the vowels ω , φ , η , η , \omicron and $\omicron\upsilon$, e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *ἐρῶ* Fut., *ὀτρυνέουσα* Fut., *βαλέειν* second Aor. Act., *πесείσθαι* Fut. Mid., *μυγέωσι* second Aor. Subj. Pass.; or contraction takes place, in which case it is also to be noted, that when $\epsilon\omicron$ is contracted it becomes $\epsilon\upsilon$, § 205, 1, e. g. *αἰρέειμην*, *αὔειν*, *γένειν*; except *ἀνέρόειπον* and *ἐπόρου*.

(2) Sometimes ϵ is lengthened into $\epsilon\iota$, § 207, 1, e. g. *ἐτελείετο*, *ἐτέλειον*, *πλείειν*, *ὀκνεῖω*;—*δαμείω* instead of *δαμῶ*, *μυγείῃ* instead of *μυγῆ*, second Aor. Subj. Pass.

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., either two Epsilons coming together are contracted, as in the third Pers., e. g. *μυθεῖ-ται* = *μυθεῖται*, like *μυθεῖται*, *νεῖται*, like *νεῖται*, or one ϵ is elided, e. g. *μυθεῖται*, *πωλείται*. This Elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *γοβέο*, *ἀκέο*, *αἰτέο*, *ἐξηγέο*. In such cases, the accent is on the penult, whether the word ends with *-ται* or *-εο*, § 220, 10.

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ήμεναι*, see § 220, 18.

C. Verbs in *-όω*. These verbs follow either the common rules of contraction, e. g. *γονοῦμαι*, *γονοῦσθαι*, or they are not contracted, but lengthen \omicron into ω , so that the forms of verbs in *-όω* resemble those of verbs in *-άω*, e. g. *ἰδρώοντα*, *ἰδρώουσα*, *ὑπνώοντας* (comp. *ἡβώοντα*), or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι*—third Pers. Pl. Pres.—into *-όωσι*, *-οῦντο* into *-όωντο*, and *-οῖεν* into *-όωεν*, and consequently a contraction like that of verbs in *-άω* is supposed, (*ἀρόουσι*) *ἀροῦσι* (*ἀρόωσι* comp. *ὀρώωσι*), (*δηῶοντο*) *δηῶντο* *δηῶωντο* (comp. *ὀρώοντο*) (*δηῶοιεν*) *δηῶοιεν* *δηῶωεν* (comp. *ὀρώωεν*). But this resolution into *-όω* or *-ωο* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *ἀροῖς*, *ἀροῖ*, *ἀροῦτε*, and the Inf. *ἀροῦν* do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-όω* suffer contraction; verbs in *-έω* commonly omit it, except the contraction of *-εο* and *-εον* into *-ευ*, which frequently occurs, § 205, 1, e. g. *φιλεῖμεν* instead of *φιλέομεν* = *φιλοῦμεν*, *ἐφίλειν* instead of *ἐφίλεον* = *ἐφίλουν*, *φιλεῖ* instead of *φιλέον* = *φιλοῖ*.

(2) The uncontracted forms exhibited in the table, § 135, of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-έη*, *-άη*, *-όη*, *-έου*, *-όου*, *-όου*, e. g. *φιλέη*, *τιμῆη*, *μισθόη*, *γίλειον*, *τιμάου*, *μισθόου*, etc., are found in no dialect, and are presented merely to explain the contraction. The Ionic writers also use here the contracted forms of verbs in *-άω* and *-όω*, e. g.

τιμῆ, μισθοῖ, τιμῶ, μισθοῦ, etc.; but of verbs in -έω, as also in barytone verbs they do not use the endings -η, -ου, but -ται, -εο, e. g. τύπτ-ται, εἰτύπτ-εο, φιλέ-ται, ἐφιλέ-εο.—On the elision of ε in the ending -έεο, see above No. 1, B, (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. ὀρέω, ὀρέομεν instead of ὀράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) Αο in the uncontracted forms is frequently lengthened into έω, § 207, 3, e. g. χρέωνται, ἐκτέωντο, ὀρέωντες, πειρεώμενος instead of (χράονται) χρῶνται, etc.

(5) From the change of the α into ε, as in ὀρέω, it is evident, that the Ionic writers sometimes contracted αο and αου, and also εο and εου in verbs in -έω, into -ευ, § 205, 1, e. g. εἰρώτευν instead of εἰρώταον, γελέυσα instead of γελάουσα, ἀγαπεύντες instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελύνντι instead of γελάουσι. This contraction into ευ instead of ου is often found even in verbs in -όω, e. g. δικαιοῦσι instead of (δικαιοῦσι) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, ἐδικαίευν, στεφανεύνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομῶσι, ἡγορόωντο, Herod.

III. Doric dialect. (1) Contrary to the common usage of the Doric, α ε and α ε ι are contracted into η and ηι, § 205, 3, e. g. τιμῆτε instead of τιμάετε = τιμῆτε, φοιτῆς instead of φοιτάς, ὄρην instead of ὄρεῖν. The Inf. is written without an ι subscript, as the uncontracted form originally ended in -αιν. Comp. also II, 5.

(2) The Inf. in verbs in -έω has a double form, either the abridged form in -έν instead of -εῖν, e. g. ποιέν instead of ποιεῖν, or according to the analogy of verbs in -άω, a form in -ην from -έην, e. g. φιλήν instead of φιλέειν = φιλεῖν, κοσμήν instead of κοσμεῖν, φρονήν instead of φρονεῖν.

(3) In the Doric and Æolic dialect, -αο, -αου and -αω are contracted into ᾱ, § 205, 2, e. g. πεινᾱμες instead of πεινώμεν (πεινάομεν), πεινᾱντι instead of πειν(ά-ου)ῶσι, γελᾱν instead of γελ(ά-ων)ῶν, φνσᾱντες instead of φνσ(ά-ο)ῶντες.

REM. 4. On the contraction into -ευ instead of -ου, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in -έω, e. g. ἐπόνασα instead of ἐπόνησα from πονέω, ἐφίλασα instead of ἐφίλησα from φιλέω.

§ 223. Formation of the Tenses.

(131.)

1. Besides the verbs mentioned § 130, in the Homeric dialect, the following also retain the short characteristic-vowel in forming the tenses, viz.

κοτέω, to have a grudge, νεικέω, to quarrel, τανύω, to stretch, ἐρῦν, to draw. On the contrary, ἐπαινέω, to approve, has ἐπήνησα.

2. In the first Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in -ζω, -σσω (-τω), the σ can be doubled in the ending, in Homer and other poets not Attic, § 208, 4, e. g. ἐγέλασσε, κοτεσσάμενος, ὁμόσσαι, εἰάννυσσε, δικάσσαι, κόμισσε.

3. The Attic Fut., as it is called, § 117, occurs in the Homeric dialect in verbs in -ίζω, e. g. κτεριοῦσι, ἀγλαΐεῖσθαι, also ὀρμίσσομεν, κοπρίσσοιτες, κορίσσουντι. From verbs in -έω, -άω, -ύω, Hom. forms Futures which are similar to those in -ίζω, viz. in verbs in -έω, he often uses the ending -έω instead of -έσω, e. g. κορέει Il. θ, 379. κορέεις Il. ν, 831. μαχέονται Il. β, 366; — in verbs in -άω, after dropping σ, he places before the vowel formed by contraction, a corresponding short vowel, e. g. ἀντιόω, ἐλώσι, δαμάα; — in verbs in -ύω, ἐρύουσι and τανύουσι are found.

4. In the Doric dialect, all verbs in -ζω take ξ instead of σ in those tenses, whose characteristic is σ, i. e. in the Fut. and Aor., e. g. δικάζω, δικαξῶ, ἐδίκαξα, instead of δικάσω, ἐδίκασα. But the other tenses of verbs with the pure characteristic δ, follow the regular formation, e. g. ἐδικάσθην, not ἐδικάχθην. This peculiarity of the Doric appears also in single verbs in -άω, which, in forming the tenses, retain the short α, and in this respect are analogous to those in -ζω, which likewise have a short vowel, e. g. γελάω, ἐγέλαξα instead of ἐγέλασα, yet not νικάω, νικᾷξῶ, but νικᾷσῶ (Att. νικήσω). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in -ζω have, in Homer and the Ionic dialect, ξ instead of σ, through the whole formation, viz. ἄβροταζέω, to wander; ἄλαπάζω, to empty, Fut. ἀλαπάξω, etc., also Xenoph.; δνοπαλίζω, to shake; δαΐζω, to divide, to put to death; ἐγγυαλίζω, to give; ἐναριζέω, to spoil a dead enemy; θρυλλίζω, to break in pieces; μερμηρίζω, to reflect; πελεμιζέω, to shake; πολεμιζέω, to contend; στυφελίζω, to beat.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -ᾶνα instead of -ηνα, § 149, Rem. 2, have ᾶ in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect, of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, to land, κέλσαι, comp. κένσαι from κεντέω, to goad; εἰλω, to crowd together, ἔλσαι; κύρω, to meet, to fall upon; ἀραρίσκω, ἄρ-Ω, to fit, ἤρσα, ἄρσαι; ὄρ-νυμι, to excite, ὄρσω, ὤρσα; διαφθείρω, to destroy, διαφθέρσαι in Homer; κείρω, to shave, ἔκρσα in Homer, but first Aor. Mid. ἐκειράμην; φύρω, to mix, to knead, φύρσω, ἔφურσα, πεφύρσομαι, Epic and older poetic; second Aor. Pass. ἐφύρην in Lucian, who also has the

poetic Perf. *πέφυρμαι*, while in prose the verb *φυράω*, *ἐφύρασα*, *πεφύραμαι*, etc., is used. The Opt. *ὀφέλλειεν* Od. β. 334. II. π. 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic *σ*, § 154, 4, belong the following forms of the Epic dialect, viz. *βέομαι* or *βείομαι*, second Pers. *βέη*, *I shall live*, perhaps from *βαίνω*, *to go*, *to live*, also from *ΛΑΩ*, *to know*, *to learn*, and *ΚΕΙΩ*, *κείμεαι*, *to lie down*, *δήω*, *δήεις*, *δήομεν*, *δήετε*, *I shall view*, *find*, and *κείω* or *κέω*, *κειέμεν*, *κείων*, *κέων*.

8. To verbs which form the first Aor. without the tense-characteristic *σ*, § 154, 7, belong the following forms of the Epic and poetic dialect, viz. *χέω*, *to pour out*, *ἔχεα* Homer; Att. *ἔχεα*; *σειώ*, *to shake*, *ἔσσεα* and *ἔσσευμένην* Homer., *ἀλέομαι* and *ἀλείομαι*, *to avoid*, *ἡλεύατο*, etc., § 230; *καίω*, *to burn*, *ἔκηα*, *ἔκεια* Epic, *ἔκεια* Tragic, § 230.

9. To verbs which have an active form for the Fut. Perf., § 154, 6, belongs also the Epic *κεχαρήσω* (and *κεχαρήσομαι*), *I shall be joyful*, from *χαίρω*.

10. The exchange of the endings of the second Aor. with those of the first Aor., § 154, 8, is somewhat frequent in the Epic dialect, e. g. *βαίνω*, *to go*, *ἐβήσετο*, Imp. *βήσεο*; *δύομαι*, *to plunge*, *ἐδύσετο*, Imp. *δίσεο*, Part. *δυσόμενος*; *ἄγω*, *to lead*, *ἄξετε*, *ἄξέμεν*; *ἰκνέομαι*, *to come*, *ἰξον*; *ἐλέγμην*, *I laid myself down to sleep*, Imp. *λέξο*, *λέξεο*; *ὄρνυμι*, *excito*, Imp. *ὄρσεο*, *ὄρσευ*; *φέρω*, *to bear*, *οἶσε*, *οἴσετε*, *οἴσεται*, *οἴσονται*, *οἴσμεν*, *οἴσμεναι*, *οἴσε* is also Att.; *αἰδω*, *to sing*, Imp. *ἀείσεο*.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants, § 156, in order to make a dactyle, e. g. *ἔδρακον* instead of *ἔδαρκον* from *δέρκομαι*, *ἔπραθον* from *πέρθω*, *ἔδραθον* from *δαρθάνω*, *ἡμβροτον* instead of *ἡμαρτον* from *ἡμαρτάνω*. For the same reason, Homer syncopates the stem, § 155, e. g. *ἀγρόμενος* from *ἀγρεῖσθαι* (*ἀγείρω*, *to collect*); *ἔγρετο*, *ἔγρεο* Imp., *ἔγροιτο*, *ἔγρεσθαι* with the accent of the Pres., *ἐγρόμενος* from *ἐγρεῖσθαι* (*ἐγείρω*, *to wake*); *πτύμην*, *ἐπτύμην*, *πτέσθαι*, *πτόμενος*, *πέτομαι*, *to fly*; *ἐκέλετο*, *κέλετο*, *κελόμενος*, *κέλομαι*, *to awake*; *πέφνον*, *ἔπεφνον*, *ΦΕΝΩ*, *to kill*.

12. In the first Aor. Pass. Homer inserts a *ν*, according to the necessities of the verse, not only as other poets, § 149, Rem. 4, in *κρίνω* and *κλίνω*, e. g. *διακρινθήητε*, *κρινθείς*, *ἐκλίνθη*, but also in *ιδρύω*, *to establish*, and *πνέω*, *to blow*, e. g. *ιδρύνθην* and *ιδρύθην*, *ἀμπνύνθη*.

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an *ε*, § 166, or are subject to Metathesis, § 156, 2, e. g. *χαίρω* *κεχάρηκα* from *ΧΑΙΠΕ-Ω*, *βάλλω* *βέβληκα* from *ΒΑΛΛΑ*. Moreover, he forms only second Perfects which belong commonly to intransitive verbs, or have an intransitive signification; but also in pure verbs and in the impure verbs mentioned above, he rejects the *κ* in single

persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen α and ϵ into η , e. g. βεβαρηώς, *burdened*, from ΒΑΠΛΩ, κεκορηώς from κορέ-ννμι, κεκοιηώς from κοιέω, τετιηώς, *troubled*, from ΤΙΕΩ, τετληώς from ΤΛΑΩ, κεκαφηώς, *to gasp for breath*, from ΚΑΦΩΩ, κεκμηώς from κάμ-νω, πεπιηώς from πιήσσω, *to shrink through fear*, τεθνηώς, κεκτηότι, κεχυρηώς from χαιρώ; or they retain, though more seldom, the stem-vowel without change, e. g. βεβᾶώς from βαιρω, ΒΑΩ, ἐκγεγᾶντα from γίγνομαι, ΓΑΩ, δεδάώς from διδάσκω, ΔΑΩ, πεφύντα from φύω, ἐστᾶώς from ἵστημι, ΣΤΑΩ, μεμᾶώς and μεμᾶώς and μεμᾶότες from ΜΑΩ. The accented \omicron of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into ω , hence τεθνητός and -ῶτος, τεθνηότα and -ῶτα, κεκμηότα and -ῶτα; but when the Nom. has a short penult, ω is always used, e. g. βεβᾶῶτος. The ending -ώς, formed by contraction, is resolved by ϵ into πεπιεῶτα from πίπιω, τεθνεῶτι, and according to the necessities of the verse, ϵ can be lengthened into $\epsilon\iota$, e. g. τεθνεῖῶτος. The feminine form -ῶσα is found only in βεβῶσα Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. ἄρᾳρντα Fem. of ἄρρηώς, from ἄρρησσω, μεμᾶντα of μεμηώς from μηᾶσμαι, τεθᾶλντα of τεθηώς from θάλλω, λελᾶντα of λελη-κώς from λάσσω, πεπᾶθντα from πάσχω.

REMARK 1. The form resolved by ϵ , in the Ionic dialect, belongs to some participles, e. g. ἐστεώς, *standing firm*; so τεθνεώς (never τεθνεώς) and τεθ-νηώς from τέθηκα, remains even in the Attic dialect. In these forms, the ω remains through all the cases, e. g.

ἐστεώς, ἐστεῶσα, ἐστεώς, Gen. ἐστεῶτος, -ώσης

τεθνεώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος, -ώσης.

Βέθηκα and τέθηκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong $\epsilon\upsilon$, shorten it in the Epic and poetic dialect into υ , in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πέυθομαι, *to ask*, πέπυσμαι; σεύω, *to shake*, Mid. and Pass. *to hasten*, ἔσσῦμαι, first Aor. Pass. ἔσσῶθην; τέχω Poet., paro, Perf. τέτρυμαι, Aor. ἐτύχθην; φεύγω, *to flee*, Perf. πεφρυμένος.

REM. 2. Χέω (formed from χέFω, χένω), *to pour out*, follows the analogy of these verbs, in the forms κένυκα, κένυμαι, ἐχῶθην; these forms have been transferred to the Common language also, § 154, Rem. 1. Contrary to the analogy just stated, the υ is long in the Homeric form πέννυμαι from πνέω (πνέFω), *to blow*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. λέλντο instead of λελνίτο is found, according to the analogy of πήγνυτο, δαίνντο.

REM. 4. The Homeric Perfects ἀναχήμενος, ἀλαλήμενος, ἄρρημένος, ἐληλάμενος, ἀκάχησθαι, ἀλάλησθαι, have the accentuation of the Pres.

§ 224. *Conjugation in -μι.*

(182.)

1. On the lengthened form of the second Pers. *τίθησθα, διδοῖσθα*, see § 220, 2; on the *Iterative* forms in *-σxon*, see § 220; on the Inf. forms in *-μεναι, -μεν*, see § 221, 18.

2. In the Epic, Ion. and Dor. writers, forms of *-έω* and *-όω*, § 172, Rem. 8, are frequent in the second and third Pers. Sing. Pres. and Impf., e. g. *τι-θεῖς, τιθεῖ, διδοῖς, διδοῖ, ἐτίθει, ἐδίδους, ἐδίδου, ἔει*; — contracted forms of *ῖστημι* are very rare, e. g. *ἰστῖ* instead of *ῖσθαι* Her. 4, 103. Resolution takes place in the Ion. second Aor. Opt. Mid. *θ ε ο ἰ μ η ν*, as if from *ΘΕΛΩ*, e. g. *πρὸςθέοιτο, πρὸςθέοισθε*.

3. Verbs in *-ῦμι* form, in the Epic dialect, an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαίνυτο* Il. ω, 665. (comp. *λέλυτο*, § 223, Rem. 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδῦμεν* (instead of *ἐκδύνημεν*) from *ἐκδίω*, *φῦν* instead of *φύνῃ* from *φύω*; so *φθῖο*, *φθῖτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in *-εσαν, -ησαν, -οσαν, -ωσαν, -υσαν*, are abridged in the Epic and Dor. dialects into *-εν, -ᾶν, -ον, -ῶν*, e. g. *ἔιθεν* instead of *ἐτίθεσαν*, *ἔθεν*, *θέν* instead of *ἔθεσαν*; *ἔσιῶν, σιᾶν* instead of *ἔστησαν*, *φθᾶν* instead of *ἔφθησαν*, *ἔβαν, βάν* instead of *ἔβησαν*; *ἔδιδον, διδον* instead of *ἐδίδοσαν*, *ἔδον, δόν* instead of *ἔδοσαν*; *ἔφυν* instead of *ἔφῦσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ῖστη*, but Il. ι, 202. *καθίστα; ποτίθει* in Theoc. instead of *ποτίθεις* or *πρός-θεις* from *ΤΙΘΕΩ*. In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνυο, μάργαο, φάο, σύνθεο, ἔνθεο*. In the Ion. dialect, the first *α* of the ending *-ασαι*, second Pers. Mid. or Pass. is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίστεαι, δύνεαι*, instead of *ἐπίστασαι, δύνασαι*, § 172, 2; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνῃ* in the Tragedians.

6. The short stem-vowel is sometimes used as long before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *πιθήμενος; διδοῦναι*; so also *δίδωθι, ἰληθι* instead of *ἰλᾶθι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending *-σι*, § 220, 4, e. g. *δῶσι* and *δώησι* (instead of *δῶ*), *μεθίησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε* is sometimes resolved in the second Aor., Epic dialect, and regularly in the Ion. by means of *ε*,

(a) Verbs in *-α* (*ῖστημι*):

(*ῖστά-*) *ῖστω* Ion. *ῖστέ-ω, ῖστέ-ης, ῖστέ-ωμεν, -έ-ητε, -έ-ωσι*
(*στά-*) *στω* “ *στέ-ω, στέ-ης, στέ-ωμεν*, etc.

REMARK 1. So also in Herod., προσεστέατε and ἐστεῖασι, ἐστεῶς, instead of -άασι, -αῶς, Gen. ἐστεῶτος, Neut. ἐστεῶς, Fem. ἐστεῶσα. So also in the Att., τεθνεῶς and τεθνηκῶς, τεθνεῶσα, τεθνεῶς, Gen. τεθνεῶτος.

(b) Verbs in ε (τίθημι),

τιθῶ Ion. τιθέ-ω, τιθέ-ης, τιθέ-ωμεν, -έ-ητε, -έ-ωσι
 τιθῶμαι “ τιθέ-ωμαι, τιθέ-η, etc.
 θῶ “ θέ-ω, θέ-ης, θέ-ωμεν, etc.
 θῶμαι “ θέ-ωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίθημι, e. g.

τυπῶ, -ῆς Ion. τυπέω, -έης, -έωμεν, -έητε
 δαμῶ, -ῆς “ δαμέω, -έης, -έωμεν, -έητε
 εὐρεθῶ, -ῆς “ εὐρεθέω, -έης, etc.

(c) Verbs in ο (δίδωμι); the contracted second Aor. Subj. is resolved in Homer by means of ω, e. g. δώωσι instead of δῶσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse :

	Contracted,	Resolved and lengthened forms,
S. 1.	σιῶ	σιέω, σιείω, βιέομαι
2.	σιῆς	σιήης
3.	σιῆ	σιήη, ἐμβήη, φήη, φθήη
D.	σιῆτον	παρσιτήετον
P. 1.	σιῶμεν	σιέωμεν dissyllabic, σιείομεν, καταβιέομεν
2.	σιῆτε	σιήετε
3.	σιῶσι(ν)	σιέωσι(ν), περισιήωσι Il. 9, 95.
S. 1.	θῶ	θέω, θείω, δαμείω
2.	θῆς	θέης, θήης and θείης
3.	θῆ	θέη, θήη, ἀνήη and μεθείη
D.	θῆτον	θείετον
P. 1.	θῶμεν	θέωμεν, θείομεν
2.	θῆτε	δαμείετε
3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν)
S. 1.	δῶ	
2.	δῶς	
3.	δῶ	δώησι and δώη
P. 1.	δῶμεν	δώομεν
2.	δῶτε	
3.	δῶσι(ν)	δώωσι(ν).

REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into ει before a Pi-mute; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into ει, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. ἐτίθην, or commonly ἐτίθουν, has in the Ion. the form ἐτίθεα (like ἐτιεύφεα Ion. instead of ἐτιεύφειν, § 220, 8), ἐτίθεες, -εες, etc.

11. In Homer a shortened form of ἔστησαν, first Aor., is found, namely ἔστασαν, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also ἔστητε (with another form ἔστητε) Il. δ, 243, 246, instead of ἔστατε (ἐστήκατε).

12. In the third Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α, § 220, 13, e. g.

τιθείεται, διδόσεται, ἐδεικνύατο Ion., instead of τίθενται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, e. g. ἰστέεται Ion., instead of ἰστανται, ἰστέατο Ion., instead of ἰσταντο.

13. The third Pers. Sing. is like the Dor. -τι, e. g. ἰσῑτι, τίθητι, δίδωτι, δείκνυτι, and the third Pers. Pl. ends in -ντι, e. g. ἰσῑάντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐθικάμην and ἐδωκάμην and the Part. θηκόμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δωκόμενος, are not found.

15. From δίδωμι Homer has a reduplicated Fut. διδώσωμεν and διδώσειν.

§ 225. Εἰμί (ΕΣ-), to be.

(190.)

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἐμμι Æol., instead of ἐσ-μι	1. ἔω Ep. and Ion. μετεῖω Ep.
2.	ἔσσι Epic, also Eur. Hel. 1250. εῖς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἐῖσι, ῑσι, εῖη Epic, ἔη Epic and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἔστέ regular	Imperative.
3.	ἔσσι(ν) Epic and Ion., ἐντί Dor.	S. 2. ἔσσο Æol. and Epic
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ῑμεν or ῑμες, εἰμεν or εἰμες Dor.	P. 3. ἐόντων Ion.
		Participle.
		έών, ἐούσα, ἐόν Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίθεα), ῑα, ἔον, ἔσxon Ep. and Ion.	ῑοις ῑοι Epic and Ion.
2.	ἔσθα Epic, ἔας Ion.	
3.	ἔην Ep. and Ion. ῑην, ῑεν, ἔσκε Ep., ῑς Dor.	
D. 3.	ῑστην Epic	εἴτε Epic εἴην Epic
P. 1.	ῑμεν or ῑμες, εἰμεν or εἰμες Dor.	
2.	εἴτε Ion.	
3.	ἔσαν (ἔπτεσαν) Epic and Ion.; εἴατο instead of ῑντο Od. ν, 106.	
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσειαι, 3. ἔσεται, ἐσεῖται.		

§ 226. *Εἶμι* (I-), *to go*.

(192.)

<i>Pres. Ind. S. 2.</i>	<i>εἶσθα</i> Epic, <i>εἶς</i> Ion.	<i>Subj. S. 2.</i>	<i>ἔησθα</i> Epic
<i>Inf.</i>	<i>ἔμεναι, ἔμεν</i> Epic		
<i>Impf. Ind. S. 1.</i>	1. <i>ἦμα</i> (and <i>ἦεν</i>) Epic and Ion., <i>ἦον</i> Epic		
	2. <i>ἦες</i> (and <i>ἦεις</i>), <i>ἦες</i> Epic		
	3. <i>ἦε</i> (and <i>ἦε</i>) Epic and Ion., <i>ἦεν</i> Epic, <i>ἦε(ν)</i> , <i>ἔε(ν)</i> Epic		
<i>P. 1.</i>	<i>ἦομεν</i>		
	3. <i>ἦιον</i> Epic, <i>ἦισαν</i> and <i>ἦσαν</i> Epic and Ion., <i>ἴσαν</i> Epic		
<i>D. 3.</i>	<i>ἔτην</i> Epic		
<i>Opt. S. 3.</i>	<i>ἴοι</i> Epic, <i>εἰή</i> Il. τ, 209. (<i>εἶην</i> and <i>εἶη</i> Il. ο, 83. ω, 139. Od. ξ, 496, come from <i>εἶμι</i>).		
<i>Fut. and Aor. Mid.</i>	<i>εἴσομαι, εἴσαιο</i> , third Pers. Dual <i>εἰσάσθην</i> Il. ο, 544.		

VERBS IN -ω, WHICH IN THE PRES. AND PERF. AND IN THE SECOND AOR.

ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 227. (1) *Second Aor. Act. and Mid.* (204—210.)

In addition to the Aor. forms mentioned §§ 191, 192, the poetic and especially the Epic dialect has the following:

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel *α* (*ἔβην, ΒΑ-*):

βάλλω, to throw, Epic second Aor. Act. (*ΒΑΑ-*, *ἔβλην*) *ξυμβλήτην* Od. φ, 15, Inf. *ξυμβλήμεναι* instead of *-ῆναι* Il. φ, 578; Epic second Aor. Mid. (*ἐβλή-μην*) *ἔβλητο*, *ξίμβληντο* Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ξίμβληται*, *βλήεται* instead of *βλήηται*, Od. ρ, 472, Opt. *βλεῖο* (from *ΒΑΕ-*, comp. *πίμπλημι*) Il. ν, 288. Hence the Fut. *βλήσομαι*.
γηράω, or γηράσκω, to grow old, second Aor. third Pers. Sing. *ἐγήρῃ* Il. ρ, 197, *κατεγήρῃ* Herod. 6, 72, Inf. (Att.) *γηρᾶναι*, Part. (Epic) *γηράς*. The *ᾱ* is used instead of *η* on account of the preceding ρ. See *διδράσκω*, § 192, 1.
κτείνω, to kill, Epic and Poet. second Aor. Act. (*ΚΤΑ-*); *ἐκτῆν* retains the short vowel, thus *ἐκτᾶμεν*, *ἐκτᾶτε*, third Pers. Pl. also *ἐκτᾶν* instead of *ἐκτᾶσαν*, Subj. *κτᾶ*, (first Pers. Pl. *κτέομεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, Epic *κτάμεν*, *κτάμεναι*, Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἄπεκτατο*, *κτάσθαι*, *κατακτάμενος*.
οὔτάω, to wound, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὔτάμεναι*, *οὔτάμεν* (the *α* remains short as in *ἐκτᾶν*); Epic second Aor. Mid. *οὔτάμενος*, *wounded*.
πελάζω, to approach, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο*, *πλήντο*.
πλήθω (πίμπλημι), to fill, Epic second Aor. Mid. *ἐπλήτο* and *πλήτο*, *ἐπλήντο*, also in Aristoph., in the following forms also, Imp. *πλήσο*, Part. *ἐμπλή-*

μενος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as *χρεῖη* from *χρή-* (άω) and *βλεῖω* from *ἐβλήμην* (BAA-).

πιήσσω, *to shrink with fear*, Epic second Aor. Act. (PTA-) (ἐπιτην) κατιπιτήτην third Pers. Dual.

φθάνω, *to come before*, Epic second Aor. Mid. φθάμενος.

REMARK. From ἔβην (βαίνω) are found in Homer the forms βῆτην (third Pers. Dual) and ἐπέρβυσαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσβην, ΣBE-):

ΔΑΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔAE-) ἐδάην, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῖναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

φθί-νω, *to consume and to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι. φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτω.

(d) Stem-Vowel ο (ἔγνω, ΓNO-):

βιβρώσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. corresponding form of πλέω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλῶντος.

(e) Stem-Vowel υ (ἔδϋν):

κλύω, Poet., *to hear*, Epic Imp. second Aor. Act. κλῦθι, κλῦτε and κέκλῦθι, κέκλυτε, § 219, 7.

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (ΠNP-, from πνέFω, πνεύω) ἄμπνυτο instead of ἀνέπνυτο, *to breathe again*.

σύω, *to shake*, Epic second Aor. Mid. ἐσσύμην, *I strove*, ἔσσο, σύτο.

χέω, *to pour*, Epic second Aor. Mid. (XT-, from χέFω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄρμίσκω (AP), *to fit*, Epic ἄρμενος, *fitted*.

γέντο, *to take*, Epic, from Fέλτο, since the Digamma is changed into γ and the radical λ before τ is changed into ν, § 203, B.

γίγνομαι, *to become*, Poet. ἔγεντο, γέντο.

δέχομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαi, the sense *to expect*.

ἐλελίξω, *to whirl*, Epic ἐλέλικτο.

ἐκνέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favorable*.

ΔΕΞΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, (same sense as ἐλεξάμην), Imp. λέξο.

Δέγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην, Od. δ, 451. λέκτο ὀριθμόν, *he recounted the number*.

μᾱίνω, to soil, Epic μᾱίνθην (third Dual, instead of ἐμᾱίν-σθην).

μίσγω (μῑγγυμι), to mix, Epic μῑκτο.

ὀρνίω (ὀρνυμι), to excite, Epic ὤρτο, Inf. ὄρθαι, Part. ὄρμενος, Imp. ὄρσο, ὄρσεο.

πάλλω, to brandish, Epic πάλτο, he struck.

πέρθω, to destroy, perdo. Homer uses πέρθαι instead of πέρθ-σθαι.

ΠΕΓΩ (πήγγυμι), to fix, Epic πῆκτο, κατέπηκτο.

§ 228. (2) Perf. and Plup. Act. (Comp. §§ 193, 194).

(a) The Stem ends in a Vowel.

γίγνομαι, to become; ΓΕΓΑΑ, Stem ΓΑ, Perf. (Sing. γέγονα, -ας, -ε) Epic and Poet. γέγαμεν, -ᾶτε, ᾶσιν, Inf. Epic γεγύμεν, Perf. Part. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκεγάτην.

βαίνω, to go, Perf. βέβηκα, ΒΕΒΑΑ, Epic and Poet. Pl. βέβᾶμεν, -ᾶτε, -ᾶσι and βεβῶσιν; third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaen. 252, e), Inf. βεβᾶναι, Part. Epic βεβαώς (also Attic prose βεβώς, Xen. Hell. 7. 2, 3), -νῖα (βεβῶσα Pl. Phaen. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβᾶμεν, -ᾶτε, -ᾶσαν.

δεῖδω, to fear; besides the forms mentioned § 193, the following Epic forms are to be noted, e. g. δεῖδιμεν, δεῖδιτε; Inf. δεῖδόμεν instead of δεδιέναι; Imp. δεῖδιθι, δεῖδιτε; — Plup. ἐδεῖδιμεν, ἐδεῖδισαν.

ἐρχομαι, to come, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθμεν.

θνήσκω, to die, Perf. τέθνηκα, ΤΕΘΝΑ; Pl. τέθναμεν, τέθνατε, τεθνάσι, Imp. τεθνάθι, Part. τεθνηκώς, τεθνηνῖα τεθνηκός or τεθνεώς (τεθνεῶσα. Demosth. 40, 24), τεθνεώς (Epic τεθνηώς, -ωτος, -ήτος), Inf. τεθνάσαι (Aesch. τεθνάσαι from τεθναέναι, Epic τεθνάμεν, -άμεναι); Plup. ἐτέθνασαν, Opt. τεθναίην.

ΤΛΑΩ, to endure, (second Aor. ἔτλην), Perf. τέτληκα, ΤΕΤΛΑΑ; Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλάσιν, Imp. τέτλαθι, -ᾶτω, etc., Subj. wanting, Inf. τετλάσαι (Epic τετλάμεν), but Part. Epic τετληώς; Plup. Dual ἐτέτλατον, ἐτέτλατην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

ΜΑΩ, to strive, Perf. μέμονα; ΜΕΜΑΑ; Epic μέμαμεν, -ατον, -ᾶτε, -ᾶσιν, Imp. μεμᾶτω, Part. μεμαώς, Gen. μεμαῶτος and μεμαότος, third Pers. Pl. Plup. μέμασαν.

Here belong the two participles of

βιβρώσκω, to eat, (second Aor. ἔβρω), Perf. βέβρωκα, Poet. βεβρώς, Gen. -ῶτος;

πίπτω, to fall, πέπτωκα, Epic πεπτεώς, Att. Poet. πεπτῶς.

(b) The Stem ends in a Consonant.

The following is to be noted in respect to the formation: When the con-

sonant of the stem comes before the personal-ending beginning with τ , the τ is changed into θ , and thus these forms assume the appearance of a Mid. form, e. g.

$\piείθω$, to persuade, $πέποιθα$, to trust, Epic Plup. $ἐπέπιθμεν$, Imp. in Aeschyl. Eum. 602, $πέπεισθι$ instead of $πέπισθι$.

REMARK. So the Epic form $πέποσθε$, stem $ΠΕΝΘ$ with $ο$ the vowel of variation ($ΠΟΝΘ$), instead of $πεπόνθατε$ from $πίσχω$; from $πεπόνθατε$ comes $πέπονθε$; and hence ($πέπονστε$) $πέποστε$, (comp. $\text{ἴδ-τε} = \text{ἴστε}$); finally, this form, as has been seen, assumed the appearance of the Mid. form (θ) and so became $πέποσθε$.

Perf. Ind. S.	$κέρῳγα$, -ας, -ε(ν) ($κράζω$, to bawl), Plup. $ἐκεκράγειν$, -εις, -ει
D. 2.	$κεκράγατον κέρραχθον$ $ἐκεκράγειτον ἐκεκράχθον$
3.	$κεκράγατον κέρραχθον$ $ἐκεκράγειτην ἐκεκράχθην$
P. 1.	$κεκράγαμεν κέρραγμαεν$ $ἐκεκράγειμεν ἐκεκράγμαεν$
2.	$κεκράγατε κέρραχθε$ $ἐκεκράγετε ἐκεκράχθε$
3.	$κεκράγασι(ν)$ $ἐκεκράγεισαν, -εσαν$

Imp. $κέρραχθι$, -άχθω, -αχθε, etc. Inf. $κεκραγῆναι$. Part. $κεκραγώς$.

So the Epic Perf. $ἄνωγα$ with the sense of the Pres. *I command*, $ἄνωγας$, $ἄνωγε$, Pl. $ἄνωγμαεν$; Imp. $ἄνωγε$ and $ἄνωχθι$, $ἄνωγέτω$ and $ἄνώχθω$, $ἄνώγετε$ and $ἄνωχθε$; Subj. $ἄνώγη$; Inf. $ἄνωγῆμεν$; Plup. $ἦνώγεα$, $ἦνώγει$; Opt. $ἄνώγοις$.

$ἐγείρω$, to awaken, Perf. $ἐγρήγορα$ (stem ῚΓΕΡ with the variable $ο$), to wake up; from this, Homer has the forms, Imp. $ἐγρήγορθε$ instead of $ἐγρηγόρατε$, Inf. $ἐγρηγόρθαι$ (as if from $ἐγρήγορμαι$) and $ἐγρηγόρθασιν$ instead of $ἐγρηγόρασιν$ third Pers. Pl.

$οἶδα$, *I know*, the regular forms $οἶδαμεν$, $οἶδατε$, $οἶδασιν$ are found but rarely in the Ion. and Att. writers, § 195, 1), second Pers. $οἶδας$ in Hom. and Ion. (rarely Att. § 195, 1): The form ἴδ-μεν is Epic, Ion. and Doric. Inf. ἴδμεναι and ἴδμεν Epic, Subj. ιδέω Epic instead of εἰδῶ (Ion. εἰδέω), Part. ιδνῖα Epic and εἰδνῖα .

Plup. 1. Pers. Sing. ἦδεα (hence the Att. ἦδη) Epic instead of ἦδαιν
 2. " " ἦεἰδεις and ἦεἰδης Epic instead of ἦδεις [Herod.
 3. " " ἦεἰδει and ἦεἰδη , ἦδεε , ἦδεεν Ep. instead of ἦδει ;— ἦεἰδε
 3. " Pl. ἴσαν Epic instead of ἦδισαν .

Fut. εἰδήσω Epic and εἴσομαι .

ἔοικα , *I am like*, Epic, ἔϊκτον , Dual, ἔϊκτην Plup. Dual; hence in Plup. Mid. or Pass. ἔϊκτο .

§ 229. (3) Present and Imperfect. (218.)

Finally, there occur certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in $-\muι$, take the personal-endings without the Mode-vowel. Thus,

ἀνίω to complete, in Theocritus Impf. ἀνῦ-μεν, instead of ἡνόμεν, ἀνῦ-το, instead of ἡνέτο.

τανύω, to stretch, to span, Il. ρ, 393. τάνῦ-ται, instead of τανίεται.

ἐρύω, to draw, ἐρύται, ἐρύτο, ἐρύσο, ῥύσθαι, § 230.

σειώ, to shake, Epic Pres. σεῦται and, by variation, σοῦται, Imp. σοῦσο and abridged σοῦ, σοῦσθε, σοῦσθω, to move one's self, to hasten. The Imp. has passed into the common language of conversation.

ἔδω, commonly ἐσθίω, to eat, Epic, Inf. ἔδμεναι.

φέρω, to carry, Epic Imp. φέρετε instead of φέρετε.

§ 230. Alphabetical List of Verbs in the Dialects to be specially noted.

ἄάω (ἄFάω), to hurt, to deceive; Hom. has the following forms, Aor. ἄυσα and ἄσα; Pres. Mid. ἄσται, Aor. ἄσάμην, Aor. Pass. ἄσθη. Verbal Adj. αὐτός (ἄ-άτος).

ἀγαιόμαι, Ep. and Ion. prose, § 164, and ἀγάομαι, Ep., to wonder, and in the Pres. Ep. also to grudge, to envy, Fut. ἀγάσομαι; Aor. ἡγασάμην.

ἀγείρω, to collect, Ep. second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος, § 223, 11; Plup. ἀγγερέατο; Aor. Pass. ἀγέροθην, third Pers. Pl. ἀγέρον; Ep. Pres. ἡγέρομαι, § 162.

ἀγνοέω, to be ignorant, Ep. Aor. ἡγνοήσας, § 207, 1, ἀγνώσασκε, § 205, 5.

ἀγνῶμι, to break, Aor. Ep. ἡῖα instead of ἔαα; third Pers. Pl. Aor. Pass. ἄγεν Ep. instead of ἐάγησαν.

ἄγω, to lead, Ep. second Aor. Imp. ἄξετε, Inf. ἄξέμεναι, ἄξμεν, § 223, 10; first Aor. Mid. ἄξασθε, ἄξαντο.

ἄειδω, prose ἄδω, to sing, Ep. second Aor. Imp. ἄεισο, § 223, 10.

αἰώω, prose αἰῶω, to raise, Ep. first Aor. Act. αἰερα, Mid. αἰεράμην, Pass. αἰέροθην; Ep. second Aor. Mid. ἀρόμην from αἰῶω; Ep. Plup. ἄωροτο instead of ἡροτο with the vowel of variation, and transposition of the augment; Ep. Pres. ἡερέσθαι, § 162.

ἄημι, (ἈΕ-), to blow; in Homer are the following forms, e. g. Part. αἰός, αἰέντος; third Pers. Sing. Impf. ἄν,

ἄει, διᾶει (ἈΕΩ); in the remaining forms, the η remains, contrary to the analogy of τίθημι, § 224, 6, ἄητον, ἄηναι, ἄήμεναι; Mid. and Pass. ἄημαι, to blow, ὕμενος καὶ ἄημενος, wet through and cold with wind; Impf. Mid. ἄητο.

αἰδομαι and αἰδέομαι in Hom., to be ashamed, Ep. αἰδήσομαι, ἡδέσθην and ἡδέσμεν.

αἰνῶμι, Ep., to take, instead of αἰρνῶμαι, § 169, Rem. 1, only Pres. and Impf.

αἰρέω, to take, Ion. Perf. ἀραιρέωκα, ἀραιρέομαι, § 219, 8; Ep. second Aor. Mid. γέντο instead of ἔλιτο, § 227, B.

αἰσσω, Ep. (ᾱ, but ὑπᾱίξει Il. φ, 126; ῑ) instead of ᾠσσω, to rush, Ep. forms ἡῖα, Subj. αἰῖω, Part. αἰξας; Aor. Pass. ἡῖχθην, Inf. αἰχθῆναι; the Att. Tragedians use the following forms, ᾠσσω and ᾠσσω, commonly ἥτιω, αἶτω, ἡῖα, αἶξαι and ἡῖα, αἶξαι.

αἰῶω, Ep., to hear, only Pres. and Impf. αἰών. Comp. ἐπαῖω.

ἀκαχίζω, Ep., to trouble, stem ἈΧΩ, second Aor. ἡκαχον; Fut. ἀκαχήσω, first Aor. ἡκάχησα; Mid. ἀκαχίζομαι, ἄχομαι or ἄχνημαι, to be sad, Aor. ἡκαχόμην, § 219, 7; Perf. ἀκήχημαι (§ 219, 8, comp. ἀρήρημαι, ὀρώρημαι) and ἀκάχημαι, third Pers. Pl. ἀκηχέδαται, § 220, Rem. 2, and ἀκη-

- χέεται, Part. ἀκηχέμενος and ἀκαχήμενος, Inf. ἀκάχησθαι, § 223, Rem. 4; Plup. Ep. ἀκαχέιαιτο.
- ἀκύνεμος, Ep., *sharpened, pointed*, from ἄΚΩ, *acuo*, instead of ἀκύνεμος, §§ 19, Rem. 1, and 208, 2.
- The χ comes from the Perf. Act. ἀκηδέω, *to neglect*, Aor. ἀκήδεσεν.
- ἀλάομαι, *to wander about*, Ep. Perf. ἀλάλημαι, § 219, 8, ἀλαλήμενος, ἀλάλησθαι, § 223, Rem. 4.
- ἀλδαινῶ, *to make increase*, Ep. Aor. ἤλδανε.
- ἀλέξω, *to keep off*, Ep. second Aor. ἤλακον, § 219, 7, from ἄΛΑΚΩ, ἀλαλκῆν, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἀλέομαι and ἀλεύομαι, Ep., *to shun*, Aor. ἤλενάμην, Subj. ἀλέγεται, Opt. ἀλέαιτο, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι, § 223, 8.
- ἀλθίσκω, ἀλθίσκω, Ion. prose, *to heal*, Fut. ἀλθέξω, etc.
- ἀλιταίνω, Ep. and Poet., *to sin*, Fut. ἀλιτήσω; Aor. ἤλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, *sinful*, § 223, Rem. 4.
- ἀλλομαι, *to spring*, Ep. second Aor. Mid. ἄλλο, etc., § 227, B.
- ἀλνκτέω, *to be greatly troubled*, Ep. Perf. ἀλαλύκτῃμαι, § 219, 8.
- ἀλύσκω, Ep., *to escape*, ἀλύξω, ἤλυξα.
- ἀλφαίνω, Ep., *to find*, Sec. Aor. ἀλφεῖν.
- ἀμαρτάνω, *to miss*, Ep. Aor. ἤμβροτον, §§ 223, 11, and 208, 3.
- ἀμπλακίσκω, Ep. and Poet., *to err*, Fut. ἀμπλακήσω; Aor. ἤμπλακον.
- ἀνδάνω, Ep., Poet. and Ion., *to please*, Impf. ἐάνδανον Herod., ἐήνδ. and ἦνδ. (Ep.); Aor. ἔαδον Herod., ἄδον, (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut. ἀδήσω. Aug., § 219, 4, 5. In Theocritus ἔαδε; Ep. Aor. εὔαδον, §§ 219, 4, and 207, 3.
- ἀνήνοθε, *to spring up*, Ep. Perf. with Att. Reduplication, § 219, 8, from ἄΝΕΘΩ.
- ἀντάω, *to meet*, Ep. ἦντεον, § 222, A, (2); συναντήτην, § 222, Rem. 1.
- ἀνύω, *to complete*, Ep. Impf. in Theoc. ἀνύμεν, ἀνύτο, § 229.
- ἄνωγα, Ep. and Poet. Perf. *to command*, ὄνωμεν, Imp. ἄνωχθι, etc., § 228; Plup. ἠνώγεα, § 220, 8. In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. ἄνώγει, Impf. ἠνώγον and ἄνωγον; Fut. ἀνώξω; Aor. ἦνωξα.
- ἀπαυράω, Ep., *to take away*, Impf. ἀπήύρων, -ας, -α; first Aor. Act. Part. ἀπούρας; first Aor. Mid. ἀπηύρωτο, Pass. ἀπουράμενος.
- ἀπαφίσκω, Ep., *to deceive*, Fut. ἀπαφίσω, second Aor. Act. ἤπαφον, Opt. Mid. ἀπάφοιτο.
- ἀπειλέω, Ep. ἀπειλήτην, § 222, Rem. 1. ἀπόερε, an Ep. Aor., *he hurried along*, Subj. ἀποέσρη, Opt. ἀποέσσειε.
- ἄπτω, *to join to*, Ep. Aor. Pass. ἐάφθη, *fell on*.
- ἄραρίσκω, Ep., *to fit*, stem ΑΡΩ, first Aor. ἤρσα, ἄρσαι, § 223, 6; first Aor. Pass. ἄρθεν instead of ἤρθησαν; second Aor. ἤραρον, § 219, 7; also Intrans. *to be adapted, to please*, more usual than the first Aor.; Perf. ἄρᾱρα, Ion. ἄρηρα, § 219, 8, *I am fitted*, Intrans., Ep. ἄρᾶρνία, § 223, 13, Perf. Mid. or Pass. ἄρῆρεμαι, ἄρῆρέμενος, § 223, Rem. 4; Aor. ὄρμενος, *adapted*, § 227, B.
- ἈΡΑΩ, ἄράομαι, *to pray*, Ep. second Aor. ἄρημεναι Od. χ, 322.
- ἄρυνμαι, *to gain*, § 188, 1.
- ἄΩ, Ep., (a) *to blow*, see ἄημι; (b) *to sleep*, Aor. ἔεσα, ἔσαμεν; (c) *to satisfy*, also Intrans. *to be satisfied*, Inf. ἄμεναι instead of ἔμεναι; Fut. ἄσω; Aor. ἄσα, ἄσασθαι; verbal Adj. ἄσιος, ἄσιος.
- βαίνω, *to walk, to go*, Ep. forms, Perf. βέβαμεν, etc., § 228; second Aor. Dual βάτην, third Pers. Pl. ὑπέρβασαν, § 227, Rem., third Pers. Pl. ἔβαν, βάν, § 224, 4, Inf. βήμεναι, Subj. βείω, βήη, βέλομεν, and βῶ. § 224, 9; first Aor. Act. and Mid. Trans., *to lead*, ἔβησα, ἐβησάμην; second Aor. Mid. ἐβήσετο, Imp. ἐπιβήσεο, § 223, 10. Ep. form, βι-

βάσθων, to stalk, strengthened corresponding form from βαίνω; also βιβᾶ, βιβῶντια, βιβῶσα and βιβᾶς from ΒΙΒΗΜΙ; finally, Imp. βάσκε, and Inf. ἐπιβασκέμεν.

βάλλω, to throw, Ep. second Aor. ἔβλην, ἔβλημην, § 227, A, (a), Fut. βλήσομαι; Ep. Perf. βεβόλημαι, used of the mind; but βέβλημαι, of the body.

βαρέω, Ep., to be heavy, βεβαρηώς, § 223, 13.

βιβρώθοις, Ep., to eat, instead of βιβρώσκοις.

βέομαι and βείομαι, to live, Ep. Fut. βέη, βείομεσθα, § 223, 7.

βιάομαι, Ep., instead of βιάζομαι, to force, ἐβίησατο, βεβίηκε.

βιβρώσκω, to eat, Ep. Aor. ἔβρωον, § 227, A, (d); Perf. Part. βεβρώς, -ῶτος, § 228.

βλώσκω, Ep. and Poet., to go, instead of μλώσκω, § 18, 3, Aor. ἔμολον, μολεῖν, μολών; Perf. μέμβλωκα instead of μεμέλωκα; Fut. μοιούμαι.

βοάω, to cry out, Ep. Aor. ἔβωσα instead of ἐβόησα, § 205, 5.

βούλωμαι, to will, Ep. βόλεται, βόλεσθε, § 207, 4, προβεβούλα, to prefer.

βρονχάομαι, to roar, Ep. Perf. βέβρονχα, with the sense of the Pres.

Γαμέω, to marry, Ep. Fut. γαμέω; Ep. Fut. γαμέσσεται Il. i, 394, will give in marriage.

γάννυμαι, Ep., to be cheerful, γάννυται; Fut. γανίσσεται.

ΓΑΩ, Ep. Perf., γέγαμεν, to have become, etc., § 228.

γέγωνα, Ep. and Poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. γέγωνε, also with the sense of the Aor., Part. γεγωνώς, Inf. γεγωνέμεν; Plup. ἐγεγώνει. From the Perf. a Pres. has been formed, of which there are in Hom. the forms, Inf. γεγωνεῖν, Impf. ἐγεγώνειν.

γείνομαι, Ep., to be born, to be produced; Aor. Mid. to beget, to bear, Subj. γείνεται instead of γείνηται.

γέιντο, to seize, § 227, B.

γηράω, to grow old, second Aor. ἐγήρα, etc., § 227, A, (a).

γοάω, Poet., to wail, Ep. third Pers. Pl. Aor. γόον.

Δαίνυμι, Ep., to entertain, to feed, instead of δαίτ-νυμι, § 169, Rem. 1, Fut. δαίσω; Mid. δαίνυμαι, to feast, to spend, second Pers. Sing. Impf. Ind. δαίνυ', δαίνυο instead of ἐδαίνυσο, § 224, 5, third Pers. Sing. Opt. δαίνυτο instead of -ύτο, third Pers. Pl. δαινύατο; Aor. ἐδαισάμην.

δαίω, Ep., (a) to divide, § 164, Fut. δάσομαι; Aor., also prose, ἐδασάμην; Perf. Pass. δεδαίεται, to be divided, broken; (b) to burn, to inflame, Perf. δέδης, he burnt; Mid. to blaze, Intrans., second Aor. Subj. δάηται.

δαμνάω and δάμνημι, Ep. secondary form from δαμάω, to subdue, from which comes third Pers. Sing. Pres. δαμνᾷ; third Pers. Sing. Impf. ἐδάμνα and δάμνα, δάμνασκε; second Pers. Sing. Pres. Mid. δαμνᾷ; — δάμνησι, δάμναμαι, etc.

δαρθάνω, to sleep, Ep. Aor. ἔδραθον, § 223, 11.

δατέομαι, Ep. secondary form, used in the Pres. and Impf., from δαίομαι, to divide.

ΔΑΣ, Ep. and Poet., (a) to teach (= διδάσκω), (b) to learn (= διδάσκομαι; to (a) belong the Ep. second Aor. δέδαε Hom., ἔδαε Theoc. and Apoll.; to (b) belong δεδαώς Hom., δεδύασι in other authors; Ep. second Aor. Act. ἐδάην, I learned, § 227, A, (b), from which Ep. δαήσομαι, δεδαήκα, δεδαημένος. From the Perf. a new Ep. Pres. has been formed, δεδάασθαι Inf. Here belongs also the Ep. Fut. δήω, about to find, to meet with, δῆεις, δήμεν, δῆετε, § 223, 7.

δέατο, Ep., it seemed, Aor. δοάσατο, third Pers. Sing. Subj. δοάσσεται instead of -ηται.

δεῖδω, to fear, the Pres. occurs only in the first Pers., Fut. δέισομαι; Aor.

ἔδεια, Ep. ἔδδεια (as is probable originally ἔδφεια), Perf. Ep. δέιδουκα instead of δέδοικα, and δέιδια Ep. instead of δέδια, § 228.

δείκνυμι, to show, Ion. (ΔΕΚ) δέξω, ἔδεξα, etc.; Mid. δεικνύμαι, in the Ep. dialect it also has the sense, to greet, to welcome, to drink to; so also in the Perf. δειδεγμαι with the sense of the Pres., δειδέχεται third Pers. Pl.; Plup. δειδείκτο, to welcome, δειδέχαιτο.

δέρομαι, to see, Ep. second Aor. ἔδρακον, § 223, 11.

δέχομαι, to receive, Ion. δέχομαι; in Hom. this verb signifies also, to take, excipere, to await, e. g. an attack, a wild beast, in the following forms, δέχεται instead of δέχομαι, § 220, 13, II. μ, 147; Perf. δέδεγμαι with the sense of the Pres., Fut. δεδέξομαι, excipiam, second Aor. Mid. ἔδεκτο, etc., § 227, B; Perf. Mid. δεδοκήμενος, awaiting, lurking, II. ο, 730.

δέω instead of δέφω, Ep. instead of δέω, to want, which comes from ἐδέυσσε, he wanted, δῆσεν, he was in want of; Mid. δείομαι, to be wanting, Fut. δειήσομαι.

ΔΙΔΗΜΙ (ΔΕ-), Ep. and older Ionic-Att., Xen., corresponding to δέω, to bind, διδέσσι Xen.; Impf. δίδη instead of ἐδίδη II. λ, 105.

δίζημαι, Ep. and Ion., to seek; it retains the η, (contrary to § 170, 1, comp. ΔΗΜΙ); ἐδίζητο, ἐδίζηντο, διζήσθαι, διζήμενος in Herod.; διζῆναι Hom., δίξαι Theoc.; Fut. διζήσομαι; Aor. ἐδίξασαμην.

ΔΙΗΜΙ, ΔΙΕ-, of the Act. only ἐνδύσαν, third Pers. Pl. Impf., II. σ, 584, they drove away; Mid., to make one run, to make flee, oftener to scare, to chase (specially with the Inf.), διένεται II. ψ, 475, διέσθαι II. μ, 304, Subj. διήται, διώνται, Opt. δίοιτο, comp. τίθοιτο.

δίω, Ep., to flee, διέ, δειδίσ, δίον, I fled.

δουπέω, Ep., to sound, Perf. δεδουπόντος; Aor. ἐδούπησα and ἐγδούπησα from ΓΑΟΥΗ-, comp. τύπτω and κτυπέω.

δύναμαι, to be able, second Pers. Ion. δύνει; Aor. Ep. ἐδυνάσθην and ἐδυνησάμην.

δύνω, to wrap up, Ep. δύμναι instead of δύναι from ἔδυν; Ep. second Aor. Mid. δύσεται, δύσσο, δυσόμενος, § 223, 10.

ἔγχεω, to awake, Ep. Aor. ἔγχετο, I awoke, etc., § 223, 11; Ep. forms of Perf. ἐγρήγορα are ἐγρήγορθε, etc., § 228. From the Perf. has been formed the Pres. ἐγρηγορών, watching, Od. υ, 6, as if from ἐγρηγοράω. ἔδω and ἔσθω, Ep., to eat (= ἐσθίω), Inf. ἔδμεναι, § 229; Impf. ἔδον and ἔδεσκον; Perf. ἐδηδώς; Perf. Mid. or Pass. ἐδήδοται.

ἔθω, from which come the Ep. ἔθων, wont, accustomed, and the Perf. εἴωθα, § 140, Rem. 3.

ΕΙΔΩ, ἴΔΩ, Aor. εἶδον, I saw, Ep. ἴδον, Inf. ἰδέιν, Subj. ἴδωμι; Ep. Pres. Mid. εἶδεται, it seems, εἰδόμενος, appearing, making like; Fut. εἴσομαι; first Aor. εἰσάμην and εἰσάμην, εἰσάμενος and εἰσάμενος, § 219, 4; second Aor. ἰδόμην, I saw.

ΕΙΚΩ, third Pers. Sing. Impf. εἶκε, it appeared, II. σ, 520; Perf. εἴοκα, I am like, Ep. third Pers. Dual εἴκτον and Plup. εἴκτην, § 228, Part. εἰκοῖς and II. φ, 254. εἰκοῖς, εἰκῆα and II. σ, 418. εἰκοῖνται; Ep. Plup. Mid. ἦκτο and ἔκτο, it was like.

εἰλύω, Ep., to cover over, εἰλύσω, εἰλῶμαι, third Pers. Pl. εἰλῶνται; from εἰλώ comes Aor. Pass. ἐλύσθην.

ἐλλω, to press, to drive, from which in Hom. only ἐλλόμενος; in the same author, ἐλλέω, ἐέλεον; the rest are from ἔΛ, e. g. ἔλσαν, Inf. ἔλσαι and ἐέλσαι, Part. ἔλσας, § 223, 6; ἔλμαι, ἐέλέμενος; second Aor. Pass. ἐάλην from ἔλλω, third Pers. Pl. ἄλεν, ἄλῆναι and ἄλέμεναι, ἄλέεις.

εἶμι, *to be*, § 225.

εἶμι, *to go*, § 226.

εἶργω, *to shut out*, Ep. Impf. ἔργαθον, § 162. Comp. ἔργω.

εἶρομαι, Ep. and Ion., *to ask*, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἤρόμην, Subj. ἐρώμεθα, Opt. ἔροιτο, Inf. ἔρεσθαι in Hom. with the accent of the Pres.; — Ep. corresponding forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρέωμεν, Opt. ἐρέοιμεν, Part. ἐρέων.

ΕΙΡΤΜΙ, see ἐρίω.

εἶρω, Ep. and Ion., *sero, to string*, first Aor. ἐξείρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔεργμαι, ἐεργμένος, in Herod. ἐεργμένος, Plup. ἔεργτο.

εἶρω, *to say*, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.

εἶσα, Ep. Aor. I placed, from the stem *Ed-*, comp. sed-eo, Opt. ἀνέσαιμι, Imp. εἶσον, Part. ἕσας (ἀνέσαντες; ὑπέσας Her. 3, 126. 6, 103), Inf. ἐφέσαι; Aor. Mid. ἐσάμην and ἐεσαστο, Part. ἐφεσάμενος (Her. 1, 66. εἰσάμενοι), Imp. ἐφέσαι; Fut. ἐφέσσεσθαι.

ἐλάινω, *to drive*, Pres. ἐλάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλώωσι instead of ἐλώσι; Ep. Perf. ἐληλάμενος, § 223, Rem. 4, third Pers. Sing. Plup. ἐληλάδατο, § 220, Rem. 2; Ion. Perf. ἐλήλασμαι and Aor. Pass. ἤλασθην.

ἐλελίζω, *to whirl*, Ep. second Aor. Mid. ἐλέλιτο, § 227, B.

ἐνέπω or ἐννέπω, Ep., *to say, to tell*, Impf. with the sense of the Aor. ἐνεπον, ἐννεπον, Aor. ἐνισπον, (comp. ἐσπόμην from ἔπομαι), Imp. ἐνίσπες, Subj. ἐνίσπω, Opt. ἐνίσποιμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω. ἐνήνοθα, Ep. Perf. from ἘΝΘΩ or ἘΝΕΘΩ with the sense of the Pres. and Impf., ἐπενήνοθε, *to sit on*, Il. β, 219. *to lie on*, H. Cer. 280.

ἐνίπτω, Ep., *to chide*, second Aor. ἐν-ἐνίπον, ἡν-ᾤπαπεν, § 219, 7.

ἐννῦμι, *to clothe*, Ep. and Ion. ἐννῦμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐέσαστο, ἐεσάσθαι; Perf. εἶμαι, εἶσαι and ἔσαι, εἶται, etc., εἰμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσθην, third Pers. Pl. εἶατο; — on ἐέσαστο, ἔεστο, comp. § 219, 4.

ἔοικα, *I am like*, § 228. Comp. ΕΙΚΩ. ἐπαῖω, *to understand*, Aor. ἐπήσα (ἱ) Herod. and Apollon., § 130, Rem. 1; the Poet. αῖω is found only in Pres. and Impf.

ἐπανρήσκομαι, Ep. and Poet., *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπανρέσθαι, first Aor. ἐπηυρόμην in Aeschyl. and in the later writers; Fut. ἐπανρήσομαι. The Act. in the sense, *to touch, to injure*, is found in Homer, e. g. second Aor. Subj. ἐπαύρη, Inf. ἐπανύρειν, ἐπανρέμεν.

ἐπίσταμαι, *to know*, second Pers. ἐπίστη Ion. Poet.

ἔπω, as a simple, in Act. only Ep. in the sense *tracto aliquid* Il. ζ, 321; generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπείν, ἐπισπών; Fut. Ep. ἐφέψεις; Mid. also as a simple, generally signifying, *to follow*; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἔφομαι; second Aor. Mid. ἐσπόμην, σπέσθαι; Ep. forms, σπεῖω, ἐσπέσθω, Subj. ἔσπωμαι, Opt. ἐσποίμην, Inf. ἐσπέσθαι and σπέσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιεψέσθαι instead of περιεφθῆσθαι.

ἔργω, commonly ἔεργω, Ep., instead of εἶργω, *to shut in and shut out*, with the corresponding ἐεργνῦμι, ἐεργάθω, ἐεργάθω, Aor. ἔρξα; Perf. Mid. or Pass. ἔεργμαι, third Pers. Pl. ἔρχαται, third Pers. Pl. Plup. ἐέρχατο and ἔρχατο; Aor. Pass. ἐέρχθεις.

ἔρδω and ῥέζω, Ep., *to do*, Fut. ῥέξω, Aor. ῥόρξα and ἔρξα, or ἔρξω, ῥρξα;

Perf. ἔοργα, Plup. ἐώργειν, § 140, Rem. 3, Perf. Mid. or Pass. ἐεργ-μένος, Aor. Pass. ἔεχθεις, ἔεχθῆναι. ἐρείδω, to prop, Ep. Perf. ἐρηρέδεται, § 219, 8.

ἐρείπω, Poet. and prose, to throw down, Ep. Plup. ἐρέριπτο, § 219, 8.

ἐριδαίνω, Ep. to fight, Aor. Mid. ἐριδή-σασθαι.

ἐρίζω, to fight, Ep. ἐρίζομαι, Perf. Mid. ἐρήρισμαι, § 219, 8.

ἔρῳ, to wander, Ep. Aor. ἔρσαι, hurry away! § 223, 6.

ἐρυθαίνω, Poet., to redden, Fut. ἐρυ-θήσω.

ἐρύκω, to keep off, Ep. second Aor. Act. ἡρύκακον, ἐρυκακέειν, § 219, 7.

ἐρύω and εἰρύω, Ion. and Ep., to draw,

Fut. ἐρύσω (σσ) and Ep. ἐρύουσι;

Aor. ἔρυσσα (σσ) and ἔρυσσα; Fut.

Mid. ἐρύσομαι and Ep. ἐρύεσθαι;

Aor. ἐρύσάμην (σσ) and εἰρύσάμην;

Perf. Pass. third Pers. Pl. εἰρύαται

Il. ξ, 75, and Plup. εἰρυντο Il. σ, 69.

εἰρύατο Il. ο, 654, (of ships drawn to

land, ῡ long in the Arsis); Plup.

Mid. εἰρυντο (φάσγανον, had drawn

the sword, ῡ long in the Arsis); Od.

χ, 90. Secondly the Mid. in Hom.

and Poet. takes the sense to save,

to shelter (from danger); in this sense

there are the following forms, ἐρύ-

σο, εἰρύτο and ἐρύτο, which are to

be regarded as syncopated forms of

the Impf. The sense, to guard, has

two Mid. corresponding forms, (a)

Ep. ἔΙΡΤΜΙ, Inf. εἰρύμεναι Hes.

Opp. 816; Mid. εἴρναται to guard,

instead of εἴρνονται, Inf. ἐρυσθαι, εἴ-

ρυσθαι;—(b) Ep., Poet. and, though

very rare Att. prose ῥύομαι, Inf.

ῥύσθαι instead of ῥύεσθαι; Impf.

third Pers. Sing. ἔρυντο, was watched,

Hesiod. Th. 304, third Pers. Pl.

ῥύατ' instead of ἐρύοντο (were pro-

TECTED); Aor. ἐρύσάμην and Ep. ῥύ-

σάμην, but Il. ο, 29, ῥύσάμην.

ἔρχομαι, to go, Ep. Perf. εἰλήλουθα,

first Pers. Pl. εἰλήλουθμεν; Ep. Aor.

ἦλυνθον.

ἔχω, to have, Ep. Aor. ἔσχεθον, σχεθον and ἔσχον, § 162; Ep. Perf. ὄχωκα; Ep. Plup. ἐπώχατο, they were closed, Il. μ, 340.

ἔμμαι, to sit, ἔσται, ἔστο Ion. and εἴα-ται, εἴατο Ep., instead of ἦνται, ἦντο.

ἡμύω, Ep., to sink, Perf. ὑπεμνήμυκε, to let the head sink, Il. χ, 491. This

form has the Att. reduplication ἐμ-ἡμύκε, § 219, 8, and strengthened

by ν, § 208, 5.

ἑθρόμαι, Ep., to warm one's self, Fut. θέρσομαι, § 223, 6; Aor. ἐθήρην,

Subj. θερέω.

θηλέω, Ep. and Poet. to sprout, Fut.

θηλήσω, etc.; Perf. τέθηλα (τεθᾶ-

λύα Ep., § 223, 13; second Aor.

ἐθαλον.

ΘΗΠΩ, Ep., to stun, Perf. τέθηπα;

Plup. ἐτεθήπαι; second Aor. (from

ΤΑΦΩ) ἐτάφον.

θνήσκω, to die, Perf. τέθνηκα, Pl. τέ-θναμεν, etc., § 228.

θρώσκω, Ep., Ion. and Poet., to spring,

Aor. ἐθορον; Fut. θοροῦμαι, Ep.

θορόεμαι; Perf. τέθορα.

Ἰδρώω, Ion., to sweat, ἰδρῶσι, ἰδρῶντες,

ἰδρώσα, ἰδρώην, § 137, Rem. 1.

ἵημι, to send, Ep. and Ion., Aor. ἔηκα;

Fut. ἥσω, but Od. σ, 265, ἀνέσει; in

the Ep. and Ion. dialects, there

are several forms from the theme

ἴΩ, e. g. ἀνίει instead of ἀνίησι

Her., ξύνιον instead of ξυνίεσαν

Hom., ἐμετίετο and μεμετιμένος He-

rod., instead of μεθίετο, μεθειμέ-

νος.

ἰκνέομαι, to come, Ep. Pres. ἴκω and

Impf. ἴκον; Ep. Aor. ἴξον, § 223, 10,

and ἴκτο, etc., § 227, B.

ἸΛΗΜΙ instead of ἸΛΑ, to be merciful.

Of the Act. only the Ep. Imp. ἰλήθι,

be merciful (in addresses to the gods)

instead of ἰλᾶθι, § 224, 6, as in

Theoc. 15, 143, Subj. Ep. ἰλήκησι;

Plup. Opt. Ep. ἰλήκοι; Mid. Poet.

ἱλάμαι, to appease.

ἴσαμι, Dor., to know, ἴσης, ἴσατι, ἴσα-

μεν, Part. ἴσας.

Καίννμαι, Ep., instead of καίδννμαι,

- § 169, Rem. 1, from the theme *KAΔ*,
to excel, Perf. *κέκασμαι*; Plup. *έκε-
κίσμην*.
καίω, to burn, Ep. Aor. *έκησ*, Trag.
έκασ, Subj. *κήομεν* instead of *-ομεν*,
Opt. third Pers. Sing. *κήαι*, third
Pers. Pl. *κήαιεν*, Inf. *κῆαι* (in the
Odys. also *κεῖται*, *κείομεν*, *κείαντες*);
Aor. Mid. *έκησμήν*, *κηήμενος* (in the
Odys. *κείαμενος*, *κείαντο*); second
Aor. Act. *έκάην*, I burned, Intrans.,
Inf. *καήμεναι*.
καίμηνω, to weary one's self, Ep. *κεκημ-
ώς*, *-ώτος*, *-ότος*, § 223, 13, Ep. sec-
ond Aor. Subj. *κεκάμω*, § 219, 7.
κείμεναι, to lie, in Hom. *κέονται*, as if
from *κέομαι*; Ep. and Ion. *κέεται*,
κέεσθαι; second Pers. Sing. *κῆσαι*
and *κεῖται*, third Pers. Pl. *κεῖνται* and
Ep. *κεῖται*, and Ion. *κέεται*, Subj.
κέωμαι, third Pers. Sing. *κῆται*; Impf.
κέατο and *κεῖατο* Ep., instead of
έκειντο; *κέσκετο*; Ep. Fut. *κείω*, *κέω*,
κείων, *κείων*, *κείμεν*.
κείρω, to shear, Ep. *κέρσω*, *έκερσα*, § 223,
6, but *έκειράμην*.
κέλλω, to drive, Ep. *έκεσσα*, § 223, 6.
κέλομαι, Ep. and Poet., to urge, Fut.
κελήσομαι, first Aor. *έκελησάμην*;
second Aor. *έκεκλόμην*, etc., § 223,
11.
κεντέω, Ep., to sting, stimulo, Aor.
κένσαι, § 223, 6.
κεράννυμι, to mix, Ep. *κεράω* (*κερών-
τας*) and *κεραίω*, (Imp. *κέραιε*), *κιρνάω*
(*κιρνᾷς*, Impf. *έκίρνα*) and *κίρνημι*
(Impf. *έκίρνη*, *κιρνάς*); Ep. Mid. *κέ-
ρωνται* (as if from *κέραιμαι*); Impf.
κερώωντο Ep., instead of *έκερώωντο*
from *κεράω*.
κερδαίνω, to gain, in Ion. and later writ-
ters *έκέρδησα*; *κερδήσασθαι* and *κέρ-
δανέομεν* in Herod.
κεύθω, Ep., to conceal, Fut. *κεύσω*, Aor.
έκευσα; Perf. *κέκευθα*; second Aor.
έκυθον, *κίθον*, Subj. *κεκύθω*, § 219,
7; Mid. only Pres. and Impf.
κηδύω, to make anxious, in the Act. only
Ep. Fut. *κηδήσω*; Perf. *κεκηδα*, I
- am anxious*; Ep. Fut. *κεκαδήσομαι*
II. 9, 353.
κίδναμαι, Ep. corresponding form of
σκεδάννυμαι, to scatter, only Pres.
and Impf.
κίγνυμαι, Ep., instead of *κινέομαι*, to
stir one's self, to be moved, Pass. *κι-
νύμενος*.
κιρνάω and *κίρνημι*, Ep. correspond-
ing form of *κεράννυμι*, to mix, from
which comes the Part. *κιρνάς*, Impf.
έκίρνα and *κίρνη*.
κίχάνω and *κίχάνομαι*, Ep. and Poet.,
to reach, Aor. *έκίχον*, Fut. *κικήσομαι*,
not found elsewhere in the Att.
poets; but Ep. Impf. *έκίχανον*, sec-
ond Pers. *έκίχεις* (from *KIXE-*);
second Aor. Subj. *κίχῶ* and *κίχέω*,
Opt. *κίχηην*, Inf. *κίχηναι*, Part. *κίχεις*
and Mid. *κίχημενος*; Aor. Mid. *έκυ-
χίσατο*.
κίω, Ep., to go, only Pres. and Impf.
The Part. *κίων* is accented like *ίών*;
Aor. *μετεκίασθον*, § 162,
κλάζω, to sound, Ep. Perf. with the
sense of the Pres. *κέκληγα*, *κεκληγώς*,
Pl. *κεκλήγοντες* (as if from *κεκληγῶ*);
Aor. *έκλαγον*.
κλείω, to shut, Ep. and Ion., *κληῖω*, Aor.
έκλήισα (*ι*), *κληῖσαι*; Perf. Mid. or
Pass. *κεκλήϊμαι*, third Pers. Pl. *κε-
κλέαται* instead of *κεκλήται*; Aor.
Pass. *έκληίνθη*; from the Ion. *κληῖω*
come the forms often found in the Att.
writers, viz. *κληῖω*, *έκλησα*, *κέκλημαι*.
κλέω, Ep., to celebrate, of which only
κλέμαι, Impf. *έκλέο* instead of *έκλέεο*,
§ 220, 10.
κλύω, Ep., to hear, Imp. *κλύε*, *κλύετε*;
second Aor. Imp. *κλῦθι*, *κλύτε* and
κέκλῦθι, *κέκλυτε*, § 227, A, (e); the
Impf. *έκλυον* is used instead of the
Ind. Pres.
κόπτω, to strike, second Perf. *έκοπα*
in Hom., instead of *έκοφα*.
κορέννυμι, to satisfy, Ep. Fut. *κορέω*
and *κορέσω*, Perf. *κεκόρημαι*, to which
the Part. *κεκορηώς*, § 223, 13, in re-
spect to its meaning belongs.

κοτέω and κοιτέομαι, Ep., *to be angry*, first Aor. Part. κοιτέσας; Perf. Part. κεκοιτηώς, § 223, 13; Mid. Fut. κοιτέσομαι (σσ); Aor. ἐκοιτάμην (σσ).
κράζω, *to bawl*, Poet. Perf. κέκραγα, κέκραγμεν, etc., § 228.

κραιίνω, Ep. and Poet., *to complete*, Ion. commonly κραιιάνω, Impf. ἐκραιιάνον; Ep. Fut. κρανέω; Aor. ἐκρηνα and Ep. ἐκρήνα, Imp. κρήνον and Ep. κρήνον, Inf. κρήναι and Ep. κρήναι; Ep. Perf. Pass. κεκράανται (Eur. κέκρανται); Ep. Fut. Mid. κρανέομαι.

κτείνω, *to kill*, Ep. Fut. κτενέω (Ep. Part. κτανέοντα, κατακτανέουσιν and κατακτανένεσθε with the variable α); Aor. Ep. and Poet. ἐκτανον; Ep. second Aor. Act. ἐκταῖν, etc., § 227, Α, (α); first Aor. Pass. third Pers. Pl. ἐκταθεν Ep., instead of ἐκτάθησαν.

κνρέω, rarely κίρω, Ep. and Poet., *to find, to reach*, Aor. ἐκνρσα, § 223, 6, and more rare ἐκύρησα, Fut. κύρσω and more rare κυρήσω; Perf. κενύρημα.

Λαγχάνω, *to partake*, Ion. Fut. λάξομαι; Ep. Aor. Subj. λελάχω, § 219, 7, Trans. *to make partaker* in the phrase θανόντα πυρός; Perf. λελόγχα Ep., instead of εἰληχα, Od. λ, 304. λελόγχασι.

ΛΑΖΤΜΑΙ = λάζομαι, *to take*, Ep. ἐλάζυτο.

λαμβάνω, *to receive*, Ion. λάμφομαι, λελάβηκα, λελάμμαι, λελάμφθαι, ἐλάμφθην, λαμπτέος; also Dor. λελάβηκα, but λελάμμαι, λελάμφθαι; in Dramatists ἐλήμμαι; Ep. Aor. λελαβέσθαι, § 219, 7.

λανθάνω, Ep. often λήθω, *to be hidden*; Ep. second Aor. Act. Subj. λελάθω and Mid. λελαθόμην, § 219, 7; Perf. Mid. ἐλάσμαι; in Theoc. λασθήμεν = λησθήναι instead of λαθίσθαι; ἐπιλήθω and ἐκλήθω, *to cause to forget*, Ep. Aor. ἐπέλησα; ἐκλέλαθον.

λάσκω, Ep. and Poet., Aor. ἔλακον; Ep. Perf. λέληκα (Poet. ἐλέακα and

ἐκλέακα even in Demos.) with the sense of the Pres.; Ep. Πα. λεληκώς, λελάκνυα, § 223, 13; Fut. λακήσομαι; first Aor. Poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο, § 219, 7.

ΛΕΧΩ, Ep., *to cause to lie down*, ἔλεξα, ἐλεξάμην, *I laid myself down*, *I lay*, *I rested*, Ep. Aor. ἐλέγμην, etc., § 227, B. λούω, *to wash*, Ep. λοέω, λονέω, Impf. ἐλούεον, ἐλόεον; Aor. Inf. λοέσσαι, Part. λοέσσαι; second Aor. Act. ἔλοον, third Pers. Sing. λόε Od. κ, 361, λόον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λούεσσομαι; Aor. Mid. Inf. λοέσασθαι; Part. λοεσσάμενος; Perf. Mid. or Pass. ἐλέομαι.

λύω, *to loose*, Ep. second Aor. Mid. λύτο, λύντο, § 227, Α, (ε); Ep. Plup. Opt. λελυτο, § 224, 3.

Μαίνομαι, *to rave*, (ἐκμαίνω, *to make raving*, also Aor. ἐμνηα Arist.); second Perf. μέμνηται, *I am raving*, (Theoc. 10, 31, μεμνήμεναι).

μαίομαι, Ep., *to seek*, Fut. μάσομαι (ἐπιμάσσειται); Aor. ἐμαίστην.

μανθάνω, *to learn*, Fut. in Theoc. μαθεῖμαι, like μαχοῦμαι.

μάραμαι, Ep., *to fight*, only Pres. and Impf., like δύναιμαι, but Opt. μαρολύμην Od. λ, 513.

μάχομαι, *to contend*, Ep. μαχέονται, μαχεῖται, μαχείτο, μαχέοιντο, Part. μαχείόμενος and μαχεούμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχέσάμην.

ΜΑΣΩ, Ep., *to strive*, Perf. with the sense of the Pres. in Sing. μέμονα, comp. γέγονα with ΓΕΓΑΑ, μέματον, μέμαμεν, etc., § 228.

μείρομαι, Poet., *to obtain*, Ep. ἔμμορε third Pers. Sing. Perf. (and Il. α, 278) third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. ἐμμορεται, *it is determined*, § 123, 4.

μέλω, commonly Impers. μέλει, *it concerns*, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμύληται, ἐμεμύλητο, comp. βλώσχω.

μενοινάαι, μενοίνεον, § 222, I, A, (2).

μηκάομαι, to bleat, Ep. Perf. μέμηκα with the sense of the Pres., μεμᾶ-
κνῖα, § 223, 13; Aor. μακών; from the
Perf. the Impf. ἐμέμηκον is formed.
μιάινω, to stain, Ep. second Aor. μιάν-
θην, § 227, B.

μίγνυμι, to mix, Ep. Aor. μίκτο, § 227, B.
μυκάομαι, to roar, Ep. μεμῦκα, ἔμυκον.
Ναίω, Ep. and Poet., to dwell, first
Aor. ἐνυσσα, I caused to dwell; Mid.
together with Aor. Pass. to set-
tle down; νάσσομαι, ἀπενασσάμην,
ἐνάσθην.

νεικέω, Ep., Poet. and Ion. to quarrel,
Fut. νεικέσω; Aor. ἐνέικσα, § 223, 1.
νίσσομαι, Ep., to go, Fut. νίσσομαι (the
form νείσσομαι is rejected).

ὀΔΥΣΣΟΜΑΙ, Ep., Aor. ὠδυσάμην,
to be angry, ὀδυσσάμενος; Perf. ὀδώ-
δυσμαι with the sense of the Pres.,
§ 219, 8.

οἶδα, to know, § 228.

οἶμαι, to think; Ep. οἶω, οἶω, οἶομαι,
οἶκμην, οἶοιτο; Aor. Mid. οἶσάμην;
Aor. Pass. οἶσθην, οἶσθεις.

ὀνομαι, Ep. and Ion., to blame, ὄνοσαι,
third Pers. Pl. ὄνονται, Imp. ὄνοσο;
Impf. ὀνόμην, Opt. ὀνοίμην, ὄνοιτο;
Fut. ὀνόσομαι; Aor. ὀνοσίμην and
ὠνόσθην; Ep. οὔνεσθε II. ω, 241, in-
stead of ὄνεσθε and this instead of
ὄνοσθε (comp. οὐλόμενος) from ὀΝ-;
Ep. Aor. Mid. ὠνατο.

ὄράω, to see, Ion. ὄρέω, Impf. ὄρεον;
Ep. second Pers. Sing. Pres. Mid.
ὄρῃαι, third Pers. Sing. Impf. ὄρῃτο;
Ion. Perf. ὅπωπα.

ὀΡΕΓΝΥΜΙ, from which Ep. ὀρεγ-
νύς, stretching out; ὀρέγω, to stretch;
Mid. to stretch one's self; to reach after,
Ep. Perf. Mid. ὀρώρεγμαι, third Pers.
Pl. ὀρωρέχεται, § 219, 8, Plup. third
Pers. Pl. ὀρωρέχατο.

ὀρνύμι, Poet., to excite, Fut. ὄρσω,
Aor. ὠρσα, § 223, 6; Ep. Perf. In-
trans. ὄρωρα, § 219, 8, Subj. ὄρώρη,
Plup. ὄρώρει and ὠρώρει; Ep. Aor.
ὠρορεν; Mid. ὀρνύμαι, to lift one's
self up, Ep. Fut. ὀρεῖται, Aor. ὠρό-

μην; Ep. Aor. Mid. ὠροτο, etc., § 227,
B; Ep. Perf. ὀρώρεται, Subj. ὀρώ-
ρηται, § 219, 8.

ὀσφραίνομαι, to smell, Ion. Aor. Mid.
ὀσφραντο.

οὔταω, to wound, Ep. Aor. οὔτα, etc.,
§ 227, A, (a).

ὀφείλω, to owe, ought, must, Ion., Poet.
(except in the dramatic dialogues
of Att. writers) and in later prose
ὄφελον, -ες, -ε, Ep. ὄφελλον, ὄφελλον
in forms which express a wish.

ὀφείλλω, Ep., to increase, only Pres.,
Impf. and Opt. Aor. ὀφέλλειεν Od.
β, 334.

Πάλλω, to shake, Ep. second Aor. Act.
ἀμπεπαλών, § 207, 7, and 219, 7, and
second Aor. Mid. Πάλλτο, § 227, B.

πάσχω, to suffer, Ep. πεπαθύνῃ, as if
from πέπαθα; Ep. Perf. πέποσθε,
§ 228, Rem.

πατέομαι, Ion., to taste, to eat, Aor.
ἐπάσάμην; Perf. πέπασμαι.

πειθω, to persuade, Ep. second Aor.
Act. πέπιθον, Subj. πεπίθω, Opt.
πεπίθοιμι, Inf. πεπιθεῖν, Part. πεπι-
θόν, Imp. πέπιθε, § 219, 7; second
Aor. Mid. επιθόμην, to trust, Opt.
πεπίθοιτο; from the second Aor.
come πιθήσω, to be obedient, πεπ-
ιθήσω, to be convinced, πιθήσας,
obedient; on ἐπέπιθμεν and πέπεισ-
θι, see § 228.

πελάζω, to draw near, Trag. πελά-
θω, πλάθω, Fut. πελάσω, Poet.
commonly πελῶ; Ep. Aor. Pass.
ἐπελάσθην, Poet. Att. ἐπλάθην, Ep.
ἐπλήμην, etc., Att. ἐπλάμην, § 227,
A, (a); Ep. Perf. πεπλημένος, Att.
πέπλᾱμαι.

πέρωθω, Poet., to destroy, Fut. πέρσω;
first Aor. ἔπερσα, § 223, 6; second
Aor. ἔπραθον, § 223, 11; Ep. sec-
ond Aor. Mid. πέρωθαι, § 227, B.

πέτομαι, to fly, second Aor. ἐπιτόμην,
etc., § 223, 11.

πεύθομαι, Poet. instead of πυνθάνο-
μαι, Ep. second Aor. Mid. Opt. πε-
πύθοιτο; Perf. πέπυσμαι, § 223, 14.
πέφνον, ἔπεφνον, Ep. second Aor. Act.

- of *ΦΕΝΩ*, to kill, § 219, 7, Pass. *πέφρων* with irregular accentuation; Ep. Perf. Pass. *πέφεται*, *πεφάσθαι*; Fut. Perf. *πεφήσομαι*, (comp. *δεδήσομαι* from *δέδεμαι*).
- πήγνυμι*, to fix, Ep. Aor. *πῆκτο*, *κατέπηκτο*, § 227, B.
- πίλναμαι*, Ep., corresponding form from *πελίζω*, to draw near only Pres. and Impf.
- πίμπλημι*, to fill, Ep. Aor. Mid. *πλήτο*, etc., § 227, A, (a).
- πίπτω*, to fall, Ep. *πεπιτεώς*, § 228.
- πιτνῶ* and *πίτνημι*, Ep. corresponding form of *πειάννυμι*, to spread out, from which come Impf. *πίτνα* instead of *ἐπίτνα*, and Pass. *πιτνάς*.
- πλήσσω*, to strike, Ep. second Aor. Act. *ἐπέπληγον*, *πέπληγον* and *πεπληγόμεν*, § 219, 7.
- πλώω*, Ion., to sail, Ep. second Aor. Act. *ἔπλων*, etc., § 227, A, (d).
- πνέω*, to breathe, in Hom. Perf. *πέπνυμαι*, § 223, Rem. 2, to be animated, intelligent; second Aor. Act. Imp. *ἄμπνε*, second Aor. Mid. *ἄμπνυτο*, § 227, A, (e); Aor. Pass. *ἄμπνύνθῃ* instead of *ἄμπνύθῃ*, § 223, 12.
- πτήσσω*, to stoop down, Aor. *ἔπηξα*; second Aor. *καταπτιάκων*, Aeschyl. Eum. 247; Perf. *ἐπηχα*, Part. Ep. *πεπιτηώς*, *ῶτος*, § 223, 13; Ep. second Aor. *καταπτήτην*, § 227, A, (a).
- Ψαίνω*, to sprinkle, in Hom. *ἐρῷάδαται*, § 220, Rem. 2.
- ῥέζω*, see *ῥδω*.
- ρίγνῶ*, Ep. and Poet., to shudder, Fut. *ρίγῃσω*; Aor. *ῥόρίγησα*; Perf. Ep. *ῥόρίγα*.
- Σαώω*, *σώω* and *σῶω*, Epic, to save, (= *σῴζω*); from *σαώω*, Fut. *σαώσω*; Imp. Pres. Act. *σάω*, § 222, I, A, (4); third Pers. Sing. Impf. Mid. *σάου* instead of *ἐσάως* and *σάω*; Aor. *ἐσάωσα*; Fut. Mid. *σαώσομαι*, Aor. Pass. *ἐσαώθην*; from *σῶω* Part. *σῶοντες* and Impf. *σῶεσκον*; from *σῶω* Subj. Pres. *σῶῃ*, *σῶῃς*, *σῶωσι*.
- σεύω*, Poet., to move, Mid. to haste, Ep. Aor. *ἔσσεινα* and *σεῖα*, *ἐσσειναι* and *σενάμην*, § 223, 8; Perf. *ἔσσειναι*, § 223, 14; Plup. *ἐσσίμην*; second Aor. Mid. *ἐσσύμην*, etc., § 227, A, (e); Aor. Pass. *ἐσσύθην*, Soph., *ἐξεσίθην*, Hom. — On the Ep. *σεῦται*, *σοῦται*, etc., see § 229.
- σκιόδναμαι*, to scatter, Ep. corresponding form of *σκειδάννυμαι*, only Pres. and Impf.
- στερέω*, to rob, first Aor. Inf. *στερέσαι* Ep. instead of *στερήσαι*.
- σινγέω*, to fear, to hate, Ep. second Aor. *ἔσινγον*; first Aor. *ἔσινξα*, Trans., to make fearful.
- ΤΑΓΩ*, Ep. second Aor. *τεταγών*, seizing.
- ΤΑΛΑΛΩ*, to endure, Ep. Aor. *ἐτάλασα*, Subj. *ταλάσσω*; second Aor. *ἐίτην*, § 194, 4; Perf. *τέτηκα*, *τέτλαμεν*, § 228, Fut. *τήλομαι*.
- τανύω*, Poet., to stretch, Ep. *τάνυται*, § 229.
- ταράσσω*, to disturb, Ep. second Perf. *τέτρηχα*, I am disturbed.
- ΤΕΜΩ*, to meet, Ep. Aor. *ἔτεμον*, § 219, 7.
- τέρπω*, to delight, Ep. *ἐτάρσθην*, *ἐτάρπην*, *ἐτράπην*, Subj. first Pers. Pl. *τραπέομεν*; second Aor. Mid. *ἐτραπόμην* and *τεταρπόμην*, § 219, 7.
- τένχω*, Poet., to obtain, Fut. *τενῶω*; Aor. *ἔτενξα*, Perf. Ep. *τετενχώς*, having obtained; Fut. Mid. *τενύσομαι*; Aor. Mid. *τενύσασθαι*; Perf. *τέτηγμαι*, § 223, 14, third Pers. Pl. Ep. *τετεύχεται*, Inf. *τενύχθαι*; Plup. *ἐτετύγμην*, third Pers. Pl. Ep. *ἐτετεύχματο*; Aor. Pass. *ἐτένχθην*; Fut. Perf. *τετείξομαι*; — Ep. Aor. *τετυκεῖν*, *τετύκοντο*, *τετυκέσθαι*, § 219, 7.
- ΤΙΕΩ*, Ep. Perf. Act. *τετιηώς*, *-ῶτος*, anxious, and Perf. Mid. *ἰαμ ανχίους*, second Pers. Dual *τετιησθον*, Part. *τετιημένος*.
- τιννυμαι*, Ep. corresponding form of *τίνομαι*, to punish; in the Att. poetry with one *ν*, *τιννυμαι*, § 185.
- τιμήγω*, Ep. corresponding form of

- τέμνω, to cut, first Aor. *τήξαας*; Aor. Pass. third Pers. Pl. *τήμαγεν*.
- τρέφω, to nourish, Ep. second Aor. *ἐτραφον*, I nourished, Perf. *τείροφα*, Intrans.; Aor. Pass. *ἐτράφην*, third Pers. Pl. *τράφεν*.
- φαίνω, to show, Ep. *φαινων*, enlightening; Ep. Aor. Pass. *ἐφαάνθην*; Perf. Mid. or Pass. *πέφασμαι*, third Pers. Sing. *πέφανται*; Fut. *πεφήσομαι*; second Aor. *φάτεσκεν*, Il. λ, 64.
- φείδομαι, to spare, Ep. second Aor. Mid. *πεφιδόμην*, *πεφιδέσθαι*, § 219, 7; from which comes *πεφιδήσομαι*.
- φέρω, to carry, *φέρετε* Ep. instead of *φέρετε*, § 229; Ion. and Ep. forms are, Aor. *ἤνεικα*, *ἐνείκαι*, etc., *ἤνεικάμην*; Perf. *ἐνήνεικμαι*; Aor. Pass. *ἤνείχθην*; — Ep. second Aor. Imp. *οἶσε*, Inf. *οἶσμεν*, § 223, 10; first Aor. *ἀνώσαι*, Herod. 1, 157. Comp. 6, 66. *ἀνώϊστος* instead of *ἀνόϊστος*.
- φεύγω, to flee, Ep. *πεφυγμένος*, escaped, § 223, 14.
- φθάνω, to come before, Ep. *φθάμενος*, § 227, A, (a).
- φθείρω, to destroy, Ion. Fut. *διαφθαρεύομαι* instead of *φθαρήσομαι*; Aor. *διαφθέμσαι*, § 223, 6.
- φθίω, consume, and Ep. *φθίω*, to consume, and commonly to perish, (Ep. first Pers. long), Fut. *φθίσω*; Aor. *ἔφθισα*; Mid. I *pass* away, Fut. *φθίσσομαι*; Perf. *ἔφθιμαι*; Plur. *ἐφθίμην*; Ep. Aor. *ἐφθίμην*, etc., § 227, A, (c); Ep. Aor. Pass. third Pers. Pl. *ἀπέφθιθεν*.
- φιλέω, to love, Ep. Aor. *ἐφίλαμην* (*φίλωνται*, *φίλοι*).
- φράζω, to speak, Ep. Aor. *πέφραδον*, § 219, 7.
- φύρω, to knead, Ep. and Poet. *φύρσω*, etc., § 223, 6.
- φύω, to produce, Perf. *πέφυκα*, Ep. third Pers. Pl. *πεφύῃσι*, Part. *πεφυῶτις*, *πεφυῖα*, § 223, 13; Impf. Ep. *ἐπέφυκον*.
- Χάζομαι, Ep. to yield, Aor. Mid. *κεκάδοντο*, § 219, 7; Aor. Act. *κέκαδον* and Fut. *κεκαδήσω*, Trans., to rob.
- χαίρω, to rejoice, Ep. Fut. *κεχαρήσω*, *κεχαρήσομαι*; first Aor. Mid. *χήρατο*; second Aor. *κεχάροντο*, *κεχάροιτο*, § 219, 7; *κεχαρηώς*, § 223, 13; Perf. *κεχαρμένος*, Eur.; verbal Adj. *χαρτός*.
- χανδάνω, Ep., to hold, to receive, Aor. *ἔχαδον*; Perf. with the sense of the Pres. *κέχανδα*; Fut. *χείσομαι*, comp. *ἐπαθον*, *πείσομαι*.
- χέω, to pour, Ep. Fut. *χεύω*; Aor. *ἔχευα*; second Aor. Mid. *χύτο*, *χύμενος*, § 227, A, (e).

CHAPTER III.

FORMATION OF WORDS.

§ 231. Radical words.—Stems.—Derivatives. (324.)

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called radical words (*vocabula primitiva*). A radical word has two parts, the root and the inflection-ending, e. g. *τρέφ-ω*, *γράφ-ω*, *φίρ-ω*, *λέγ-ω*.

3. All radical words are either verbs or pronouns. The roots, i. e. the letters, the articulated sounds, which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, roots are not always pure, but often appear in a strengthened form, e. g. δάκ-ν-ω, ἰκ-νέ-ομαι, αὐξάν-ω, τρ(γ)χ-άν-ω, ἄλ-ίσκ-ομαι, πι-πρά-σκω. Comp. §§ 139, and 157, 1. Yet, these strengthened forms extend only to the Pres. and Impf.

4. Those words, (*vocabula derivata*) which are derived from radical words, are,

(a) either Stems, i. e. such words as are formed from radical words by substituting, in the place of the inflection-ending of the radical verb, a declension-ending either of a substantive or adjective; this declension-ending is designed merely to give the general meaning of the verb to the substantive or adjective, but it does not indicate the precise nature of the idea expressed by the substantive, e. g. the idea of persons, things, the abstract, or the precise nature of the idea expressed by the adjective; here belong several endings of the third Dec., e. g. -ς, the mark for the gender (ὁ γύν, ἡ ὤψ, ὁ βίης, ἡ πτύς, ἡ ναῦς, ὁ ἡ βοῦς, ὁ ἡ παῖς, instead of παῖδς; in many words the ς is omitted, see § 52, 1); the endings -ις (ἡ σπάνις, *want*, ἡ ἔλπις), and -υς (ὁ στόχ-υς, ἡ ἰσχ-ύς); also the endings of the first and second declensions, e. g. -η, -α, -ος, -ον (νίκη-η, λίπη-η, ῥῆζ-α, πλοῦτ-ος, νόσ-ος, ῥόδ-ον); finally several adjective-endings, e. g. -ος, -η, -ον (φίλ-ος, -η, -ον), -ίς, -εῖα, -ύ (γλυκ-ύς, -εῖα, -ύ), etc.;

(b) or Derivatives, i. e. such words as are partly formed from radical words, partly from stems, by assuming a particular derivation-syllable with a particular signification, e. g. χρυσ-ό-ω, *to gild*, ῥη-τώρ, *orator*, γραφ-ικός, *skilled in painting*.

5. The root is often lengthened in the derivative word, § 16, 3, e. g. λήθ-η from λᾶθ-εῖν, χήν from χαν-εῖν; or it requires the vowel of variation, § 16, 6, e. g. τρέφ-ω, τροφ-ή, τροφ-ός, τρόφ-ιμος, τροφ-ερός. There may be, also, a strengthening of the consonant, §§ 139, 1, and 157, sq.; or a doubling of the final consonant λ, e. g. κάλλος from καλός; some stems also take a reduplication, e. g. ὀπ-ωπ-ή, ἐδ-ωδ-ή, ἄγ-ωγ-ός, Σί-σιφ-ος from ΣΛΦ-Ω, comp. σοφ-ός. Finally, still other changes are made in the root, as has been seen § 16.

6. The change of ε into ο (seldom into α) and of ει into οι, § 16, 6, requires special attention. It occurs, (a) in oxytones of the first Dec. in ἦ and ᾶ of more than one syllable, e. g. τροφ-ή, *nourishment*, from τρέφ-ω, μων-ή, *a remaining*, from μέν-ω, φορ-ά, *a carrying*, from φέρ-ω, ἁλοιφ-ή, *salve*, from ἁλείφ-ω;—(b) in dissyllabic barytones of the second Dec., which denote a result of an action, e. g. λόγος, *word*, from λέγ-ω, φόν-ος, *murder*, from ΦΕΝ-Ω, comp. ἔτεφρον, νόμος, *a law*, from νέμ-ω;—(c) in dissyllabic oxy-

toned substantives of the second Dec., in *-μός*, which, for the most part, denote an active object and often have a substantive meaning, e. g. *πλοχμός*, *plait of hair*, from *πλέκ-ω*, *στολμός*, *garment*, from *στέλλ-ω*; *πομπής*, *attendant*, from *πέμπ-ω*, *σοφός*, *wise*, from *ΣΕΦ-Ω*, *sapio*, *τροφής*, *nourishing*, *nourisher*, from *τρέφ-ω*; —(d) in monosyllabic substantives of the third Dec., e. g. *φλόξ*, *flame*, from *φλέγ-ω*; *δόξ*, *antelope*, from *δέγκ-ομαι*; —(e) in oxytoned substantives in *-ής* and Adjectives in *-ής*, which, however, have sometimes a substantive sense, e. g. *τροφής*, *nourisher*, from *τρέφ-ω*, *σποράς*, *scattered*, from *σπερ-εῖν*, *λογάς*, *chosen*, from *λέγ-ω*, *δρομάς*, *running*, from *ΔΡΕΜ-Ω*, comp. *δραμ-εῖν*; —(f) in all derivatives of the forms mentioned, e. g. in substantives in *-αμος*, adjectives in *-ιμος*, verbs in *-άω*, *-έω*, *-ύω*, *-είω*, *-ίζω*, e. g. *πλόκ-αμος*; *τροφ-ιμος*; *φθον-έω*, from *φθόν-ος*, *δωμ-άω*, (from *δόμ-ος*, and this from *δέμ-ω*), etc.

REMARK. The change of *ε* into *α*, comp. § 16, 6, is found only in a few old poetic derivatives, e. g. *τραφ-ερός*,

A. DERIVATION.

§ 232. I. *Verbs*.

(325.)

1. All derivative verbs end in *-άω*, *-έω*, *-ίω*, *-όω*, *-ύω*, *-είω*, *-άζω*, *-ίζω*, *-όζω*, *ύζω*; *-αίνω*, *-ύνω*, *-αίρω*, *-είρω*. All these verbs must be considered as denominative, i. e. as derivatives from substantives or adjectives; for although the stem-substantive for several verbs of this kind is not in use, yet the analogy of the others requires that the stem of these also should be assumed. Many of these derivative verbs, especially many in *-έω* and *-άω*, take the place of roots which are not in use, e. g. *φιλέω*, *τιμάω*. — On the formation and signification of these, the following things are to be noted:

(a) Verbs in *-άω* and *-άζω*, which are mostly derived from substantives of the first Dec., and those in *-ίζω* which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. *τολμάω*, *to be bold*, from *τόλμα*, *boldness*, *χολάω*, *to be angry*, from *χολή*, *gall*, *γοάω*, *to weep*, from *γός*; *δικάζω*, *to judge*, from *δίκη*; *ἐλπίζω*, *to hope*, from *ἐλπίς*, *ὀρίζω*, *to limit*, from *ὄρος*, *αἰτίζω*, *to beg*, from *αἷτης*, *beggar*; — Verbs in *-άζω* and *-ίζω* formed from proper names, express the *striving to be similar to single individuals, or to whole nations, in custom, nature, language, sentiment*. Such verbs are called *Imitative verbs*, e. g. *δωριάζω*, *to be a Dorian*, i. e. *to speak or think as a Dorian*, *Ἀωριεύς*; *ἐλληνίζω*, *to personate the custom or language of a Greek*, *μηδίζω*, *to be a Mede in sentiment*.

REMARK 1. Verbs in *-ίζω* often signify the *making something into that which the root denotes*. See (c).

REM. 2. Verbs in *-άζω* and *-ίζω* are very rare, e. g. *ἀρμόζω*, to *fit*, *ἐρπίζω*, to *creep*.—By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. *ῥιπιάζω*, jacto, from *ῥίπτω*, jacio, *στενάζω*, to *sigh much and deeply*, from *στένω*, to *sigh*, *εἰκάζω*, properly, to *compare on all sides*, hence, to *conjecture*.

(b) Verbs in *-έω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the *intransitive idea of the primitive*, for the most part, the *being in a condition*, or the exercise of agency, but they are sometimes transitive also. When the stem ends in *-ης*, *-ες*, this *-ης* is omitted, and when it ends in *-εν*, this *-εν* is omitted, when the syllable *εν* is appended, e. g. *φιλέω*, to *be a friend*, to *love*, from *φίλος*, *ἀτυχέω*, to *be unfortunate*, from *ἀτυχής*, stem *ἀτυχες*, *εὐδαιμονέω*, to *be prosperous*, from *εὐδαιμών*, stem *εὐδαιμον*, *ἀγορεύω*, to *speak in public*, from *ἀγορεύ*, market, *βασιλεύω*, to *be a king*, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίνω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ίνω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to *gild*, from *χρυσός*, *ἀγνίζω*, to *make pure*, from *ἄγνός*, *πλουτίζω*, to *make rich*, to *enrich*, from *πλοῦτος*, *λευκαίνω*, to *make white*, from *λευκός*, *βαρύνω*, to *burden*, from *βαρύς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σειώ*, which denote a *desire for that which the primitive word signifies*; these are called Desiderative verbs, e. g. *γελασειώ*, to *desire to laugh*, from *γελάω*, to *laugh*, *πολεμισιώ*, to *desire to engage in war*, from *πολεμίζω*, *παραδωσειώ*, to *be inclined to surrender*.

§ 233. II. Substantives.

(326, 327.)

Substantives are derived,

1. From verbs and substantives, and express,

a. A concrete idea, i. e. the idea of an active person:

(α) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειᾶ* or *-ισσα* for the Fem.; *-της* (Gen. *-ου*) mostly Paroxytones, *-τήρ* and *-τωρ* Paroxytones, for the Masc., *-τρι* Proparoxytones, *-τρης*, *-τις* and *-ις* (Gen. *-ιδος*), *-τειρ* Proparoxytone, for the Fem.; *-ων* for the Masc., *-αινᾶ* for the Fem.; *-ως* for the Masc., *-ώς* and *-ώνη* for the Fem., e. g. *ἱερίς*, priest, Fem. *ἱέρεια*, from *ἱερός*; *αἰλήτης* and *-ήρ*, flute-player, Fem. *αἰλήτρια*, *αἰλητρίς*, from *αἰλέω*; *σωτήρ*, deliverer, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις* from *πόλις*; *ῥήτωρ*, orator, from *ῥέω*; *θεράπων*, servant, *θεράπεινα*, from *θέραψ*.

(β) With the ending -ός (Gen. -οῦ), seldom, and only from verbs with the vowel of variation, § 231, 6, (c), e. g. *πομπός*, attendant, from *πέμπω*, ὁ ἢ τροφός, nourisher, nurse, from *τρέφω*, ἄρωγός, an ally, from *ἀρήγω*.

b. They express the abstract idea of what is signified by the primitive :

(a) From verbs,

(α) with the endings -σις (Gen. -σεως) and -σία, substantives which denote the active idea of the verb, e. g. *πραΐσις*, actio, an acting, from *πράττω* ;

(β) with the ending -μός (Gen. -οῦ) such as denote the intransitive idea of the verb, e. g. *ὀδυρμός*, weeping, from *ὀδύρομαι* ;

(γ) with the ending -μα, such as denote the effect of what is signified by the transitive action, e. g. *πραΐγμα*, something done, *μνημα*, monumentum, something which reminds ;

(δ) with the endings -μη, -η, -α, (all for the most part Oxytones), and (from verbs in -εύω), -εία, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, a cutting, from *τέμνω*, ᾠδή, song, from *αἰδω*, φθορά, πειδεία ;

(ε) with the endings -ος (Gen. -ου), -τος (Gen. -του) and -ος (Gen. -ους), such as denote partly, and indeed generally, an intransitive relation, partly also a transitive, and partly the effect of that relation, e. g. *λόγος*, word, from *λέγω*, *κωκυτός*, lamentation, *τὸ κηδος*, care.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense),

(α) with the endings -ία, from adjectives in -ος, and some in the third Dec., e. g. *σοφία*, wisdom, from *σοφός*, *εὐδαιμονία*, happiness, from *εὐδαίμων*, Gen. -ον-ος ;

(β) -ια (Proparoxytones) from adjectives in -ης and -ους, whose stem ends in ε and ο, with which the ι of the ending coalesces and forms ει and οι, thus -εια, -οια, e. g. *ἀλήθεια*, truth, from *ἀληθής*, Gen. -έ-ος, *εὐνοια*, benevolence, from *εὖνους*, Gen. *εὖνο-ος* ;

(γ) -σύνη from adjectives in -ων (Gen. -ονος) and -ος, e. g. *σωφροσύνη*, modesty, from *σώφρων*, Gen. -ον-ος, *δικαιοσύνη*, justice, from *δίκαιος* ;

(δ) -της, Gen. -τητος (commonly Paroxytones) from adjectives in -ος and -υς, e. g. *ισότης*, Gen. -ότητος, equality, from *ισος*, *παχύτης*, thickness, from *παχύς* ;

(ε) -ος, Gen. -εος = -ους, from adjectives in -υς and -ης, and such as form the Comparative and Superlative in -ίων and -ιστος, e. g. *τάχος*, τό, Gen. *τάχους*, swiftness, from *ταχύς*, *ψεῦδος*, τό, Gen. *-ους*, falsehood, from *ψευδής*, *αἰσχος*, τό, baseness, from *αἰσχερός*, *αἰσχίων* ;

(ζ) -άς -άδος, only in abstract numeral substantives, e. g. *ἡ μονάς*, unity, *δυνάς*, duality, *τριάς*, a triad.

REMARK 1. In abstracts in -τία, which express both a transitive and in-

transitive relation, from compounds in *-τος* and *-της*, Gen. *-ου*, the *τ* is commonly changed into *σ*, e. g. *ἀθλοθταιία* and *-σίμ* (*ἀθλοθέτης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *δξυβλεψία*, etc. Comp. § 17, 6.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-εῖᾱ* and *-οῖᾱ*, e. g. *ἀναιδείᾱ*, *προνοῖᾱ*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived :

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εὺς*, (Fem. *-ις*, *-ιδος*), *-έτης*, (Fem. *-ίτις*), *-άτης*, (Fem. *-ᾱτις*), *-ήτης*, *-ώτης*, e. g. *Δωριεὺς*, *Δωρίς*, *Συβαρίτης*, *-ῖτις*, *Σπαρτιάτης*, etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης*, Fem. *-ίς*, Gen. *-ιδος*; also *-ιάδης*;^{*} but substantives of the first Dec. in *-ης* and *-ας*; and many of the second and third Dec. whose stem ends in *ι*, and some others, have *-άδης*, Fem. *-άς*, Gen. *-άδος*, e. g. *Πριάμ-ίδης*, Fem. *Πριάμ-ίς* from *Πριάμ-ος*, *Πηλείδης* from *Πηλεὺς*, Gen. *Πηλέ-ος*, *Κεκροπίδης* from *Κέκροψ*, Gen. *-οπ-ος*, *Ιανθοίδης* from *Πάνθοος*, *-ους*; *Τελαμών-ιάδης* from *Τελαμών*, *Αἰνείαδης* from *Αἰνέας*, *Θεστιάδης*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (*ὑποκοριστικά*), frequently with the accompanying idea of contempt, with the endings *-ιον* which is the most usual, *-άριον* (*-άσιον*) and *-ύλλιον*, *-υλλίς*, *-ύριον*, *-ύφιον* (*-άφιον*) which belong mostly to the language of the common people and to comedy;—*-ίς*, (Gen. *-ιδος* and *-ιδος*), *-ίδιον* formed from *-ίς*;—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *-ίχνη*, *-ίχνιον*);—*-ιδεὺς*, (but only of the young of animals), e. g. *μεῖρακιον*, *youth*, from *μεῖραξ*, *-ακ-ος*, *παιδ-ίον*, *a little child*, from *παῖς*, *παιδ-ός*;—*παιδ-άριον*;—*-άσιον* instead of *-άριον* only in *κοράσιον* (from *κόρα*, *young woman*) because *ο* precedes; *μεῖρακ-ύλλιον*, *ἀκανθ-υλλίς* from *ἀκανθα*, *thorn*, *νησ-ύριον*, *islet*, *ζῶν-φιον*, *little animal*, *χρυσ-άφιον* from *χρυσός*;—*πινακ-ίς*, *little tablet*, from *πίναξ*, *ἑμαξίς*, *little wagon*; *νησ-ίδιον*, *islet*, from *νήσος*, *κρεάδιον* instead of *-άδιον* from *κρέας*, *οἰκίδιον* instead of *οἰκίδιον* from *οἰκία*;—*νεανί-σκος*, *νεανί-σκη* from *νεανίας*;—*-ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*;—*-ίχνη*, *-ίχνιον* only in *πολίχνη*, *πολίχνιον* from *πόλις*, *κυλίχνη*, *κυλίχνιον* from *κύλιξ*;—*λαγ-ιδεὺς*, *young hare*, from *λαγώς*, *ἄετ-ιδεὺς*, *young eagle*, from *ἄετός*.

(d) Designations of place, with the endings *-ιον* (in connection with the preceding vowels *-αιον*, *-ειον*, *-ῶιον*) and *-ειον*, which denote the abode of the person designated by the primitive word, or a place consecrated to a Divinity or hero;—*-ών* (Gen. *-ῶνος*), seldom *-εών*, and *-ωνία*, which

^{*} This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables, thus, *Πηληϊδής*.
—T_R.

denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον*, *workshop*, from *ἐργαστής*, and so others in *-τήριον* from *-τήρ* or *-της*; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον*, *drinking vessel*; *κουρείον*, *barber's shop*, from *κουρεύς*, *-έ-ως*, several in *-ιον* (*-ειον*) have another signification, e. g. *τροφεῖον*, *wages of a nurse*, from *τροφεύς*; *Θησεῖον* from *Θησεύς*, *-έ-ως*, *Ἀθήναιον*, *Μουσεῖον*;—*ἀνδρῶν* and *γυναικῶν*, *apartments for men and women*, *ἐππῶν*, *stable for horses*, *ῥοδῶν* and *ῥοδωνιά*, *hedge of roses*, *περιστερεῶν* and *περιστερών*, *dove-cote*.

(c) Substantives which denote an instrument or a means of accomplishing some object, with the endings *-τιρον* and *-τιρα*, e. g. *ξύστρα*, *curry-comb*, *δίδακτρον*, *tuition-money*, *λουήτρον*, *water for washing*, *λουτήριον*, *bath*; also to designate place, e. g. *ὀρχήστρα*, *dancing-room*, instead of the ending *-τήριον*.

§ 234. III. *Adjectives*.

(328—330.)

1. From verbs are derived adjectives with the following endings:

(a) With the ending *-ος*, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive or passive idea of the verb from which they are derived, e. g. *φανός*, *brilliant*, from *φαίνω*, *λοιπός*, *the remainder*; the verb-stem of many is not in use, e. g. *κακός*.

(b) With the endings *-ικός*, *-ή*, *-όν* and *-ιμος*, *-ον*, *-ιμος*, *-η*, *-ον* or *-σιμος*, *-ον*, which denote *ability*, *fitness*, *aptness*. Of these, those in *-ικός* have a transitive signification, those in *-ιμος* both a transitive and passive, e. g. *γραφ-ικός*, *fit or able to paint*, *τροφ-ιμος*, *nutritive*, *ία-σιμος*, *curable*.

(c) With the endings *-νός*, *-ή*, *-όν* with an intransitive or passive signification, e. g. *δει-νός*, *frightful*, (*ΔΕΙΩ*), *σεμ-νός*, *honored, honorable*, (*σέβωμαι*), *στυγ-νός*, *hated, hateful*, (*ΣΤΥΓΩ*), *ποθ-εινός* (*ποθέω*), *desired*.

(d) With the ending *-λός* with a transitive signification, *-ωλός*, *-ή*, *-όν* and (from verbs in *-άω*) *-ηλός*, *-ή*, *-όν* with a transitive and intransitive signification, e. g. *δει-λός*, *timid*, *ἐκπαγ-λος* (instead of *ἐκπληγλός* from *ἐκπλήσσω*), *frightful*, *φειδ-ωλός*, *sparing*, *σιγηλός*, *silent*, *ἀπατηλός*, *deceitful*.

(e) With the endings *-ᾶρός*, *-ά*, *-όν* (from verbs in *-άω* and *-αίνω*) with an intransitive signification, e. g. *χαλᾶρός*, *slack*, *μυᾶρός*, *stained*.

(f) With the endings *-μων*, *-μων* (Gen. *-ονος*) with an intransitive signification, e. g. *μνή-μων*, *memor*, (*ΜΝΑΩ*), *νοήμων*, *intelligent*, (*νοέω*).

(g) With the endings *-ης*, *-ες* (Gen. *-εος*), e. g. *πλήρης*, *plenus*.

(h) With the ending *-άς* (Gen. *-άδος*), with a transitive, intransitive or passive signification, e. g. *φορ-άς*, *bearing*, (*φέρω*), *δρομάς*, *running*, (*ΔΡΕΜΩ*), *λογάς*, *chosen*, (*λέγω*).

(i) With the endings *-τός*, *-τή*, *-τόν* and *-τέος*, *-τέα*, *-τέον* verbal adjectives; those in *-τός* denote either a completed action as the

Perf. Pass. Part., e. g. λεκ-τός from λέγω, *dictus*; or the idea of possibility, which is their usual signification, e. g. ὄρα-τός, *visible*. In their formation most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τέος
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φώρα-ται	φωρα-τέος
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χυ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τέος
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στελ-λ-ω	ἔ-σταλ-ται	σταλ-τέος
τείν-ω (TA-Ω)	τέ-τῶ-ται	τα-τέος
δί-δω-μι (ΔO-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus a considerable number followed, for example, the form of the first Aor. Pass., e. g. αἶρέ-ω, ἦρε-θην, αἶρε-τός; παύ-ω, ἐ-παύ-σ-θην, παυ-σ-τός, -τέος; χαρά-ομαι, ἐ-χαρή-σ-θην, χαρή-σ-τός, -τέος; στρέφ-ω, ἐ-στρέφ-θην, στρεπ-τός; τρέπ-ω, ἐ-τρέφ-θην, τρεπ-τέος; τρέφ-ω, ἐ-θρέφ-θην, θρεπ-τέος; ἵ-στη-μι, ἐστῆ-θην, στα-τός, -τέος; ἐπαινέ-ω, ἐπηνέ-θην, ἐπαινε-τός;—some the form of the second Aor. Act., e. g. ἔχω, ἔ-σχε-τον, σχε-τός; αἰρέω, εἶλε-τον, ἐλε-τός; ἵημι, ἔ-τον (commonly εἶον), ἄφ-ε-τέος, ἐν-ε-τός; τίθημι, ἔ-θε-τον, θε-τός, -τέος;—some the form of the Pres. Act., e. g. μένω, μέν-ετον, μενε-τός, -τέος; εἶμι, ἔ-τον, ἔ-τέος; so ἀπ-εύχε-τος from ἔΤΧΕ-ΤΟΝ (εὐχομαι); δυνα-τός (δύνα-μαι); φημί, φα-τόν, φα-τός.

2. Adjectives are formed from substantives and adjectives;

By the ending -ιος (in connection with the preceding vowel of the stem -αιος, -ειος, -οιος, -ωος, -υιος), and -ικός, (when υ precedes, κός, and when ι, -ακός). These adjectives have a very general signification. They frequently indicate the mode by which the agency denoted by the adjective is expressed, often also, and very generally, that which proceeds from an object and is connected with it, e. g. οὐράν-ιος, *pertaining to heaven*, καθαρός, *cleanly*, but καθαρός, *clean*, ἐλευθέριος, *liberalis*, but ἐλεύθερος, *liber*; ἀγοραῖος, *belonging to the market place*, (ἀγορά), θέρειος, *summer-like*, (θέρος, -ε-ος), αἰδοῖος (αἰδώς, -ό-ος), ἥρωος and ἥρώος; τριπύχνιος; δουλικός; θηλυκός, μυνιακός.

REM. 2. In several words, the ending -σιος, § 17, 6, is used instead of -τιος, e. g. φιλοτήσιος (φιλότης, -ητος), ἐκούσιος (ἐκών, -όντος).

3. Adjectives are formed from substantives alone,

(a) With the ending -ειος (mostly Paroxytones), which are formed from names of persons, especially from proper names, but in respect to their signification they are like adjectives in -ικός, e. g. ἀνδρείος, γυναικεῖος, ἀνθρώπειος, Ὀμήρειος.

(b) With the endings $-εος = -οῦς$ and $-ῖνος$, which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσ-τος $= χρυσοῦς$, golden, χαλκ-ος $= χαλκοῦς$, brazen, ξίλ-ινος, wooden, σκύτινος, made of leather, leathern.

(c) With the ending $-ῖνός$, seldom $-ῖνός$, derived from substantives. These express certain relations of time, in some cases, also, an abundance or fullness, e. g. ἑσπερ-ινός, vespertinus, χθες-ινός, hesternus; ὄρεινός, mountainous, (ὄρος, Gen. $-εος$).

(d) With the endings $-εις$, Gen. $-εντος$, always preceded by a vowel, viz. η from words of the first Dec., and $ο$ from others; $-ρός$, $-ερός$, $-ηρός$, $-ᾶλέος$, which denote fullness or abundance, e. g. ὑλή-εις, woody, πυρό-εις, fiery; αἰσχ-ρός, base; νοσ-ερός, and νοσ-ηρός, morbid, sick; ἰωμ-αλέος, strong. Exceptions to those in $-εις$, are δενδρῆεις from δένδρον, χαρίεις from χάρις.

(e) With the ending $-ήριος$ with the transitive sense of verbal substantives in $-ηρ$ and $-ης$, e. g. σωτήριος, preserving, that preserves.

(f) With the ending $-ώδης$, Neut. $-ῶδες$ (formed from $-ο-ειδής$ from εἶδος, form, quality). These adjectives denote a quality or resemblance, but often also a fullness or abundance, e. g. φλογώδης, resembling flame, πειρώδης, abounding in grass.

(g) With the endings $-ιος$ (Fem. $-ια$), $-κός$, $-ικός$ (Fem. $-κή$, $-ική$), $-ηνός$ (Fem. $-ηνή$), and when $ι$ or $ρ$ precedes, $-ῖνός$ (Fem. $-ῖνή$), $-ῖνος$ (Fem. $-ῖνη$), Gentile adjectives, which are also frequently used as substantives, but particularly, adjectives in $-ηνός$, $-ᾶνός$ and $-ῖνος$, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος, $-ία$, Ἀθηναῖος, $-αία$, Χίος instead of $-ιος$ from Χίος, Ἀργεῖος from Ἄργος, $-εος$; Λακεδαιμον-ικός; Κυζικ-ηνός, $-ηνή$ (Κύζικος), Σαρδι-ανός, $-ανή$ (Σάρδεις, Ion. Gen. $-ιων$), Ἀγκυρανός (Ἀγκυρα), Ταραντ-ῖνος, $-ῖνη$ (Τάρας, $-αντ-ος$).

§ 235. IV. Adverbs.

(331.)

1. Adverbs are formed from verbs:

With the endings $-δην$ or, when the radical word has the variation $ο$, $-άδην$, which denote manner, e. g. κρύβδην, secretly, (κρύπτω), γράβδην, scribendo, (γράφω), σπορ-άδην, sparsim.

2. From verbs and substantives:

With the ending $-δόν$ or $-αδόν$, $-ηδόν$, mostly from substantives. These also denote manner, or, when derived from substantives, the external form, e. g. ἀναφανδόν, aperte, διακριδόν, distinctly, βοτρυνδόν, grape-like, in clusters, (βότρυς), ἱλαδόν, catervatim, ἀγελδόν, gregatim, κυνηδόν, like a dog.

3. From substantives, pronouns and adverbs, adverbs are formed to denote

the three relations of place, viz., *whence*, *whither* and *where*, by the endings -θεν, -δε (-σε) and -τι, e. g. οὐρανό-θεν, *from heaven*, οὐρανόν-δε, *into or to heaven*, οὐρανό-τι) *in heaven*, ἄλλο-θεν, *aliunde*, ἄλλο-σε, *alio*, ἄλλο-τι, *alibi*.

REMARK 1. Words of the first Dec. retain their α or η before -θεν; those of the second, their ο; and those of the third, the ο of the Gen. ending, e. g. Ὀλυμπία-θεν, Σπάρτη-θεν, οἶκο-θεν, ἄλλο-θεν; but the vowels α, η and ο are often exchanged with each other, e. g. ῥιζό-θεν from ῥίζα; Μεγαρό-θεν from Μέγαρα, τὰ.

REM. 2. Adverbs in -ω, and also others append the endings to the unchanged vowels, e. g. ἄνω-θεν, κάτω-θεν, ἔξω-θεν, ἐκεί-θεν, ἐγγύ-τι, ἔνδο-θεν, ἔνδο-τι. Some forms of the comparative in -τερος lengthen ο into ω, e. g. ἀμφοτέρω-θεν. In some of the above forms, ω can be shortened into ο in poetry, and then rejected entirely, e. g. ἔξο-θεν, πρόσ-θεν, instead of ἔξωθεν, πρόσωθεν, and in imitation of Doric usage, σ is often omitted before θ, e. g. ὅπι-θεν, ἔκτοθεν, instead of ὅπισθεν, ἔκτοσθεν.

REM. 3. The ending -δε is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. ἄλαδε, *to or into the sea*, (ἄλς), Πυθῶδε from Πυθώ, οἰκόνδε only Epic, elsewhere οἶκαδε from the stem ὈΙΞ, as φύγαδε from ΦΥΞ, instead of φνγῆνδε which is not in use, ἔλευσινάδε. In pronouns and adverbs, -σε is appended instead of -δε, e. g. ἐκεί-σε, ἄλλοσε, ἐτέρωσε, οὐδαμόσε, τηλόσε, more seldom in substantives, e. g. οἴκοσε. — In plural substantives in -ας, σδε becomes ζε, e. g. Ἀθήναζε, Θήβαζε; but some substantives in the singular, also, follow this analogy, e. g. Ὀλυμπίαζε, so the poetic adverbs, θύραζε, foras, ἔραζε, χαμάζε, humum, from the obsolete substantives, ἔρα, χαμά, *earth*.

REM. 4. Instead of -δε or -σε the Epic dialect has -δεις also, e. g. χαμάδεις instead of χαμάζε, ἄλλνδεις instead of ἄλλοσε, and οἶκαδεις, domum.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable αχ, which is to be accounted for by the ending -akis coming before the aspirated relative, e. g. πολλ-αχ-ύθεν from πολλῆς and ὅθεν, παντ-αχ-όσε; this occurs also in most pronominal adverbs of place in -η, -ου, -οι, e. g. ἄλλ-αχ-οῦ, alibi, πολλ-αχ-οῦ, παντ-αχ-ῇ, πολλ-αχ-ῇ, παντ-αχ-οῖ.

§ 236. B. COMPOUNDS.

(332, 333.)

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. ναυ-μαχία, *sea-fight*. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. ναυ-μαχία is a substantive, ναυ-μαχεῖν a verb, ναυ-μάχος an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. δεισιδαίμων, i. e. δεισας τοὺς δαίμονας.

2. Both words stand either in an *attributive* relation to each other, (a substantive with an adjective or with another substantive in the Gen.), e. g.

καχ-εξία = κακή ἔξις, *bad condition*; ἵππ-ουρίς = ἵππον οὐρά; or in an *objective* relation, (a verb, adjective or substantive with the Case of the substantive or with an adverb), e. g. ἵπποτροφεῖν, ἵπποτρόφος; ναυμαχεῖν (i. e. ναυσὶ μάχισθαι), ναυμάχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνιστάναι, ἀνάστατος, ἀνάστασις.

3. The verb can be compounded with prepositions only, e. g. ἀπο-, ἐκ-, ἀντι-, προ-, ἐμ-, δια-, κατα-, παρ-, προσ-βαίνειν; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματοφύλαξ, ἡδυ-λόγος; περι-στασις, διά-λευκος; εὐ-τυχής, ἀν-αίτιος; the adverb, with the prepositions only, e. g. περι-σταδόν.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς from εὐ-τυχής.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. εὖ, *well*, πλὴν, *except*, ἅμα, *at the same time*, ἄγχι, *near*, ἄρτι, *now*, *recently*, ἄγαν (ἄγα-), *very*, πάλιν, *again*, πάλαι, *long since*, δις from δύο, *bis*, or the same as δίχα, *dis, separately*, πᾶν, *wholly*; εὐτυχεῖν, εὐτυχής, *happily*; πλημμελής (πλὴν, μέλος), *violating harmony*; πλημμελεῖν, πλεμμέλησις; ἁματροχάω, *to run together*, ἁματροχία; ἄγχιβατεῖν, *to go near to*, ἄγχιθάλασος, *marī propinquus*; ἄρτιθαλής, *now blooming*; ἄγασθένης, ἄγάθόσος, ἄγάννιφος, *very snowy*; παλὺμβλαστος, *that buds again*; παλαιφντος, *planted long since*; διςχίλιοι, *two thousand*; διφθογγος, *having a double sound*; πάνσοφος, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:

- (α) ἡμι-, *half*, semi, e. g. ἡμιφλεκτος, *semiustus*.
- (β) δυσ- expresses difficulty, adversity or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν, δυσδαιμονία, *misfortune*;
- (γ) α Privative, usually ἀν- before a vowel, has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. ἄσοφος, *unwise*, ἀτιμία, *dishonor*, ἄπαις, *childless*, ἀναίτιος, *innocens*.
- (δ) α Collective (ἄθροιστικόν) and Intensive, like the Latin *con* in composition, expresses *community, equality*, or a *collective idea*, and hence also *intensity*, e. g. (community, especially in the names of kindred and companions) ἀδελφός, *brother*, from δελφύς, *womb*; (equality) ἀτάλαντος, *of the same weight*, ἅπεδος, *even*; (in a collective sense) ἄθροος, *collected*, (θρέω, θρέομαι, *to sound*), ὁλλής, *collected*, from ἁλής or ἄλής, ἄγείρω, ἄγέλη; (intensity) ἄτενής, *intentus*, ἄσκιος, *very shady*, ἄβρομος, *making a loud noise*.

REM. 4. The *Euphonic α*, § 16, 10, must be distinguished from the Collective α, e. g. σιᾶχυς and ἄσταχυς, *an ear of grain*, σιεροπή and ἄστεροπή, *lightning*.

§ 237. Formation of Compounds. (334, 335.)

1. When the first part of the compound is a verb, § 236, Rem. 1, the pure,

sometimes also the strengthened, stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής, πειθ-αρχεῖν*; or the final vowels *ε, ο, ι*, also the syllables *σι, εσ, εσι, σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when the following word begins with a vowel, e. g. *δακ-έ-θυμος, λιπ-ο-τάκτης* and *λειπ-ο-τάκτης, τερπ-ι-κέραννος, ἐγερ-σί-γελως, φερ-έσ-βιος, ταμ-εσί-χρως, ἑλκ-εσί-πεπλος, μισοβάρβαρος = μίγ-σο-β., ῥίψασπις = ῥίπ-σ-ασπις, πλήξιππος = πλήγ-σ-ιππος*.

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. first Dec. *νικη-φόρος, ἀγορα-νόμος*; second Dec. *λογο-γράφος, ἱσ-ήμερος* by Elision, *πακοῦργος* by Crasis, *λαγωβόλος (λαγώς)*; third Dec. *ἄστν-νόμος, ἡδν-λόγος, βου-φορβός, ναυ-μαχία; πυρ-φόρος, μελαγ-χολία, πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ, φνσι-ο-λόγος, δαδοῦχος* by Crasis, instead of *δαδ-ό-εχος*; in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ε-ς*, § 61, (b), is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κερας-βόλος, φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος (δίκη)*, *λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed to words of the second and third Dec., e. g. *θανατη-φόρος, ἄσπιδη-φόρος*; neuters in *-ος*, Gen. *-ε-ος*, Pl. *-η*, frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος, σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίπινος, αἰγιβότης; μυστιπόλος (μυστής), μυρίπινος*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος, θεο-σ-εχθρία*, together with the regular *θεοεχθρία, ναυ-σι-πόρος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part, it is to be noted, that the words beginning with *ᾱ, ε, ο*, in composition, regularly lengthen the three vowels, (if the last part of the compound is a simple) into *η* and *ω*, e. g. *εὐήμερος* from *ἄνεμος, στρατηγός* from *ἄγω, εὐήνωρ* from *ἀνήρ*; (*ε*) *δυσηήρετος* from *ἐρετμός, δυσηήλατος* from *ἐλαύνω*; (*ο*) *ἀνωφελής* from *ὄφελος, πανώλεθρος* from *ὄλλνμι, ἀνώνυμος* from *ὄνομα*.

5. In relation to the end of the word, the following things should be noted,

A. In the Greek language, as has been seen § 236, 3, a verb can be compounded only with prepositions; but if it is necessary to compound a

verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly $-\acute{\epsilon}\omega$, is regularly appended to this compound word, e. g. from ἵππους τρέφειν, *to keep horses*, the derivative is not ἵπποτρέφειν, but by means of the compound substantive ἵπποτρόφος, it is ἵπποτροφῶ; so θεοσεβέω from θεοσεβής, ναυμαχεῖν from ναυμάχος, εὐτυχεῖν from εὐτυχής.

B. The compound word is an adjective or substantive.

a. The second part is derived from a verb, and has the following endings,

- (α) Most frequently $-\sigma$, $-\nu$, e. g. θηροτρόφος, *nourishing wild beasts*, θηροτρόφος, *nourished by wild beasts*. See § 75, Rem. 4;
- (β) $-\eta\varsigma$ ($-\tau\eta\varsigma$) or $-\alpha\varsigma$ (Gen. $-\sigma\upsilon$), $-\eta\rho$ ($-\tau\eta\rho$), $-\tau\omega\rho$, commonly as substantives with a transitive signification, e. g. εὐεργέτης, *benefactor*, νομοθέτης, *legislator*, μυροπώλης, *δρυνθοθήρας*, παιδολέτωρ;
- (γ) $-\eta\varsigma$, $-\epsilon\varsigma$, commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*, εὐμαθής, *docilis*, εὐπρεπής, *becoming*;
- (δ) $-\varsigma$ ($-\xi$), e. g. ψευδόμαρτυς from ΜΑΡΤΥΣ, νομοφύλαξ.

b. Or the second part is a substantive,

(a) Both parts of the compound stand in an *attributive* relation to each other, since the first contains a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. ὁμόδουλος, *a fellow-slave*, βούλιμος, *bulimy*, ἀκρόπολις, *citadel*.

(b) Both parts of the compound stand in an *objective* relation to each other, since the last denotes the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοὺς δαίμονας δείσας, ἐπιχαίρεκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἔνθεος = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged, where the substantive has a form which does not differ from the masculine and feminine form of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. $-\sigma$ (Gen. $-\sigma\upsilon$), $-\omega\varsigma$ (Gen. $-\omega$), $-\eta\varsigma$ (Gen. $-\ου\varsigma$), $-\ις$ (Gen. $-\δος$), $-\ων$ and (when it ends in $-\υ$) $-\ς$, e. g. σύνδειπνος ($-\δειπνον$), *a fellow-guest*, εὐθιδικός (δίκη), ἄτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρῆμα, χρήματα), ἄστομος (στόμα), εὐγῶς (γῆ), *having a fertile soil*, λειπόνεως (ναῦς), *one who deserts the ship*, ἀνωφελής (τὸ ὕφελος), ἀναλκίς (ἀλκή), ἀχρήμων, ἄδακρυς, Gen. $-\νος$ (τὸ δάκρυ).

c. Or the second part is an adjective,

The adjective retains its form, except that those in *-us* commonly take the ending *-ης*; the first part consists either of a substantive or an adverb, e. g. *ἀστυγελίων*, *urbi vicinus*, *πάνσοφος* or *πάσσοφος*, *-ον*, *very wise*, *ἀνόμοιος*, *-ον*, *unlike*, *πρόδηλος*, *-ον*, *ἄδηλός* from *ἡδύς*, *ποδώκης* from *ώκύς*.

SYNTAX.

CHAPTER I.

SYNTAX OF THE SIMPLE SENTENCE.

SECTION I.

Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*
(336, 359—363.)

1. Syntax treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ῥόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related partly to each other, and partly to the speaker,—these are combined together and form a thought. Conceptions are expressed by what are called *essential* words; their relations to each other, partly by inflexion and partly by what are called *formal* words, § 38, 4.

Thus, e. g. in the sentence *Τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words, viz. *καλός, ῥόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflexion and partly by the formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate.—The subject is that of which something is affirmed; the predicate that which is affirmed of the subject, e. g. in the sentences, *τὸ ῥόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ῥόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be expressed by a mere inflexion-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject always has the force of a substantive, and hence can be expressed either by a substantive or a substantive

personal pronoun or numeral; or by an adjective or participle used as a substantive; or by an adverb which becomes a substantive by prefixing the article; or by a preposition followed by the case it governs; or by an infinitive; finally every word, letter, syllable, and every clause can be considered as a substantive, and hence, with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον θάλλει. Ἐγὼ γράφω, σὺ γράφεις. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαίμων ἐστίν. Οἱ φθοροῦντες μισοῦνται. Οἱ πάλαι ἀνδρεῖοι ἦσαν. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ διδάσκειν καλόν ἐστίν. X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω, χρόνον μᾶλλον, ἢ τῇ κακίᾳ. Τὸ εἰ σύνδεσμός ἐστιν. Τὸ ἦτα μακρόν ἐστιν. Τὸ γυνῶθι σεαυτὸν καλόν ἐστίν.

REMARK 1. In all languages, the abstract is very frequently used for the concrete (metonymy), so that the same word can denote the one as well as the other. Thus in Homer, *γένος*, *γενεή*, *γόνος* instead of *υἱός*. II. 5, 201. Ὡκεανόν τε, θεῶν γένεσιν, parentem; also in the tragic and other poets, the following words are used to denote persons, viz. *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μῆνις*, *μῆτις*, *τιμαί*, etc.; *ἀγεμόνευμα* instead of *ἡγεμών*, *νύμφεσμα* instead of *νυμφή*, *ὑβρίσμα*, etc.; in prose, *γέλως*, a ridiculous man; *λῆρος*, nugae instead of *nugator*; *ὄλεθρος*, perniciies instead of *perniciosus homo*; *ὁ βίος*, very commonly signifies the *means of living*, *τὸ ὄφελος*, strength (robur), etc.; also the collective nouns *πρεσβεία* instead of *πρεσβεις*, *ξυμμαχία* instead of *ξύμμαχοι*, *φυγῇ* instead of *φυγάδες*, *φυλάκη* instead of *φύλακες*. In like manner the name of a place is sometimes put for the persons in it, e. g. *θάετρον* instead of *θεαταί*, *Σίδων*, Ἀβυδος instead of *Σιδώνιοι*, etc. The name of the inhabitants is very frequently put for the name of the place, as in Latin, e. g. Th. 1, 107, *Φωκίων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν*.

REM. 2. Where the Accusative with the Infinitive occurs, the subject is in the Acc., as will be seen, § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs, e. g. *Εἰς τέτταρας ἦλθον*, about four came. X. Cy. 8, 3, 9. ἔστασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλιους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, διεχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν. X. H. 6, 5, 10. ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὀκτακοσίους. So *καθ' ἑκάστους*, singuli, *κατὰ ἑξῆνη*, singulae gentes.

REM. 3. In the following cases the subject is not expressed by any special word,

- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic, e. g. *Γράφω*, γράφεις, γράφει;
- (b) The verbal idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεῦει* in Hom. sc. ὁ οἶνοχόος, the cup-bearer pours out the wine; *θύει* in Her.

sc. ὁ θνητός. X. An. 3. 4, 36. ἐπεὶ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκὴρ υἷε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν, sc. ὁ σαλπικτής. So we must explain ὕει, νίφει, βροντᾷ, ἀστράπτει, sc. ὁ Ζεύς. Th. 4, 52. ἔσεισε, there was an earthquake. X. Cy. 4. 5, 5. σνσκοτάζει, it is dark.

- (c) The subject is easily supplied from the context; thus in designations of time, e. g. ἦν ἐγγὺς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. παρἑχοι μοι, sc. ὁ θεός, God permits, affords an opportunity = *licet*, e. g. Her. 3, 73. ἡμῖν παρἑξει ἀνασώσασθαι τὴν ἀρχήν; also προσημαίνει, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), things prosper to me, I succeed, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is easily supplied by the mind;
- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμόν ἐτείχεον καὶ σφι ἦν πρὸς τέλει, sc. τὸ τεῖχος. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται, sc. ὁ βασιλεύς. So also in other cases, e. g. Pl. L. 864, d. παιδιᾷ χρώμενος, οὐδὲν πω τῶν τοιοούτων (sc. παιδων) διαφέρων;
- (e) With the third Pers. Sing. of the verb, the indefinite pronoun τις is frequently omitted. Pl. Criton. 49, c. οὔτε ἀνταδιεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσῃ ὑπ' αὐτῶν; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κοίφως φέρειν χρητὴ θνητὸν ὄντα συμφοράς, the participle must be construed as the subject.

REM. 4. Impersonal verbs, i. e. such as in English agree with the indefinite pronoun *it*, are not used in Greek; for such expressions as δεῖ, χρή, δοκεῖ, πρέπει, ἔξεστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (consentaneum est), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs. The indefinite pronouns, *one, they*, are commonly expressed by τις, or by the third Pers. Pl. Act., e. g. λέγουσι, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλεῖ, etc., *they love me, you, etc.*, or by the second Pers. Sing., particularly of the Opt. with ἄν, e. g. φαίης ἄν, dicas, *you may say, one may, can say*.

5. The predicate is always a verbal idea, and hence is expressed either by a finite verb, or by an adjective, participle, substantive, pronoun or numeral with the formal word εἶναι, which, in this relation, is usually called the *affirmation* or *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ὁδόν θάλλει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἀθάνατοι εἰσιν οἱ θεοί. Ἡ ἀρετὴ καλὴ ἐστίν. Ἀγαθὴ παραίφασις ἐστὶν εἰαίρου. Κῦρος ἦν βασιλεύς. Τοῦτο το πρᾶγμά ἐστι τόδε (in this

case an essential word must always be supplied with the pronoun, e. g. *τόδε τὸ πρᾶγμα*). *Σὺ ἢ σ' θ' α' πάντων πρῶτος*. *Οἱ ἄνδρες ἦσαν τρεῖς*.

REM. 5. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of that which is affirmed to the subject or speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses, e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the thing predicated is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *ἐνδαιμόν ἐμὶ* = *ἐνδαιμονέ-ω*, *ἐνδαίμων εἰ* = *ἐνδαιμονέ-εις*, *ἐνδαίμονες ἔσονται* = *ἐνδαιμονή-σονται*.

REM. 6. It is necessary to distinguish between the sense of the word *εἶναι*, as a formal word, and as an essential word; when used in the latter relation, it has the idea of *being* or *existence*, of *tarrying*, *living*, *being in a certain condition*, etc., e. g. *ἔστι θεός* = *θεός ἐστιν ὢν*, as in Her. 3, 108. *τοῦ θεῖου ἡ προνοή ἐστὶ ἐοῦσα σοφή*.

REM. 7. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, although it is found also in prose, particularly in Herodotus, comp. Rem. 5. Eur. C. 381. *πῶς, ὦ ταλαίπωρ ἦτε πάσχοντες τάδε*; Id. H. 117. *ἦν σπεύδων*. Her. 3, 99. *ἀπαρνερόμενός ἐστι*. Id. 9, 51. *ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα*. Pl. L. 860, e. *ἐταῦτα οὕτως ἔχοντά ἐστιν*. Dem. Ol. 3. (v. 1.) 11, 7. *ταῦτ' ἂν ἐγνωκότες ἦσαν*, they would have been convinced of these things.

REM. 8. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. The following are the cases where this ellipsis most frequently occurs in Greek,

- (a) In general propositions, observations and proverbs. Eur. O. 330. *ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς*. X. Cy. 2. 4, 27. *στρατιᾷ γὰρ ἡ ῥάστη (ὁδός) ταχίστη*;
- (b) Very often with verbal adjectives in *-τέος*, as also with other expressions denoting *necessity* and *duty*, e. g. *ἀνάγκη*, *χρεών*, *θέμις*, *εἰκός*, also with *καιρός*, *ώρα* and the like. Dem. Ph. 3, 129, 70. *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον*. Id. Cor. 296, 205. *ἀτιμίας—ἐν δουλενύσῃ τῇ πόλει φέρειν ἀνάγκη*;
- (c) Often with certain adjectives, e. g. *ἔτοιμος*, *πρόθυμος*, *οἷός τε*. *δυνατός*, *ῥάδιον*, *χαλεπόν*, *ἄξιον*, etc. Pl. Phaedr. 252, a. (*ἡ ψυχὴ*) *δουλεῖν ἐτοίμη*. Dem. Ph. 1. 48, 29. *ἐγὼ πάσχειν οἷον ἐτοιμος*. X. C. 1, 1, 5. *δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύειν*. Comp. ib. 2, 34.

REM. 9. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. §71, *νῦν ἐν μέσῳ* (sc. *ῆν*) *καὶ παρῆμεν τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν*; the Ind. Pres. also is not very often omitted after conjunctions, e. g. *ὁπότε, ἐπεὶ* (comp. X. C. 1, 46.); on the contrary, very frequently after *οὔτι* and *ὥς*, *that*, e. g. X. C. 1. 2, 52. *λέγον, ὥς οὐδὲν ὄφελος*. The subjunctive is but seldom omitted

after the relative *ὅς ἄν*, and especially after conjunctions, e. g. Pl. Rp. 370, e. *ἄν ἄν αὐτοῖς χρεία* (sc. *ἦ*). Also the ellipsis of the Opt. is not of very frequent occurrence, e. g. X. Cy. 1. 4, 12. *τίς γὰρ ἄν, ἔφρασαν, σοῦ γε ἱκανότερος πείσαι* (sc. *εἴη*); Ib. 2. 3, 2. *ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἄν ἡμέτεροι* (sc. *εἴσαν*). The ellipsis of the Imp. is very rare, e. g. S. OC. 1480. *Ἰλαος, ὦ δαίμων*. X. An. 3. 3, 14. *τοῖς οὖν θεοῖς χάρις* (sc. *ἔστω*), *ὅτι οὐ σὺν πολλῇ ὥρῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον*. The participle is very often omitted, especially after *verba intelligendi et declarandi*, e. g. X. S. 3, 7. *δῆλόν γε, ὅτι φαῦλος* (sc. *ἄν*) *φανοῦμαι*, but elsewhere also, e. g. X. C. 2. 3, 15. *ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ* (sc. *ὄντα*), et nullo modo tibi convenientia; even in such cases as Th. 4, 135. *χειμῶνος τελευτῶντος καὶ πρὸς ἔαρον ἦδη* (sc. *ὄντος*). The Inf. is often omitted after *δοκεῖν, ἡγεῖσθαι, νομίζειν* and the like, e. g. Th. 7, 60. *βουλευτῆα ἐδόκει*. X. Cy. 1. 6, 14. *ἀπύοντα με ἐκέλευσας τοῖς στρατηγικοῖς* (sc. *εἶναι*) *νομιζομένοις ἀνδράσι διαλέγεσθαι*.

§ 239. *Comparison.—Attribute and Object.* (352.)

1. When it is necessary to indicate, that the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. *Ὁ πατήρ μεῖζων ἐστίν, ἢ ὁ υἱός*. — *Ὁ σοφὸς μάλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν*. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, which commonly takes with it a partitive Genitive, e. g. *Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν*. — *Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς*.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even, etiam*, e. g. *μεῖζων ἔτι*, *still greater*; (b) by *μακροῦ, ὀλίγου, πολλοῦ, ἔτι πολλοῦ, ὅσων, τοσούτων; μέγα, ὀλίγον, πολὺ, ὅσον, τοσούτο*, which show *how much* more or less of the quality expressed by the adjective is intended, e. g. *πολλῷ μεῖζων*, *multo major, far greater*, *πολλῷ ἔτι μεῖζονες*, *multo majores etiam*; (c) sometimes by *μᾶλλον*. Her. 1, 32. *μᾶλλον ὀλβιώτερός ἐστι (far)*.

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καὶ*, *vel, even*, e. g. *καὶ μάλιστα*, *very greatly indeed*; (b) by words denoting measure, viz. *πολλοῦ, μακροῦ, πολὺ, παρὰ πολὺ, ὅσων, τοσούτων*, e. g. *πολλοῦ ἄριστος*, *multo praestantissimus*, *μακροῦ ἄριστος*, *longe praestantissimus*; (c) even by the Superlatives *πλεῖστον, μέγιστον, μάλιστα*, e. g. S. OC. 743. *πλεῖστον ἀνθρώπων κάκιστος*. Th. 7, 42. *μάλιστα δεινότητος*; (d) by the relatives *ὥς (ὅπως), ὅτι* and *ἢ, οἷος*, § 343, Rem. 2, e. g. *ὥς τάχιστα*, *quam celerrime*, *ὅτι μάλιστα, ἢ ἄριστον*, e. g. Pl. Apol. 23, a. *πολλὰ μὲν ἀπέχθημι μοι γγόναι καὶ οἷαι χαλεπώταται καὶ βαρύνταται*. X. An. 4. 8, 2. *χωρίον οἷον χαλεπώτατον*; (e) by *εἷς*, *unus*, signifying *the one*, e. g. Her. 6, 127. *ἦλθε Σμινδριδῆς Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπίκετο*. X. An. 1. 9, 22. *δώρα πλεῖστα εἷς γε ἀνὴρ ὧν ἐλάμβανε* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς*

with it, in which case the Superlative must be repeated, e. g. Ὁ ἔρως ἐν τοῖς πρεσβυτάτοις ἐσσι (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι). Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στιάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλεῖσται νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοία τοῖς was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀγάβοι πίστις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), ut qui maxime. Th. 1, 25. χρημάτων δυνάμει ὄντες καὶ ἐκείνων τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοις.

REM. 3. The relation of the Superlative is often expressed more emphatically by employing *negative* adjectives or adverbs of the Superlative form, preceded by οὐ (Littotes), instead of *positive* adjectives or adverbs of the Superlative form, e. g. οὐχ ἥκιστα, οὐ κάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. This more exact definition of the subject, (which is called an attribute), is caused, either by the addition of an adjective, e. g. τὸ καλὸν ῥόδον, or by a substantive, which may be either in the Gen.—an attributive Gen.—e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* = *regius hortus*, or in the same Case as the subject, i. e. in apposition, e. g. Κῦρος, ὁ βασιλεὺς. The more exact definition of the predicate (which is termed the object), is made either by the Cases of the substantive, by prepositions with a substantive, by a form of the Inf., or by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκεῖ. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπινέου ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

(364.)

1. The predicative verb agrees with the subject in Person and in Number; the predicative or attributive adjective, participle, pronoun and numeral, in Gender, Number and Case. The attributive adjective agrees with its substantive in all the Cases. So a predicative or attributive substantive agrees with the subject, when the substantive denotes a *person*, and hence it either has a particular form for the Masc. and Fem. gender, or it is of common gender; but when the substantive denotes a *thing*, it agrees with the subject only in Case; the gender and number may be different, e. g.

Ἰγὼ γράφω, συ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεύς. Τόμυρις ἦν βασιλεία. Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασιλεία. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*) X. Cy. 5. 2, 7.

2. The predicative adjective or substantive agrees with the subject in the manner above stated, when the following verbs, which do not express a complete predicate sense, take, as it were, the place of the copula :

- (a) The verb *ὑπάρχειν*, *to be the cause of, to exist* ;
- (b) Verbs which denote *growing, becoming*, e. g. *γίγνεσθαι, φύναι, ἀυξάνεσθαι* ;
- (c) The verbs *μένειν*, *to remain*, and *καταστῆναι*, *to be established* ;
- (d) Verbs of *seeming, appearing, showing one's self*, e. g. *εἰκέναι, φαίνεσθαι, δηλοῦσθαι* ;
- (e) Verbs of *being named*, e. g. *καλεῖσθαι, ὀνομάζεσθαι, λέγεσθαι, ἀκούειν*, *to be esteemed*, like *audire* ;
- (f) Verbs which signify, *to be appointed to something, to be chosen, to be named*, e. g. *αἰρεῖσθαι, ἀποδείκνυσθαι* ;
- (g) Verbs which signify, *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζεσθαι, κρίνεσθαι, ὑπολαμβάνεσθαι* ;
- (h) Verbs which signify, *to be given out as something, to be received as something, to be cast off*, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. Τούτοις ὁ Φίλιππος μέγας ἡνέχθη (Dem.). Ἀλκιβιάδης ἠρέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσιν (*audiant*) Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives.

REM. 2. The verb *εἶναι*, when used as an essential word, § 238, Rem. 6, as well as several of the verbs above named, may be joined with an adverb, when they express a complete predicate sense, and thus be made more definite, e. g. *Σωκράτης ἦν (lived) ἀεὶ σὺν τοῖς νέοις. Καλῶς, κακῶς ἐστίν (it is well, etc.). Δεινῶς ἔσαν ἐν φυλακῇ οἱ Βαβυλώνιοι (diligenter versabantur in custodia)* Her. 3, 152. *Εἶναι* is very often connected, as well as the verbs *γίγνεσθαι* and *πεφύκέναι*, with adverbs of place and degree, when there are no corresponding adjective forms, as *δίχως, χωρίς, ἐκᾶς, μακρὰν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἄλως*,

μᾶλλον, μάλιστα, e. g. Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι (sententiae in diversas partes discedebant) Her. 6, 109.

3. When a Demonstrative, Rel. or Interrog. pronoun is the subject of a sentence, and the predicate is a substantive with the copula εἶναι, or one of the verbs mentioned in No. 2, the Eng. sometimes use a Neut. pronoun, e. g. *it* is a good man; on the contrary, the Greek commonly, and the Latin regularly, put the pronoun by means of attraction, in the same gender and number with the substantive to which it belongs. The same thing takes place when the pronoun is in the Acc. and depends on a verb of *naming*, or when the pronoun is a predicate, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Οὗτοι δὲ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν Pl. Eutyphr. princ. Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία X. Cy. 8. 7, 24. Τίς ἐστι πηγὴ τῆς ἀρετῆς; Πάντες οὔτοι νόμοι εἰσὶν, οὗς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγράψε X. C. 1. 2, 42. Ἐάν τις φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστι (hic mihi est victus) 3. 11, 4.

REM. 3. Still, the Greeks often place the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς Pl. Rp. 344, a, where in Lat. it would be, Est autem haec tyrannis. Τοῦτό ἐστιν ἡ δικαιοσύνη Ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Phaedr. 245, c. Ἐργωγε φημι ταῦτα μὲν φλυαρίας εἶναι X. An. 1. 3, 18. The Neut. Pl. is sometimes used instead of the Neut. Sing. See § 241, Rem. 3. The Neut. pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. *τί ἐστι φθόνος*; *quid est invidia*? and *τίς ἐστι φθόνος*; *quae est invidia*?

§ 241. *Exceptions to the general rules of Agreement.* (364—374.)

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense (Constructio κατὰ σύνεσιν or ad intellectum). This construction is found very often in Collectives, also with the names of cities and countries, when they are employed for the inhabitants, and in Abstracts which are used instead of Concretes, § 238, Rem. 1.

Her. 9, 23. τὸ πλῆθος ἐπεβόηθυσαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21.

παντὶ τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον; but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον — ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὦ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷχῃ δὴ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἄστεος ὄχλος ἡθροίσθη πρὸς τὰς ναῦς, θανμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιάδε. Also with the relative pronoun; see on the adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. of the article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate commonly agrees with the attributive genitive. S. Ph. 497. τὰ τῶν διακόρων — τὸν οἶκαδ' ἣ πειργὸν στέλον. Pl. Rp. 8. 563, c. τὸ τῶν θηρίων — ἐλενθερώτερά ἐστιν (the Sing. ἐστίν is used on account of the Neut. Pl. ἐλενθερώτερα, according to No. 4).

REM. 2. Closely related to the construction just stated, is the following, namely, when a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίᾳο χρύσειον σκῆπτρον ἔχων. Il. β, 459, ὁ ρινίθων πετεηνῶν ἔθνεα πολλὰ — ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτεροῦσιν.

2. When the subject is expressed, not as a special and definite object, but as a more general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject. (In English we sometimes use the words, *thing*, or *any thing*, or *any things*). Sometimes the pronoun τὶ, or the substantives χρῆμα, πρᾶγμα, are connected with the adjective. When the adjective is in the Superlative, the English inserts the article *the*, or *a*.

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μουναρχίη κράτιστον. Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲντοι καὶ ἐπιπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείαινα, ἐὸν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ

βίῳ τίχτει ἐν. Pl. Rp. 4. 420, c. οἱ ὁφθαλμοὶ, κάλλιστον ὄν, οὐκ ὀστρεῖῳ ἐναγλιμμένοι εἰσίν. Her. 3, 53. τυραννὶς χρηῖμα σφαλερόν. Pl. Th. 122, b. συμβουλὴ ἱερὸν χρηῖμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually place the predicative adjective in the Neut. Pl. instead of the Sing., where the English use the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently in verbal adjectives in -τός and -τέος; in those in -τέος and in many in -τός, the Inf. is implied in the word itself; where these verbal adjectives are followed by the Dat., the Dat. is to be translated as a Nom., and the verbal adjective as a Pass. verb, e. g. ἀμυντέα ἐστὶ τι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*, e. g.

Her. 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ. 3, 83. δῆλα, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλεία γενέσθαι. Th. 1, 86. οὓς οὐ παρὰδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τάδε, sometimes also ἐκεῖνα, to express an idea in the most general manner. Th. 6, 77. οὐκ ἴωanes τὰδε εἰσίν, οὐδ' Ἑλληςπόντιοι, ἀλλὰ Λωριῆς. Aeschin. Ctes. p. 55. οὐκ ἐστι ταῦτα ἀρχή, *this is not an officer*. Id. Leg. p. 50. ταῦτ' ἐστὶν ὁ προδότης. Pl. Phaedon. 62, d. ἀλλ' ὁ ἀνόητος ἄνθρωπος τὰχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότητος.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., e. g.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Od. ι, 438. καὶ τοῖ ἐπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

REM. 4. This construction holds also in adverbial participial phrases, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκέρυσαν οὕτω ποιεῖν. Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; they may be for the most part referred to the following cases,

- (a) When the subject in the Neut. Pl. denotes a person or living creatures, the verb is very often put in the Pl. in accordance with the *constructio κατά σύνεσιν*. Th. 4, 88. τὰ τέλη, *the magistrates*, ὁμόσαντα ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον. Pl. Lach. 180, e. τὰ μειράκια διαλεγόμενοι ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.

- (b) When the idea of a division into parts, or of a plurality composed of several parts (these parts having relation to various places and times) is to be made prominent, e. g. X. An. 1. 7, 17. *ταύτη τῇ ἡμέρᾳ οὐκ ἐμαχέσαστο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλά, many traces here and there.* Cy. 5. 1, 13. *τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστί, ἅπεται ἔρωτι αἰτιῶνται, the charge is made in a different manner and at different times.* Th. 5, 26. *ἔξω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδάριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτημάτων ἐγένοντο, mistakes at various points and times.*

- (c) The poets from Homer down, except the Attic, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. *μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.* This construction is very limited in prose-writers; it occurs with *ἔστι* and *ἦν*, which then become, as it were, impersonal expressions; this takes place only at the beginning of a sentence, (comp. *il est cent usages*). Her. 1, 26. *ἔστι μεταξὺ τῆς τε πολικῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ σιᾶδιοι.* Pl. Rp. 5, 462, e. *ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος.* In like manner the Greeks regularly say *ἔστιν, οἱ, sunt, qui.* See § 331, Rem. 4. The construction mentioned § 242, Rem. 3, is different from this.

5. A subject in the Dual very often has a predicate in the Pl. e. g. *Δύο στρατὸ ἀνεχώρησαν.*

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. *πόδες, χεῖρες, ὦτε*, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual is very often exchanged for the Pl., especially in participles, e. g. Il. λ, 621. *τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων σιάντε ποτὶ πνοίην.* Pl. Euthyd. 273, d. *ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλῳ.*

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs are spoken of, e. g. Il. δ, 452, sqq. *ὥς δ' ὅτε χεῖμα ῥόοι ποταμοί, καὶ ὄρεσφι ῥέοντες, ἐς μισγῆγ-κειαν συμβάλλετον ὄβριμον ὕδωρ, — ὥς τῶν μισγομένων γένετο ιαχὴ τε φόβος τε*, (two streams running on opposite sides are compared with two hostile parties). Il. θ, 185, sqq. *Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίνετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, (two pairs).*

REM. 10. Two additional instances of the attributive relation, which respect the Dual, are yet to be noted,

- (a) A substantive in the Pl. is very often connected with the Dual *δύω, δύο, δυοῖν*. Il. ε, 10. *δύω νύεες.* Il. ι, 4. *ἄνεμοι δύο.* Aesch. Ag. 1395. *δυοῖν οἰώγμασιν.* Pj. Rep. 614, c. *δύο χάσματα ἐχομένω ἀλλήλοιν;*
- (b) Feminine substantives in the Dual are commonly connected with the attributive in the Masc. Dual, since the Dual ending of attributives is regarded as, at the same time Masc. and Fem. (of common gender),

e. g. ἄμφω τῷ πόλει—τῷ γυναιῖκε—ἄμφω τούτῳ τῷ ἡμέρᾳ—τοῖν γενεσίοις—τούτῳ τῷ τέχνᾳ—τούτοις τοῖν κινήσεισιν—τῷ ὁδῷ. Pl. Phædr. 237, d. ἡμῶν ἐν ἐκάστῳ δύο τινὲς ἔσονται ἰδέα ἄρχοντες καὶ ἄγοντες, οἳ ἐν ἐπόμεθα—τούτῳ δὲ κ. τ. λ. The Fem. form of the article τὰ, is extremely rare. e. g. τὰ δ' οἷν κόρα S. Ant. 769; oftener in the form ταῖν, e. g. X. H. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖν δὲ οὔσαις παρθένοις S. OC. 445. ταύταις μόναις ib. 859. ἐκ ταύταις 1149. ταύταις δὲ ταῖν διαθήκαις Isae. 5, 15; but ταῦτα seems not to occur.

6. When the predicate is a substantive with εἶναι, or one of the verbs mentioned § 240, 2, the verb sometimes agrees by means of attraction, as in Latin, with the predicative substantive nearest to it, e. g.

Her. 3, 60. τὸ μῆκος τοῦ ὀρύγματος ἐπὶ τὰ δίοι ἐῖσι. 2, 15. αἱ Θῆβαι Αἰγυπτίους ἐκαλέετο. Th. 3, 112. ἐστὸν δὲ ὡς λόφῳ ἡ Ἰδομένη ὑψηλῷ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνονσι καὶ βροκινίας, ὃν ἔρυμα ἐν τῇ Λεοντίῃ. Pl. L. 735, e. τοὺς μέγιστα ἐξημαρτηκότας, ἀνάτους δὲ ὄντας, μεγίστην δὲ οὔσαν βλάβην πόλεως, ἀπαλλάττειν εἴωθεν, instead of ὄντας. So also Her. 3, 108. ἡ λείαινα, ὃν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκειν ἐν, instead of εἴδσα. Comp. No. 2.

7. A superlative connected with a partitive Gen. commonly agrees in gender with the subject, more rarely with the gender of the partitive.

Il. φ, 253. (αἰετοῦ) ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεινῶν. χ, 139. κίρκος, ἐλαφρότατος πετεινῶν. Her. 4, 85. ὁ Πόντος πελαγῶν ἀπάντων πέφυκε θουμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόρος. X. C. 4. 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγονότων. Plutarch. Consol. ad Apoll. II. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστί.

REM. 11. When the idea of personality in general is to be expressed, the Masc. may be used in relation to a Fem. name, e. g. Συνεληλύθασιν ὡς ἐμὲ καταλειμμέναι ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνερπαι τοσαῦται, ὥς εἶναι ἐν τῇ οἰκίᾳ τισσαρεςκαίδεκα τοὺς ἐλευθέρους (free men) X. C. 2. 7, 2. Ἡ στείφος οὕσα μόσχος οὐκ ἀνέξεται τίς τιοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα, she cannot endure that others (Masc.) should bring forth young, Eur.

Andr. 711. So, also, the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391. Electra says of herself, *πεισοῦμέθ', εἰ χρεή, πατρὶ τιμωροῦμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., since the speaker represents his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ω' Αλκιβιάδῃ, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἡμῖν, and *I was at that age sharp in those matters*, X. C. 1. 2, 46. Ἐννοιά ποθ' ἡμῖν (mibi) ἐγένετο Cy. 1. 1, 1. Περί μὲν οὖν τῶν πραγμαθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν. Among the poets, particularly the tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often takes place, e. g. Eur. H. F. 858. Πλιν μαρτυρόμεσθα δρωσ', ἃ δρᾶν οὐ βούλομαι. Hipp. 244. αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to a number of persons, the Greek employs several peculiar turns,

- (a) The Sing. of the Imp. εἰπέ and some others, which denote a summons or animating call, e. g. ἄγε, φέρε, ἰδέ, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι. Dem. Chers. 108, 74. εἰπέ μοι, βούλευσθε.
- (b) In an address directed to several persons, the predicate in the Pl. is often connected with a Voc. which denotes only one of the persons addressed, so as to make the principal person prominent. Od. β, 310. Ἀντίνω, οὐπωκ' ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνεσθαι. μ, 82. νῆα ἰθύνετε, φαίδιμ' Ὀδυσσεῦ. X. H. 4. 1, 11. ἔτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουληθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. A change of the Sing. and Pl. often occurs among the tragedians, when the chorus is either addressed by others, or speaks itself, since the poet has in mind, at one moment, the whole chorus, at another their leader, e. g. S. OC. 167. ξῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας.
- (c) The second Pers. Imp., instead of the third, is rarely connected (sometimes in the Attic dialogue), with the indefinite pronoun τις or πᾶς τις, or with a substantive and τις, e. g. Ar. Av. 1186. χῶρεῖ δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) στείχετω τις ὡς τάχος, ἐλθὼν δὲ θάκου τοῖςδ', ἵν' οἰονοσκοπεῖ, μοχλοῖς τριαινὸν κἀνάτρεψον ἔμπαλιν, καὶ — μέθες. Comp. Larger Grammar, § 430, 2, (γ).

§ 242. Agreement of Several Subjects. (375—377.)

1. Two or more subjects, have a plural verb; plurals of the Neut. gender, have a Sing. verb. When the subjects are of like gender, the adjective is of the same gender and stands in the Pl.; but when the subjects are of different gender, the Masc. in proper names, takes precedence of the Fem. and Neut., and

the Fem. of the Neut.; but in common nouns, the adjective is often in the Neut. Pl. without respect to the gender of the subjects, e. g.

Φίλιππος καὶ Ἀλέξανδρος πολλά τε καὶ θαυμαστά ἔργα ἀπεδείξαντο. Πολλὰ τε καὶ καλὰ καὶ θαυμαστά ἐγένετο. Σωκράτης καὶ Πλάτων ἦσαν σοφοί and Σ. κ, Π., σοφοὶ ὄντες. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὀργή καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν. Il. β, 136. αἱ δὲ που ἡμέτεραί τ' ἄλοχοι καὶ νύπια τέκνα εἶατ' ἐνὶ μεγάρους ποτιδέγμεναι. X. Cy. 3. 1, 7. ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα ἀίχμαλώτους γεγεννημένους, ἐδάκρυσεν. Her. 3, 57. ἦν ἡ ἀγορά καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα. X. C. 3. 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρῶιμένα οὐδὲν χρήσιμά ἐστιν.

REMARK 1. The agreement of the predicate is often determined by its position. Here the three following cases occur,

- (a) When the predicate precedes the subjects, it often agrees with the first subject, e. g. Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἶπετό σφι καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή;
- (b) But when the predicate follows the subjects, it sometimes agrees with the last subject, e. g. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλεόν ἔχει. Pl. Symp. 190, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἰερά τὰ παρὰ τῶν ἀνθρώπων ἡφάνιζετο;
- (c) Yet when the predicate stands after the first subject, it always agrees with it, e. g. Th. 3, 5. Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμειώδας Θηβαῖος.

REM. 2. Sometimes the verb, though it follows different subjects, agrees with the first subject, so that the remaining subjects appear subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει. So, also, with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ ὀβλοὺς καὶ ἡμιοβόλιον Ἀττικοῦς.

REM. 3. The verb sometimes stands in the Sing., when several common nouns in the Pl. precede, if it is intended to represent those nouns as making up one whole, e. g. Pl. S. 188, b. καὶ πάχυναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 4. When the subjects are connected by ἢ—ἢ, aut—aut, καὶ—καὶ, et—et, οὐτε—οὐτε, neque—neque, the predicate agrees with the subject standing nearest to it, if each subject is regarded as independent, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῶς λέγει, aut hic, aut ille vera dicit; but if the subjects are not considered as independent, but as a connected plurality, then the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἃ Δημοφῶν ἢ Θηριπίδης ἔχουσιν.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, and

the second of the third, and the verb is commonly put in the Pl., e. g.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus. Ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus. Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus. Σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis. Ἐγὼ καὶ ἐκεῖνοι γράφομεν. Σὺ καὶ ἐκεῖνοι γράφετε. Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. Ὑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4, 7. περὶ τοῦ δικαίου πάνν οἱμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὔτε σὶ οὔτ' ἄν ἄλλος οὐδ' εἰς δύναιτ' ἀντιπεῖν. Pl. Phaedon 77, d. ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμία ἡδέως ἄν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον.

§ 243. *Remarks on Certain Peculiarities in the use of Number.* (350.)

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets, δάκρυον, ἀκτὶς, σταγών, στάχυν, harvest, etc.; in prose, κύμα, ἐσθής, λίθος, πλίνθος, ἄμπελος, ἡ ἵππος, cavalry, ἡ ἀσπίς, a body of troops, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing. e. g. ὁ Πέρσης, the Persians, ὁ Ἀράβιος, ὁ Αὐδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσθίσθαι Her. 1, 69. The words σιγατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, names of materials, or abstracts; still, such nouns in certain relations take the Pl., namely, when they express the idea of the common noun, thus,

(1) Proper names, (a) in indicating several individuals of the same name, e. g. δύο Κατύλοι; (b) in denoting persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἥρακλεις τε καὶ Θησέες, men like H. and Th.

(2) Names of materials occur somewhat often in the Pl., since either the single parts, which make up the material, or the different kinds of which it is composed, are contemplated, e. g. ψάμαθοι, πυροὶ καὶ κριθαί; ἥλιοι, sun-beams, like soles; ἄνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the Pl. denote classes and specific instances, particular conditions and circumstances, e. g. Herod. 7, 158. ἡμῖν μεγάλοι ὠφελίαι τε καὶ ἐπ' ανρῶσεις γέγονασι. 3, 40. ἐμοὶ αἱ σαὶ μεγάλα ἐντυχίαι οἷκ' ἀρέσκουσι. So ἔχθη, inimicitiae, στάσεις, seditiones, φιλίας,

ταλαιπωρίαι, aerumnæ, θάνατοι, mortes, ψύχη καὶ θάληπη, θυμοί, animi, φόβοι, φρονήσεις, reflections, ἀπέχθειαι, ἀνδρίαι, brave deeds, ὑγίειαι, καὶ ἐνέξιαι τῶν σωμάτων, like valetudines, etc. πιστεῖς, testimonia, εὐνοίας δοῦναι, largesses, honorary gifts, χάριτες, presents; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, divitiæ (πλοῦτος, riches, abstract), γάμοι, nuptiæ, νύκτες, horæ nocturnæ, ταφαί, funera, etc. So, e. g. in English, *How long these nights are?* when one night is meant.

REMARK. The Greeks commonly use the Pl. both in Abstracts and Concretes when they refer to a Pl. Adj. e. g. κακοὶ τὰς ψυχὰς, καλοὶ τὰ σώματα, ἄριστοι τὰς φύσεις, καὶ ταῖς γνώμαις καὶ τοῖς σώμασι σφαλλόμενοι X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns and numerals are used as substantives, the Greek, like the Latin, always employs the Pl. The Sing. of adjectives used substantively is put in the Neut. when an abstract idea is expressed as an independent whole, e. g. τὸ καλόν, *the beautiful* in the abstract, τὸ κακόν, *the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. τὰ καλὰ, *res pulchrae*, τὰ κακά, *mala*, *the evil deeds, things*, etc.

§ 244. THE ARTICLE.

(419—428.)

1. The substantive as a subject, as well as in every other relation, has the article ὁ ἢ τό, *the*, when an object is pointed out as definite, or when viewed by the speaker as an individual of its class, or the class itself, or the material, and the abstract idea when regarded in a definite point of view, (the idea being conceived by the speaker as limited, or as defining the entire nature of a person or thing). The substantive without the article expresses some indefinite individual of a class, the class itself, the material, or the abstract idea, in a manner altogether general, without limiting or defining that of which the idea is composed.

Ἄνθρωπος, (a) a man, as an individual, i. e. some one of the race of men; (b) man, a man, as a species; ὁ ἄνθρωπος, (a) the man, as an individual, the man whom I have in view as an individual, distinguished from other men; (b) the man as a class or species, as I conceive him to be something limited and defined in respect to his entire nature or constitution;—γάλα, *milk*, τὸ γάλα, *the milk* (as a particular substance); σοφία, *wisdom*, ἡ σοφία, *the wisdom*, (as a definite attribute). When the Inf. is to be considered as an abstract substantive, it has the article, e. g. τὸ γρά-

φειν. The abstract noun takes the article when it expresses a concrete idea, e. g. ἡ στάσις, *the* (particular) *tumult*, τὸ πρᾶγμα, *the* (particular) *deed*; hence also the Pl. αἱ στάσεις, τὰ πράγματα.

REM. 1. From what has been said, it follows, (a) That the substantive, as the subject of a sentence, may stand with, or without, the article, according as it is intended to be expressed, either as a definite, or an indefinite, object; (b) on the contrary, that the substantive as a predicate must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. πῦρ ἡ ἡμέρα ἐγένετο, *the day became night*. Isocr. Nicocl. 28, α. λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστὶ. But when the predicate denotes a definite, a before mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. συνεβόλλετο τὸν Ὀρεστίην τοῦτον εἶναι, *he concluded that this was the Orestes, namely, the one before mentioned*. 5, 77. οἱ δ' ἐμποβόται ἐκαλέοντο οἱ παγεῖς, *the rich bore the name of ἐμποβόται, (before mentioned)*. In passages like X. Cy. 3, 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλυσεν· ὁ δὲ Ἀρμένιος συμπροῦπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.—Ae. 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βῦλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, *the article denotes, that the ideas expressed by benefactor, honest man, traitor, point to a definite action either before named, or well-known*.

2. Hence the article is used in order to denote the whole compass of the idea, since all which belongs to it, is taken together and expresses, as it were, a definite whole, e. g. ὁ ἄνθρωπος θνητός ἐστι, *man, (i. e. all men) is mortal*, ἡ ἀνδρεία καλή ἐστιν, *i. e. all which is understood by the idea of ἀνδρεία, τὸ γὰρ ἄλλο ἡδὺ ἐστίν*.

REM. 2. The English indefinite article *a* has a two-fold signification. It denotes either a class generally, as *a man*, where the Greek uses the substantive only, e. g. ἄνθρωπος —; or it denotes, like the definite article, an individual of a class, but not one who is distinguished from the others; here also the Greek employs the substantive alone, e. g. ἄνθρωπος, *i. e. some man*, it not being determined what man; still, a substantive is often used with the indefinite pronoun *τις*, *quidam*, e. g. ἄνθρωπός τις, *homo quidam*; γυνή τις ὄρον εἶχεν. *Τίς*, as an enclitic, commonly follows its substantive, but, sometimes, in connected discourse, it stands before.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This omission takes place, (a) In appellations, denoting *kindred*, and the like, where the particular relation is obvious of itself, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more coördinate substantives are united to form one whole, e. g. παῖδες καὶ γυναῖκες (*like English wife and child, horse and rider*), πόλις καὶ οἰκίαι (*city and houses*) Th. 2, 72; (c) When common nouns are, at the same time, used as, or instead of, proper nouns, e. g. ἡλίος, οὐρανός, ἄστρ, *used of Athens*, πόλις, *of a particular city*, which is known

from the context, γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia, etc.; other like expressions are ἄνθρωπος, θάλασσα, etc. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγεῖσθαι θεοίς, to account them gods. Ἐπὶ δεῖπνον ἐλθεῖν, to come to supper, i. e. to eat, X. C. 1. 3, 6. Ἐφ' ἵππου ἰέναι, horse-back. Ἐπὶ θήρῳ ἐξιέναι, i. e. ad venandum, X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡθιωχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον, ad vehendum, X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἰέναι, aquatum ire, Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well known appellatives, they have come to be used as proper names, e. g. Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οἷχ ἡκιστα δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν 4. 6, 7. Μάλιστα γὰρ ἐμμελῆκει αὐτῷ ἐπιστήης Cy. 8. 3, 25. The article is of course omitted when an abstract conception is expressed as an action, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, in philosophizing, (in philosophando) Pl. Phaedon. 68, c. The substantives μέγες θοές, πλῆθες, ὕψος, εὐρος, βάρος, γένος and the like, are very often found in the Acc. or Dat. without the article, since they are used, as it were, in an adverbial sense, e. g. ποταμὸς Κύνδος ὄνομα, εὐρος δύο πλέθρων, two plethra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns, in order to show that what belongs to an object, or is requisite for it, which stands in relations of indebtedness or of hostility to it, is so necessarily.

X. Cy. 3. 3, 6. Ἐνθάμινε γάρ, εἰ ἕκαστος τὸ μέρος ἀξιεπαῖνον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἐκάστω τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἄν ταῦτα ἐξαπατᾶν, the necessary measures to guard against deception. 5. 6, 34. οἱ στρατιῶται ῥεῖλον αὐτῷ, εἰ λήφονται ἀποδιδράσκοντα, ὅτι τὴν δίκην, ἐπιθήσοιεν, the due, deserved punishment.

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, parents cherish children, i. e. their children. Ὁ στρατηγὸς τοῖς στρατιώταις ἐπὶ τοὺς πολεμίους ἄγει. Κυρὸς τε καταιπνῆσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυν καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε X. An. 1. 8, 3.

5. Since the article may make one of several objects distinct and prominent, it is often employed, when an object stands in a distributive relation to the predicate of the sentence.

Προσαιτοῦσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ διαρκειοῦ τρία ἡμιδαρειακά τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier*, comp. English *so much the pound*) X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρκειὸν ἕκαστος οἴσει τοῦ μηνὸς ἑμῶν 7. 6, 7. Ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρεῖη πολλά, δύναιτ' ἂν ἀλίπως τῷ ἐνὶ χοῇσθαι (*singula panis frusta, to dip each morsel into the different sauces*) Id. C. 3. 14, 6.

6. Since the article was properly and originally a demonstrative pronoun, it follows of course, that it is often used in a demonstrative sense. The simplest case is the following, viz. when an object is first mentioned, as an indefinite individual, it does not take the article, but when it is named the second time, it has the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὁ δὲ ἀνὴρ μοι ἔλεξεν*. Hence the article is used when the speaker *points to* an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον*, *the book = this or that book*. In similar cases the article may be used with material nouns, e. g. *Λός μοι τὸ γάλα*, *the milk, which had been pointed out*; and even when a part only of the material is referred to, the article is employed, though such nouns elsewhere are always without the article, e. g. *Πίνω τοῦ οἴνου*, *of this wine*. The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent in proper names. See No. 7.

Ὅτε Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιάν ἤλθεν ἐπὶ τὴν Ἑλλάδα (*that numberless host*) X. An. 3. 2, 13.

7. Proper names as such, i. e. so far as they in themselves denote individuals, reject the article. Still, they take it, when they have been already mentioned, and then the article serves to point them out, No. 6, or when they have not before been named, if it is intended to designate them as well-known and distinguished, No. 6.

Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης

παρὰ βασιλέα ἀπήλυνεν X. An. 1. 4, 5. Κύρον δὲ μεταπέμπεται (Δαρείος) — ἀναβαίνει οὖν ὁ Κύρος X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλίου σσοῦ λέγεται ὁ Βόρεας τὴν Ὠρεΐθυϊαν ἀρπάσαι Pl. Phaedr. 229, b.

REM. 5. Proper names, even in connection with an adjective, do not commonly take the article, e. g. σοφὸς Σωκράτης, *the wise Socrates*.

REM. 6. When a noun in apposition, accompanied by the article, follows a proper name, the latter does not take the article, e. g. Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεύς. Still, the article is used if it has a demonstrative sense, e. g. ὁ Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεύς, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when the latter serves to distinguish the person or thing mentioned from others of like name, or when the person or thing named is to be pointed out as one known; on the contrary, a noun in apposition does not take the article, when it gives only an indefinite explanation, e. g. Her. 1, 1. Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus*, Th. 1, 1. Θουκυδίδης Ἀθηναῖος, *Th. an Athenian, or of Athens*. The names of rivers are commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλως ποταμός (*the river Halys*) Her. 1, 72. ὁ Ἀχιλῆος ποταμός Th. 2, 102. ἐπὶ τὸν Σύρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν 11. πρὸς τὸν Ἀράξην ποταμόν 19. The same holds of the names of mountains and countries (rarer of islands), when these are of like gender with the words in apposition, γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην Th. 4, 43. τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκόμβρου ὄρους Th. 2, 96. But if the gender is not the same, the noun in apposition must have the article, e. g. τῷ ὄρει τῇ Γερμανίᾳ Th. 4, 70. τὴν ἄκραν τὸ Κυνὸς σῆμα 8, 105. τῆς Ἰδῆς τοῦ ὄρους 108.

8. When adjectives or participles are used as substantives, they take, (according to No. 2,) the article. The English, in such a case, either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker*; or the indefinite article *a* or *an*; or resolve the participle by *who*, *which*, (*is*, *qui*). This usage is very frequent in Greek, and extends not only to present participles, but to the others.

Ὁ σοφός, *the wise (man)*, *a wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες, *the judges*, οἱ λέγοντες, *the orators*, τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ βουλόμενος, *quivis*, ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Αὐτίς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται (*deinde autem, qui nobis viam monstret, nemo erit*) X. An. 2. 4, 5.

But when only a class in general, or a part of a whole, is to be expressed, the article is omitted, e. g. ἀγαθοί, *good*, φιλοσοφοῦντες, μαθόντες; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. But the participles take the article when the discourse re-

lates to definite individuals in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive in the way of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod, or et is quidem, qui*.

Her. 9, 70. *πρωτοὶ ἐξῆλθον Τεγεῖται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διὰ ράσαντες*, and these are they that robbed, etc. X. C. 2, 6, 18. *οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροῦ ἥμιστα προσιέμεναι* πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. *Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἐαυτῶν τολμῶντες Ἀθηναίους ἄνεν Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἐαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν*.

10. The Greek may connect adverbs of place and time, more seldom of quality and modality, with substantives by means of the article, and thus give to adverbs the sense of adjectives; and so, also, the Greek may change adverbs into substantives, when a substantive is omitted. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἦ ἄνω πόλις, Ὁ μεταξὺ τόπος. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεὺς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε. Ἦ αὖριον (sc. ἡμέρα). Ἦ ἐξαίφνης μετὰστατις. Ὁ αἰί, *what is always*; so τὸ and τὰ νῦν, *now*, i. e. *at the present time*, τὸ πάλαι, *formerly*, in the former time, το πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντῃ τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψυχρός. Ἦ ἄγαν ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th. 6, 80. τὴν ἀκινδύνως δουλείαν. So τὸ πάμπαν and τὸ παράπαν, *omnino*, τὸ κάρτα, τὸ παρὰ πολὺ. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν ἄστει. Ἦ ἐν Χερσόνησσι τυραννίς.

11. The Neuter article, τό, may be placed before every word or part of speech, when the word is considered, not in relation to its meaning, but is used as a form of speech, or when a preceding word is repeated without regard to the structure of the sentence. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ἑμεῖς, ὧ ἄνδρες Ἀθηναῖοι· το δ' ἑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. Pl. Rp. 327, c. ἔν ἔτι λείπεται, τὸ

ἦν πείσωμεν ὑμᾶς, ὡς χρὴ ὑμᾶς ἀφειῖναι. Her. 8, 79. στασιάζειν περὶ τοῦ ὁκότερος ἡμέων πλέω ἁγαθὰ τὴν πατρίδα ἐργάζεται.

§ 245. *Position of the Article.*

(429.)

1. The article is sometimes separated from its substantive by particles, e. g. μέν, δέ, γέ, τέ, γάρ, δή, by the indefinite pronoun τις (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα; if a preposition stands before the article, the prose-writers say either, πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. Τῶν τις Περσέων Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε—καί, the article is either *repeated* with each, in which case the separate notions expressed by the substantives are considered independent of, or as contrasted with, each other; or the article is *not repeated*, in which case the separate notions are considered as forming one conception.

Σωκράτης πάντα ἡγείτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them) X. C. 1. 1, 19. Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναί 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ κακῶν ἔργων ibid. Τὰ τε συμφέροντα καὶ κεκαρισμένα 2. 2, 5. Οἱ σιρατηγοὶ καὶ λοχαγοὶ An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ ἑλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελύθερον (here the first two and also the last two form one conception) X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many Codd.) Pl. Rp. 557, c.

3. When the substantive having the article, is connected with attributive words, viz. the adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case, § 244, 10, then, in respect to the position of the article, the two following instances are to be distinguished from each other:

(a) The Attributive is united with its substantive to express a single conception or idea, e. g. *the wise man* = *the sage*, and denotes an object, which by the attributive belonging to it is contrasted with other objects of the same kind. In this case,

the attributive stands either between the article and the substantive, or it stands after the substantive with the article repeated, or the substantive stands first without the article, and the attributive follows with the article.

Ὁ ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens); ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός, οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς; ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in contrast with another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας; ἀπὸ θαλάσσης τῆς Ἰωνῶν; τυραννὶς ἡ ἐν Χερσονήσῳ.

REMARK 1. In the first position (ὁ ἀγαθὸς ἀνὴρ) the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ θῆλυ γένος ἡμῖν τῷ τῶν ἀρχέων (γένει) Pl. L. 805, d.* In the last position (ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός) on the contrary, the idea expressed by the substantive is, at the same time, contrasted with that of another substantive, e. g. *Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου X. C. 4. 5, 11.* Ἡ ἀρετὴ συνέστι μὲν θεοῖς, συνέστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς 2. 1, 32. *Τὸ ἀριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν Pl. P. 204, a.* Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρὶ ποίσι τῶν ἐφεστικῶτων, αἱ δὲ πόλεις (republics) αἱ δημοκρατοῦμεναι τοῖς νόμοις τοῖς κειμένοις Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀλιτικὸν τό γε τῶν Ἑλλήνων, ὥς ἐγὼ λέγω Pl. Lach. 191, b.* Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωματίων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ Pl. Menex. 240, e. *Διεξέρχονται τὰς τε συμφοράς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγεννημένας καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνων ἐσομένας Isocr. Paneg. 43, 15.* Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μέγала ἡ πειθὴ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται (great pleasures and advantages) X. Cy. 3. 3, 8.* Πῶς ποτε ἡ ἀκροατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. When a substantive denotes an action in the abstract and hence contains also a verbal notion, the attributive expressed by a preposition and its Case, is placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the Substantive. *Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ Th. 2, 52.* Ἡ νῦν ἡμετέρα ὁργὴ ἐς Μιτυληναίους 3, 44.

(b) The attributive is not connected with its substantive to express an independent or complete idea, but is to be regarded as the predicate of an abridged subordinate clause. In this case the attributive is not contrasted with another object of the same kind, but with itself, it being designed to show that the

object is to be considered, in respect to a certain property, by itself, without reference to another. The English is here generally like the Greek, and uses the definite article. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *the good man* = ἀγαθὸς ὢν, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν. Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens. Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, *a soul, as it is the most excellent*, X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, *a blacker skin*; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου 4. 7, 7. Ἐνέπρησάν τε τὰς σκηνάς ἐρημοὺς καὶ τὰ χεῖματα διήρπασαν (*quia deserta erant*) Th. 1, 49. Ἀξιώ (postulo) τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἀφθονα εἶναι) X. C. 2. 1, 9.

REM. 3. If a substantive having the article is constructed with a Gen., the position under (a) occurs, only when the substantive with its Gen. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, in contrast with another people; the emphasis here is on the Gen., e. g. Οὐκ ἄλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, *αναμιμνήσκειται δὲ καὶ τὰς τῶν προγόνων τῶν ἐαυτοῦ εἰς τοὺς Θηβαίους προγόνους ενεργεσίας* Dem. (Psephism.) 18, 186. On the contrary, the Gen. without the article is placed either before or after the other substantive, when the substantive denotes only a part of that expressed in the genitive, in which case the emphasis is on the governing substantive, e. g. ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, not an attributive, but a partitive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz. the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philos. of Soc. the Socratic philos., in contrast with the philos. of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φ., i. e. the *philosophy* of Soc. and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κάτωθεν (domus infimas partes) ισχυρότατα εἶναι δεῖ, οὔτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθήσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει Dem. 2, 10. Τοῦτον εὖ ἔθρεψε καὶ ἐπαί-

δεισεν, ὡς δοκεῖ Ἀθηναίων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τοῦνομα τοῦ παιδός) Pl. Lysid. 204, e.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἐμαντοῦ, σεαντοῦ, etc. are placed according to (a), e. g. ὁ ἐμαντοῦ πατήρ or ὁ πατήρ ὁ ἐμαντοῦ, etc.; but the simple personal pronouns μου, σου, etc. stand without the article, either after or before the substantive which has the article, e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν or ἡμῶν, ὑμῶν νῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used, and these can stand before the substantive only in connected discourse, but not at the beginning of it.

REM. 5. The difference between the two cases mentioned is very manifest in the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities, ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. Ἐς τὸ ἔσχατον ἔρουμα τῆς νήσου, in contrast with other ἐρύμασι Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attribute defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον Cy. 2, 2, 3. Περὶ ἄκραις ταῖς χειρσί 8, 8, 17.

REM. 6. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the only son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τὴν φωνήν, i. e. ἡ τῶν ἀνθρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν οἷαν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other, § 264, 2, either the limiting attributive with the article stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις Lys. 281. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ σιόματι τοῦ λιμένος τὸν ἑτερον πύργον 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Pl. Cratyl. 398, b. Τὸ ἐν Ἀρχαδίᾳ τὸ τοῦ Διὸς ἱερὸν Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is placed before each of the three parts, e. g. τὰ τεῖχη τὰ ἐαντῶν τὰ μακρὰ ἀπετέλεσαν Th. 1, 108. Finally, the limiting attributive with the arti-

cle is placed first, and is followed by the limited substantive and its attributive, both without the article, e. g. *Πρὸς τὰς πάροιθε συμφορὰς ἐνδαιμόνας* Eur. *Hel.* 476. *Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας* Ar. *Acharn.* 1210. *Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων* X. H. 4. 3, 15. *Τὴς ὑπὸ τῇ οἰκούσας πόλεις Ἑλληνίδας* 8, 26.

REM. 8. When an attributive participle has a more definite explanation belonging to it, their relative position is as follows,

(a) *Ὁ πρὸς τὸν πόλεμον αἶρεθεις στρατηγός*

(b) *Ὁ στρατηγὸς ὁ πρὸς τὸν πόλεμον αἶρεθεις.*

When there are two of these more definite explanations, one stands either after the substantive or after the participle, e. g. *Τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν* Aeschin. 3, 25. *Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει* Dem. 18, 95. *Τῆς νῦν ὑπαρχούσης ἀντιφ' δυνάμεως* 4, 4. *Τὰς παρ' ὑμῶν ὑπαρχούσας ἀντιφ' τιμὰς* 20, 83.

(c) *Ὁ αἶρεθεις πρὸς τὸν πόλεμον στρατηγός*

(d) *Ὁ αἶρεθεις στρατηγὸς πρὸς τὸν πόλεμον*

(e) *Ὁ πρ. τ. π. στρατηγὸς αἶρεθεις* (this position is most frequent, when the participle has two explanatory words belonging to it).

(c) *Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν* Dem. 8, 10. (d) *Τὴν πρὸς οὐσαν ἀδοξίαν τῷ πράγματι* 6, 8. (e) *Τὰς ὑπὸ τοῦτον βλασφημίας εἰρημένους* 18, 126. *Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι* Th. 7, 23. *Τὸ πρὸς Αἰβύην μέρος τετραμμένον* 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. *Τὴν τότε Θεβαίους ῥώμην καὶ δόξαν ὑπάρχουσαν* Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. *Οἱ παρὰ τοῦτου λόγοι τότε ῥηθέντες* Dem. 18, 35. *Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει* 19, 84.

§ 246. *Use of the Article with Pronouns and Numerals, with and without a Substantive.*

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the personality is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to.

Τὸν εαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*) Pl. *Phaedr.* 258, a. *Δεῦρο δὴ, ἣ δ' οὖς, εἰθὺς ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς* (i. e. καὶ τίνες εἰσὶν οὔτοι, οὓς λέγεις ἡμᾶς) Pl. *Lys.* 203, b.

2. The article is used with a substantive, which has a possessive pronoun belonging to it, when the object is considered as a definite one; the position of the article is according to § 245, 3, (a), so that the adjective pronoun stands between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, thy word* (de-

finite), ὁ ἐμὸς παῖς, *my son*, a definite one, or the only one; on the contrary, the article is omitted, when the object is considered indefinite, ἐμὸς ἀδελφός, *a brother of mine*, it not being determined which; ἐμὸς παῖς; πάππος ἡμέτερος Lys. Andoc. (sub fin.).

3. A substantive to which the demonstrative pronouns οὗτος, ὁδε, ἐκεῖνος and αὐτός, *ipse*, belong, regularly has the article; as these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive, comp. § 245, 3, (b); thus,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτός ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *idem rex, the same king*.

REMARK 1. The substantive does not take the article,

- (a) When the pronoun is used as the subject, and the substantive as the predicate, § 244, Rem. 1, e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*, Pl. Men. 71, e. Αὕτη ἔστιν ἱκανὴ ἀπολογία Apol. 24, b. Κινησις αὕτη μέγιστη δὴ τοῖς Ἑλλήσιν ἐγένετο, *this was the greatest agitation*, Th. 1, 1; hence a distinction must be made between τοῦτω τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτω διδ. χρ., *they have this man for a teacher*. Τεκμηρίῳ τοῦτω χρῶμενος (which signifies τοῦτο ἔστι τεκμήριον, ὃ ἔχρητο) X. C. 1, 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω) An. 2, 2, 12. If, however, the predicate substantive denotes a definite object or one already mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγον (hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples) X. C. 4, 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐθύδημος οὗτοςί X. C. 4, 2, 3. Νικηράτου τούτου Symp. 2, 3. Χαρμίδης οὗτοςί 2, 19. Αὐτὸν Μένωνα An. 1, 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως An. 1, 7, 11.
- (c) When the idea of an object is to be expressed absolutely, the substantive is joined with the pronoun αὐτός without the article. Αὐτὴ δέσποια αὐτῆς δουλείας Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν 134, b. Οὐκ αὐτοῦ δεσπότην δῆπον, ὃ ἐστὶ δεσπότης, ἐκείνου δοῦλός ἐστιν 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially contempt, instead of the pronoun σύ. Οὗτοςὶ ἀνὴρ οὐ παύσεται φλυαρῶν;

Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει ὀνόματα θηρεύων = *blockhead, why don't you cease?* Pl. Gorg. 489, b. Οὐκ οἶδ' ἅτις λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλον τινά ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελοῦμενος = *this fellow cannot bear to be benefited*, Ibid. 505, c.

(e) The poets often omit the article, where the prose-writers must use it.

REM. 2. When the pronoun οὗτος belongs to a substantive having the article and an attributive, it is often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες Th. 8. 80. Ἡ στενὴ αὐτῇ ὁδός X. An. 4. 2. 6.

4. The article is used with a substantive, with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named. The article commonly stands before the pronoun and substantive, e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστίν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμεμπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*) X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους (i. e. *talis vir, qualem descripsimus Socratem*) C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ἡμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes) Dem. Cor. 327, 305. Ὁρῶν τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding *γεραιοί*, but at the same time designating the whole class of the *γεραιοί*) X. R. L. 1, 7.

5. When *πᾶς*, *πάντες* belong to a substantive, the following cases must be distinguished,

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used, e. g. *πᾶς ἄνθρωπος*, *every man*, i. e. every one to whom the predicate *man* belongs, *πάντες ἄνθρωποι*, *all men*. Then, *πᾶς* in the singular, always signifies *each, every*. *Πᾶς* is often translated by *mere*, or *utter*, e. g. Ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται Polit. 284, a.

(β) When the substantive to which *πᾶς*, *πάντες* belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3, (a), e. g. Ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all citizens without ex-*

ception. This usage is more seldom than that under (α). This construction occurs also with ὅλος, but it is still rarer than with πᾶς. Here the singular πᾶς always has the sense of *whole*.

Πειρᾶσθαι (χρῆ) κοινῇ σώξειν τὴν πᾶσαν Σικελίαν Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μητληναίους 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῖς μαμαστάνειν S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μέρη ἔχει πρὸς τὸ ὅλον πρὸς ὥπον Pl. Prot. 329, e. Hence it signifies, *in all, the whole*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατὸν Th. 3, 66.

(γ) When the words *whole* or *all*, intended merely as a more explicit explanation, belong to a definite object and hence one which has the article, πᾶς is then placed according to § 245, 3. (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν ὁ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες ὁ πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. Διὰ τὴν πόλιν ὅλην ὁ διὰ ὅλην τὴν πόλιν. Διαβαίνουνσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιότις ἐπ' ἀρετῇ θαναμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as general, e. g. καθ' ἑκάστην ἡμέραν, *every day, each day*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to § 245, 3, (b).

Κατὰ τὴν ἡμέραν ἐκάστην Dem. Cor. 310, 249, or καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (*quotidie*) τοιαῦτα ὁρᾶν τε καὶ ἀκούειν X. C. 4. 2, 12. Ἀ ἐκάστη ἡλικία προστίεται ποιεῖν, διηγησόμεθα X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει H. 3. 5, 13; but Ὅ τι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεμὼν μὲν ᾗν ὁ δεσπότης ἐκάστης τῆς οἰκίας An. 7. 4, 14.

7. When ἑκάτερος, *each of two*, ἄμφω and ἀμφότερος, *both*, be-

long to a substantive, the article is always used with it, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3, (b).

Ἐπὶ τῶν πλευρῶν ἐκατέρων X. An. 3. 2, 36, or ἐπὶ ἐκατέρων τῶν πλευρῶν, τὰ ὦτα ἀμφοτέρω or ἀμφοτέρω τὰ ὦτα, ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν. Καθ' ἐκάτερον τὸν ἐσπλοῦν Th. 4, 14. Τῷ ὡτὶ ἐκατέρῳ X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλεῖστος, the following things are to be noted,

(a) Αὐτός preceded by the article signifies *the same*, *idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*, τὰ αὐτό, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) Ἄλλος without the article has the sense of the Lat. *alius*, being the opposite of *ipse* (αὐτός), but with the article it signifies *the rest*, *reliquus*, *the others*, *ceteri*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia*, οἱ ἄλλοι ἄνθρωποι, *the other men*, in relation to definite individuals, or *the others*, *ceteri homines*; ἕτερος without the article signifies *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference* or *contrast*; ὁ ἕτερος, *the other*, i. e. the definite one of two, e. g. ἡ ἐτέρα χεὶρ τῇ ἐτέρᾳ χρῆται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished, (α) in πολὺς πόνος, πολλὴ σπουδὴ, πολὺς λόγος, πολλοὶ ἄνθρωποι without the article, an object is denoted as indefinite, e. g. Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται Pl. Phaedr. 248, b. Πολλοὶ ἄνθρωποι τοῦ πλούτου ὀρέγονται; (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδῖον (*magnum illud, de quo dixi, studium*) Pl. Phaedr. 248, b. Ὡν περί τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*) 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (among many generations mentioned) Phaedon. 88, a.; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together* in opposition to the parts of the whole, hence also οἱ πολλοί, *the many*, *the populace*, *plebs*, e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι X. C. 1. 2, 45; what is true of the Positive, is true also of the Comparative and Superlative, e. g. Ἐάν φίλους ἢ πόλιν ὠφελεῖν δεῖ, ποτέρῳ ἢ πλείων σχολὴ τοῦτων ἐπιμελῆσθαι, τῷ ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις διαιωμένῳ (the greater leisure, considered as a definite thing, or

as a definite whole) X. C. I. 6, 9. *Εἰ ἐδίδου, ἐπὶ τούτῳ ἄν ἐδίδου, ὥπως ἐμοὶ δοῖς μῆτον μὴ ἀποδοῖη ἑμῖν τὸ πλεόν* An. 7. 6, 16. *Ἐπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μάλλον, ἢ τῇ κακίᾳ* R. L. 9, 2; οἱ *πλείους* signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ *πλεῖστοι*, *the most*, also to be considered as a definite whole; again, *πολύς* is joined with the substantive having the article according to the position mentioned in § 245, 3, (b); *πολύς* is then to be taken in a predicative sense, e. g. *Ἐπεὶ ἐώρα πολλὰ τὰ κρέα* (*flesh in great abundance*) X. Cy. 1. 3, 6. *Σφίσι πολλὰ τὰ ἄπορα ξυμβηκότα* (sc. ὀρθῶντες) Th. 1, 52. *Πολλὴν τὴν αἰτίαν εἶχον* (*they had censure in great abundance*, i. e. were very severely censured) 6, 46.

(d) *Ὀλίγοι*, *few*, e. g. *ὀλίγοι ἄνθρωποι*; οἱ *ὀλίγοι*, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί; e. g. *Περσέβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον* Th. 5, 84; but when only an indefinite idea is expressed by the word *ὀλίγος* the article is omitted, e. g. *Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων*, *by oligarchs*, not by the oligarchs.

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρεις ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed, (α) according to § 245, 3, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions *ἀμφί, περί, εἰς, ὑπέρ*; but the article is here used most frequently, when a preceding substantive (without the article) is referred to, which has a cardinal number agreeing with it.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers, i. e. the three generally used, X. Cy. 1. 3, 8. *Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη*, *he had reached about the sum of fifty years*, X. An. 2. 6, 15. *Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοσότοι εἰς τοὺς μυριάους* Cy. 3. 2, 3. *Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν*, (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι Th. 1, 49).

(β) But the article is placed according to § 245, 3, (b), when the numeral is joined with the definite object, merely to define it more explicitly, and when the numeral had not been previ-

ously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλῖται χίλιοι
or χίλιοι οἱ μετὰ Π. ὀπλῖται.

§ 247. *The Article as a Demonstrative and Relative Pronoun.* (416.)

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense of both a substantive and adjective demonstrative pronoun, which refers to an object and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ γάρ ἦλθε θοῶς ἐπὶ νῆμα Ἀχαιῶν. 29. τήν δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many instances without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικῆσας, ὁ γηραιός; so also, τὸ πρῖν, τὸ πρόσθεν; it is found in connection with a substantive and an attributive adjective or adverb, and the attributive is placed between the article and substantive, e. g. τῶν προτέρων ἐτίων Il. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἔνεσθε θεοί ξ, 274. τὸ σὸν γέρας α, 185. τὸ σὸν μένος α, 207; so it is used in case of apposition, e. g. Od. λ, 298. καὶ Αἴδην εἶδον τήν Τυνδαρέου παράκοιτιν. Od. ξ, 61. ἄνακτες οἱ τέοι; further, ἀντιγες αἰ περὶ δίφρον Il. λ, 535. ἀνδρῶν τῶν τότε ι, 559. νῆες οἱ Δολιχιοί Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς αἰκέα τίσετε λώβην, *of your father*, and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε' ἐταῖροι, νηὶ μελαίνῃ (the τεύχεα belonging to the ship).

3. The demonstrative use of the *adjective* article is not unfrequent in all the post-Homeric writers, § 244, 6; but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus in Attic prose,

(α) Τό γε, τὸ δέ (*on the contrary*), very frequently at the beginning of a sentence; ὁ μὲν (*is quidem*), ὁ δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*πρὸ τοῦ*), *formerly*; often καὶ τόν, τήν, *et eum, et eam*, at the beginning of a

sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελεῦσαι δοῦναι. But in the Nom. καὶ ὅς, καὶ ἥ, καὶ οἱ are used, § 334.

(b) In such phrases as, τὸν καὶ τόν, τὸ καὶ τό, *this man and that man, this thing and that thing*, τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or especially, an abstract idea. Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἴσον (= τοῦ ἴσον ὄντος). Prot. 320, d. ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται. Soph. 241, e. εἴτε μιμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτά εἰσι.

(d) In such phrases as, ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ, *the one,—the other, some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες. Very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, *partly—partly*, τῇ μὲν—τῇ δέ, *on one side—on the other side*.

4. In the Homeric language, the demonstrative ὁ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέ-δασται (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the tragedians take this liberty, though rarely. Her. 3, 81. τὰ μὲν Ὀιάνης εἶπε, λέλέχθω καὶ μοι ταῦτα· τὰ δ' ἐς τὸ πληθὺς ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

(337.)

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

(a) The subject appears either as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—But the active form has a two-fold signification,

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν,

(β) *Intransitive*, when the action is either confined to the subject, e. g. Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν.

(b) Or the subject performs an action, which is confined to, or is reflected upon itself, e. g. *Τύπτομαι*, *I strike myself*; *βουλεύομαι*, *I advise myself*, or *I deliberate*; *τύπτομαι τὴν κεφαλὴν*, *I strike my own head*; *καταστρέφομαι τὴν γῆν*, *I subjugate the land for myself*; *ἀμύνομαι τοὺς πολεμίους*, *I keep off the enemy from myself*;—*Mid-
dle*, or *reflexive verb*.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, e. g. *Τύπτονται*, *they strike each other*, *διακελεύονται*, *they exhort each other*, it is called a reciprocal action.

(c) Finally, the subject appears as receiving the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*,—*Passive*.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

§ 249. A. *Active Form*.

(333.)

1. Many active verbs, especially such as express motion, have besides a transitive signification, an intransitive or reflexive sense; comp. *the birds are moving*, *the carriage is breaking*, *the snow is melting*, and the Lat. *vertere*, *mutare*, *declinare*, etc.

Ἀχέρων ποταμὸς ἐς βάλλει ἐς τὴν λίμνην Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν* 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. *to draw near*) X. An. 4. 2, 15. So also *ἀνάγειν*, *to go back*, *to withdraw*, *διάγειν*, *perstare*, are found in prose;—*ἐλαύνειν* or *ἐλαύνειν ἵππῳ* (X. An. 1. 8, 1.), *to ride*, *προσελαίνειν*, *adequitate*;—many compounds of *βάλλειν*, e. g. *ἐμβάλλειν* and *εἰςβάλλειν*, *to fall upon*, *ἐκβάλλειν*, *to spring forth*, *μεταβάλλειν* (like *mutare*), *διαβάλλειν*, *to cross over*, *προσβάλλειν τινί*, *to seize hold*, *συμβάλλειν τινί*, *manus conserere*, *ἐπιβάλλειν*, *to fall upon*, *ὑπερβάλλειν*, *to project*, *to go over*;—*κλίνειν* and its compounds, e. g. *ἐπικλίνειν*, *to incline to something*, *ἀποκλίνειν*, *declinare*;—*τρέπειν*, like *vertere*, *ἐπιτρέπειν*, *se permittere*;—*στρέφειν* (like *mutare*) and its compounds;—*πταίνειν*, *to strike against*, *to stumble*, *προσπταίνειν*, e. g. *μεγάλως προσπταίσαν*, *to suffer a total shipwreck*, Her. 6, 95;—*παλλάττειν*, *to get off*;—compounds of *διδόναι*, e. g. *ἐκδιδόναι*, *to discharge itself* (of a stream), *ἐπιδιδόναι*, *proficere*;—compounds of *ἵεναι*, e. g. *ἀνιέ-*

ναι, *to desist*, ἐφίεναι ἰσχυρῶ γέλωτι (*indulgere*) Pl. Rp. 388, e;—compounds of *μίσγειν*, *μιγνύναι*, e. g. συμμίσγειν, *commisceri*, προσμιγνύναι, *to fight with*, also *appropinquare*, e. g. προσέμιξαν τῷ τείχει Th. 3, 22; αἶρειν, *to raise, to break up, to set out*, (of ships, *to weigh anchor*), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (*to set sail*) Her. 6, 99; ἀνταίρειν τινί, *to fight, to withstand*;—συνάπτειν, *manus conserere*;—ἔχειν, *to land*, ἔχειν τινός (*desistere*) Th. 1, 112; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, like *bene, male habere*; ἔχειν ἀμφί τι, *in aliqua re occupatum esse*; προσέχειν, *attendere, or appellere, to land*; προέχειν, *praestare*; ἐπέχειν, *se sustinere, or expectare, in mente habere*, e. g. ἐπεῖχον στρατεύεσθαι; κατέχειν, *se retinere, also to land*; παρέχειν, e. g. τῇ μουσικῇ, *musicae se dare*; ἀπέχειν, *to be distant from*; ἀντέχειν, *resistere*;—πράττειν with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλὰ, κακά, *to be happy, to be miserable*;—διατρίβειν (*consumere*), *versari*;—compounds of φέρειν, e. g. διαφέρειν, *to be different, differre*, ὑπερφέρειν, (*eminere*) πλούτῳ;—ἀναλαμβάνειν, *refici, recreari*;—οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ Plat.;—τελευτεῖν, *to end, to die*;—κατορθοῖν, *to succeed*;—νικᾶν, *to prevail*, e. g. ἐνίκῃ ἡ χεῖρων τῶν γνωμῶν (*like vincit sententia*) Her. 6. 109;—ἐλλεῖπειν, *officio suo deesse, ἀπολιπεῖν, to remain behind*; etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, <i>to wrap up</i> , first Aor. ἔδῤυσα, <i>to wrap up</i> , second Aor. ἔδῤυν, <i>to go in, down</i> ,		
ἵστημι, <i>to station</i> , “ ἔστησα, <i>I stationed</i> , “ ἔστην, <i>I stood</i> ,		
φύω, <i>to produce</i> , “ ἔφῤυσα, <i>I produced</i> , “ ἔφῤυν, <i>I was produced</i> ,		
σκέλλω, <i>to make dry</i> , “ (ἔσκηλα, Poet. <i>I made dry</i>), “ ἔσκλην, <i>I withered</i> .		

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

ἐγείρω, <i>to wake</i> , first Pf. ἐγήγερκα, <i>I have waked</i> , second Pf. ἐγρηγόρα, <i>I am awake</i> ,		
ἄλλῃμι, <i>perdo</i> , “ ἄλῳλεκα, <i>perdidī</i> , “ ὄλωλα, <i>periī</i> ,		
πείθω, <i>to persuade</i> , “ πέπεικα, <i>I have persuaded</i> , “ πέποιθα, <i>I trust</i> .		

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive signification:

ἄγνῃμι, <i>to break</i> ,	second Pf. ἔαγα, <i>I am broken</i> ,
ῥήγνῃμι, <i>to tear</i> ,	“ ἔρῳγα, <i>I am torn</i> ,
τήκω, <i>to smelt (iron)</i> ,	“ τέτηκα, <i>I am smelted</i> ,
πῆγνῃμι, <i>to fasten</i> ,	“ πέπηγα, <i>I am fastened</i> ,
σῆπω, <i>to make rotten</i> ,	“ σέσηπα, <i>I am rotten</i> ,
φαίνω, <i>to show</i> ,	“ πέφηνα, <i>I appear</i> ,

REMARK 1. The Pass. ἀλίσκομαι, *to be taken*, has an active form in

the Perf. and Aor., viz. *ἔάλωκα*, *I have been taken*, *ἔάλων*, *I was taken*, § 161, 1.

3. Intransitive active verbs are often used in the place of the passive.

Ἐτελεῦτησαν ὑπ' Ἀθηναίων (interfecti sunt) Her. 6, 92. *Μεγάλα πессόντα* (eversa) *πρήγματα ὑπο ἡσσόνων* 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκοῦειν* (audire), ἢ καλῶς ὑπὲρ τῆς πόλεως ἀποθνήσκειν Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπό τινος*, *expelli ab aliquo*; very often *φεύγειν ὑπό τινος*, *fugari ab aliquo*, or in a judicial sense, *accusatum esse ab aliquo*, e. g. *ἀσεβείας φεύγειν ὑπό τινος*;—*πάσχειν ὑπό τινος*, *affici ab aliquo*.

REM. 2. It will be seen, § 279, Rem. 5, that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*. So frequently *ἀποκτείνειν*, *θάπτειν*, *οἰκοδομεῖν* and similar examples, often also *διδάσκειν*, *παιδεύειν*, comp. Pl. Prot. 320, a. 324, d. Menon. 94, b.

§ 250. B. Middle Form.

(339—343.)

1. The Mid. denotes an action, which is performed by the subject, and is reflected upon or confined to the subject. Such verbs may be called reflexive. The two following cases are to be distinguished,

(a) The Mid. denotes first an action, which the subject directs immediately to itself, so that the subject is at the same time also the object of the action. In English we here use the active verb with the Acc. of the reflexive pronoun, e. g. *τύπτομαι*, *I strike myself*, *ἐτυψάμην*, *I struck myself*, *τύψομαι*, *I shall strike myself*. This use of the Mid. is more rare than that mentioned under (b). The following verbs, which will be presented in the Aor. form, belong here:

Ἀπέχω, *to keep off*, *ἀποσχέσθαι*, *se abstinere*, *to keep one's self off*, *to abstain*; *ἀπάγξαι τινά*, *to throttle*, *to hang some one*, *ἀπάγξασθαι*, *to throttle or hang one's self*; *τύψασθαι*, *κόψασθαι*, *to beat one's self*, *οἰκίσασθαι*, *migrare*, *ἐπιβαλέσθαι τινί*, *to apply one's self to something*, *παράσκειν ἑαυτῷ*, *se parare*, *τάξασθαι*, *to place one's self*

in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; προσ-
 θέσθαι, *se adjungere, to agree with*, ὁρμίσσασθαι, καθορμίσσασ-
 θαι, *to land*, comp. Th. 4, 45, κυκλώσασθαι, *to encircle*, comp. Th. 5,
 72, but κυκλωθῆναι, *to stand or place one's self in a circle*, τραπέσθαι, *to*
turn one's self, (Th. 5, 29. 73.); ἐγγυήσασθαι, *to pledge one's self*; παύ-
 σασθαι, *to cease*, from παύω, *to cause to cease*, δείξασθαι, *to show*
one's self; particularly verbs which express an action performed by the
 subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλεί-
 ψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύ-
 ψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκ-
 δύσασθαι, κείρασθαι, ἀπομόρξασθαι, *se abstergere*, ἀπο-
 μύξασθαι, *se emungere*, ἀποψήσασθαι, *se abstergere*, στεφανώ-
 σασθαι; στείλασθαι, *to get ready, to fit one's self out*; also some few
 verbs which express such a reflexive action, as corresponds with an in-
 transitive one, e. g. φυλάσασθαι, *to be on one's guard, to be cautious*,
 but φυλάττειν τινά, *to guard some one*, βουλευέσασθαι, *to deliberate*, but
 βουλευεῖν τινί, *to advise some one*, γεύσασθαι, *to taste*, γείνειν, *to cause to*
taste, to give a taste of, τιμωρήσασθαι, *to avenge*; the reciprocals δια-,
 καταλύσασθαι πρὸς τινα, *to be reconciled to any one*, συνθέσθαι,
to bind one's self, to agree with any one, σπείσασθαι, *pacisci*; here be-
 long, also, most deponent middle verbs, § 197, Rem. 2.

REMARK 1. This immediate reflexive relation is also expressed (a) by
 middle verbs with a Pass. Aor., e. g. διαλύειν, *to separate*, διαλυθῆναι, διαλύ-
 σεσθαι *to separate one's self, discedere*, see § 197, Rem. 3; (b) by the active
 form e. g. μεταβάλλειν, *to change one's self*, see § 249, 1; (c) by the active
 form with the Acc. of the reflexive pronoun, e. g. ἐπαινεῖν ἑαυτόν, ἀναρτῆν
 ἑαυτόν, *to make one's self depend on any one*, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυ-
 τόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, *to free one's self*, ἀποσφάττειν ἑαυτόν,
 ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass., thus,
 ἐπαινέσθαι, ἀποσφάττεσθαι, *laudari, interfici, jugulari ab alio*, and has for
 its Aor. and Fut. a Pass. form.

(d) The Mid. denotes an action, which the subject per-
 forms upon an object within its sphere, i. e. upon one be-
 longing to it, or standing in immediate relation or contact with
 it. In English, we commonly use here either a possessive pro-
 noun or a preposition with a personal pronoun, e. g.

Τύπτομαι, ἐνψάμην τὴν κεφαλὴν, *I strike, I struck my head*, τύπτειν κ., *to*
strike the head of another, λούσασθαι τοὺς πόδας, *to wash one's own feet*, λού-
 ει τ. π., *to wash the feet of another*, ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's*
own affairs, περιόψῃσθαι χιτῶνα, *suam vestem, to rend one's own garment*,
 περιόψῃσι, *alius, that of another*, παρασχέσθαι τι, *to give something from*
one's own means, e. g. ναῦς, *hence also, to show*, e. g. εὐνοίαν παρέχεσθαι, *on*

the contrary *παρέχειν τινὶ πράγματα, φόβον*, etc. *to cause trouble, fear*, etc., *to some one*; — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, *to show one's own work*, etc., *ἐπαγγείλασθαι τι*, *to promise*; reciprocally, *νείμασθαι τι*, *aliquid inter se partiri*, *to divide something with each other*, so *μερίσασθαι*; — *ποιήσασθαι τι*, *to do or make something for one's self*, e. g. *εἰρήνην, σπονδάς*, (*ποιεῖν*, *to do or accomplish*), *ἐλέσθαι τι*, *sibi sumere*, hence *to choose*, *ἄρυσθαι τι*, *to take up for one's self*, *to lay on one's self*, *αἴρειν τι*, *to take up something in order to lay it upon another*, *πρήξασθαι χρήματά τινα*, *sibi ab aliquo pecuniam erigere*, *μισθώσασθαι*, *conducere*, *to hire for one's self*, but *μισθῶσαι*, *locare*, *to let out*, *μεταπέμψασθαι*, *to cause to come to one's self*, *to send for*, *καταστρέψασθαι*, *καταδουλώσασθαι γῆν*, *sibi subjicere terram*, *ἀναρτήσασθαι τινα*, *sibi devincire*, *to make dependent on one's self*, *ἀπολύσασθαι τινι*, *to free for one's self*, *to ransom*, *πορίσασθαι τι*, *sibi aliquid comparare*, (*πορίζειν τι τινι*, *alii aliquid comparare*), *κομίσασθαι*, e. g. *Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας* Th. 2, 78; *κτῆσασθαι*, *παρασκευάσασθαι τι*, *sibi comparare*; *θέσθαι* and *γράφασθαι νόμους* are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, *θεῖναι* and *γράψαι νόμον* are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. *Ἐχοις ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο*; *Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι* X. C. 4. 4, 19; — *ἀμύνασθαι τοὺς πολέμους*, *propulsare a se hostes*, *ἀπώσασθαι κακά*, *a se propulsare mala*, *ἀποπέμψασθαι τινα*, *a se dimittere*, *ἀποσείσασθαι τι*, *a se depellere*, *παραιτήσασθαι*, *deprecari*, *διαθέσθαι*, *ἀποδόσθαι*, *to sell*, *ἀποτρέψασθαι*, *ἀποβαλέσθαι*, *ἀποκρούσασθαι*. This is much the most frequent use of the middle. Several deponent middle verbs also belong here.

REM. 2. The Mid. in the same manner as the Act., § 249, Rem. 3, can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο* (*ἐπαιδείσατο*), which is either as much as to say, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated*, (like X. C. 1. 6, 2; on the contrary, *διδάσκειν*, *παιδεύειν* are used without respect to the subject, § 249, Rem. 3.); *κτεῖσθαι*, *to shave one's self*, or *to get shaved*. *Ἀργεῖοι σφῶν εἰκόνας ποιήσαντες ἀνέθεσαν ἐς Δελφούς*, Her. 1, 31. *Πανσύνιας τράπεζαν Περσικὴν παρετίθετο*, *caused to be set before him*, Th. 1, 130. *Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο*, *caused to be removed*, 4, 38.

REM. 3. The reflexive relation of the Middle to the subject is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the profit or loss of the subject, e. g. Il. ο, 409. *οὔτε ποτὲ Τρῶες Λαυῶν ἐδύναντο φάλαγγας ῥηξάμενοι* (*in suum commodum*) *κλισίησι*

μυγήμεναι. Hence the reflexive pronoun is not seldom used with the Middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the Middle only in a general and indefinite manner, e. g. Ξενοφῶν βουλεύεται—ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι, *to gain a name and power for himself*, X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀγέας Isocr. Paneg. 58, 85. Ῥάθνημον αὐτοῖς κατεστήσαντο τὸν βίον 63, 108. Τὴν ἐμὰυτοῦ γνώμην ἀποφαινόμενος Id. Permut. 309, 22.

REM. 4. In many verbs, the Active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the Active expresses the action absolutely, or objectively, without any accessory idea; the Middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence the Middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of an intellectual; ὀρίζειν literally, ὀρίζεσθαι figuratively, σταθμῆν only in a literal sense, *to measure*, but σταθμᾶσθαι also in a figurative signification, *aliquid secum perpendere*; so in derivative verbs in -εῖω and -εύομαι, the active form is used absolutely, *to be in a certain state*; the Middle, on the other hand, signifies, *to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such*, e. g. πονηρεῖω, *to be bad*, πονηρεύομαι, *to demean one's self badly*, πολιτεῖω, *to be a citizen*, πολιτεύομαι, *to live and act as a citizen*, ταμιεῖω, *to be a manager*, ταμιεύομαι, *to conduct business, to arrange*, especially in a metaphorical sense, e. g. τοῦς νόμους. Derivatives in -ίζομαι correspond in sense to those in -εύομαι, e. g. ἀστείζομαι, *to demean myself as a citizen*, χαριεντίζομαι, *to act in a politic manner*. Still, derivatives in -ίζω of names of nations reject the Middle, e. g. δωριζώ, *to demean myself, or to speak like a Dorian*.

§ 251. C. *The Passive.*

(344, 345.)

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another subject upon itself. Hence the subject of the Pass. always appears as the receiver of an action, e. g.

Μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), *I receive blows, punishment, I let myself be struck, punished* = *I am struck, punished* (by some one), βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice*, διδάσκομαι, *I let myself be instructed, I receive instruction, I learn*, hence ὑπό τινος, *from some one* = doceor ab aliquo, πείθομαι, *I persuade myself, or I permit myself to be persuaded*, ὑπό τινος, *by some one* = *I am persuaded*.

2. Still, there are but two tenses, the Fut. and the Aor., for which special forms are provided to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule, viz. The Fut. and Aor. Mid. have only a reflexive (or intransitive) meaning; but all the

other tenses of the Mid. serve at the same time to express the Passive.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense. *Μαστιγώσεται, στρεβλώσεται, δεδήσεται, εκκαυθήσεται τῷ φθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται* Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύονται* Th. 1, 142. *Ἦν τις βουληθῇ κακὸς γενέσθαι, κολασθήσεται τῇ προεπόσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς*, but the brave shall be honored with the befitting rewards of valor, 2, 87. *Περὶ τῶν σφετέρων φρονούντων, ὡς ἐπιβουλευσομένων, πολλὰκις πράγματα εἶχον* X. Cy. 6. 1, 10. *Οἷα ἀγνοοῦντες, ἔτι ἐτεδρεῖσονται* ὑπὸ τῶν πολεμίων H. 7. 2, 18. So always *ἀλώσομαι*. But in many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχέα ἡσθίσα μεγάλη ζημιώσεται*, shall suffer great loss therefor, in contrast with *βραχέα ἡσθ.* Th. 3, 40. *Σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύονται*, they shall grow up better and educate themselves, Pl. Crito. 54. a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. 9, 35. *κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select themselves*; on the contrary, 48. *κούρω δὲ κρινθέντε δύω κ. πεντ.*, the selected. Hes. Sc. 173. *κάποι δοιοὶ ἀποურάμενοι ψυχάς*, they had deprived each other of life. Pl. Phaedr. 244, e. *τῷ ὀρθῶς μανέντι καὶ κατὰσχόμενῳ*, “in fine phrenzy” and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3, (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθην, I willed, εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθη, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoiced, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of any person or thing being in a Pass. state is generally expressed by the Prep. ὑπὸ with the Gen. e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*. Instead of ὑπὸ, πρὸς with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος. Βαβυλωνικαὶ τέχνη ἐικότως ἀδοξοῦνται πρὸς τῶν πόλεων* X. O. 4, 2; also *παρὰ* with the Gen. is used when the author is exhibited as the one from whose vicinity, or through whose means internal or outward, the action has come; hence used specially with *πέμπεσθαι, δίδοσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαίνεισθαι, ἐπιδείνυσθαι* (demonstrari), e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως. Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κίρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος* Her. 7, 106. *Τὰ παρὰ τῶν θεῶν σημαινόμενα* X. Cy. 1. 6, 2. *Παρὰ πάντων ὁμολογεῖται* An. 1. 9, 1. *Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι* Pl. Symp. 175, e. *Ἐκ* is still stronger than *παρὰ*; yet it is seldom used by the Attic writers, e. g. *Ἐκίρω αὖτις ἡ χώρα ἐκ βασιλέως ἐδόθη* X. H. 3. 1, 6; in Her., however, *ἐκ* is very often used instead of *ὑπό* simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. *δαμῆναι ὑπὸ τινι*, in Attic prose only in certain connections, e. g. *υἱὸς ὑπὸ τῷ*

πατρὶ τεθραμμένος Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτριβῇ ἀγα-
θῷ πεπαιδευμένος Lach. 184, c. When the Passive condition is not caused
by persons, but by things, the Dat. is commonly used = Lat. Ablative,
e. g. Ἡ πόλις πολλὰς συμφορὰς ἐπιέξειτο.

REM. 5. The Dat., however, very often stands where persons are spoken
of, particularly in the Perf. tense, and regularly with verbal adjectives. The
Pass. has in such instances an intransitive or reflexive sense, and the Dat.
indicates the person that takes part in the action, or for whom the action is
performed. While ὑπό with the Gen. denotes merely the author of the
passive action, the Dat., at the same time, denotes that this action stands in
a relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has*
been before pointed out by me, and for me now stands as pointed out, Her. 6. 123.

4. It is a peculiarity of Greek, that the Act., not merely of
transitive verbs with the Acc., may be changed into the personal
Pass., like the Latin, but also the Act. of intransitive verbs with
the Gen. and Dat.

Φθονοῦμαι ὑπό τινος (from φθονεῖν τινι, invidere alicui), i. e. *I expe-*
rience envy from some one, (in Latin, on the contrary, invidetur mihi ab ali-
quo), πιστεύομαι and ἀπιστοῦμαι ὑπό τινος (from πιστεῖν and
ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ἐπ' Ἀθηναίων
ἐπιβουλεύόμεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύ-
οντες, καὶ ἐπιβουλεύόμενοι διάζονσι πάντα τὸν βίον. 8. 551, a. ἀσκέ-
ται δὲ τὸ αἰ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐ-
κέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχθῆναι, κρατηθῆ-
ναι, ἡγεμονευσθῆναι, καταφρονηθῆναι ὑπό τινος (from ἄρχειν,
κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν
τινι).

REM. 6. The Greek may, also, form a Pass. from other intransitives, yet,
for the most part, only when the subject is a thing, particularly a Neut. pro-
noun, or a Part. when used as a Neut. substantive, e. g. Καὶ μικρὰ ἁμαρ-
τηθέντα (vel parva peccata) X. An. 5. 8, 20. Ἀτυχηθέντων (rerum in-
feliciter gestarum) Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθευόμενοις
δίδωμί σοι τὴν ἐμὴν δεξιάν (ea conditione, ut haec vere dicantur) X. Cy. 4. 6, 10.
Σπονδὰς παρὰ βεβάσθαι (migrata esse pacta) Th. 1, 123. Ἐν ἐνὶ ἀνδρὶ
πολλῶν ἀρετῶν κινδυνεύεσθαι (in periculum vocari) 2, 35. Οὐ ὑάδιον
τὰ ἐπὶ πολλῶν κινδυνευσθέντα ὑφ' ἐνὸς ῥηθῆναι Lys. 5, 112.

§ 252. Remarks on the Deponents.

(346.)

It has been seen above, § 102, 3, that Deponents are simply verbs, which
occur either in the Mid. only, or in the Mid. yet with a Pass. Aor., and with
a reflexive or intransitive signification; and, also, that they are divided into
Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form.
The reflexive sense in many Deponents is so slight, that they seem to be,

in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, *to myself*) *something*, *ἐργάζομαι τι*, *βιύζομαι τινα*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf. and Fut. are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζεσθαι*, *ὠνεῖσθαι*.

Πάντα ἀπείργασται τῷ θεῷ Pl. L. 710, d. *Μεμιμημένος* (ad imitationem expressus) Her. 2, 78. *Εὖ ἐντεθυμημένον* (well-considered) Pl. Crat. 404, a. *Νῆες οὐκ ἐχρήσθησαν* (adhibitae sunt) Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδέξαμην*, excepti, *ἐδέχθη*, exceptus sum; *ἐβιάσαμην*, coëgi, *ἐβιάσθη*, coactus sum; *ἐκτησάμην*, mihi comparavi, *ἐκτήθη*, comparatus sum (*I was gained*); *ὀλοφύρασθαι*, *to lament*, *ὀλοφύρηται*, *to be lamented*; *ἀκέσασθαι*, *to heal*, *ἀκέσθηται*, *to be healed*; *ἀποκρινασθαι*, *to reply*, *ἀποκριθήται*, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning, § 197, Rem. 1.

§ 253. *Tenses and Modes.*

The predicate or verb may be divided in relation to its subject, into the following classes,

(a) Tenses, by which the relation of time of the predicate is expressed, since it is designated either as Present, Future or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes, by which the relation of the affirmation contained in the predicate is expressed, inasmuch as the relation of the predicate to the subject is denoted either as an actual fact or phenomenon, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose *blooms*, is called the Indicative; the mode which denotes a conception, e. g. the rose *may bloom*, is called the Subjunctive; the mode which denotes the direct expression of the will, is called the Imperative, e. g. *give*.

§ 254. *A. More Particular View of the Tenses.* (378.)

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj. always indicate something present or future; (b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), some-

times that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following,

- (a) The Present, (α) Indicative, e. g. *γράφωμεν*, scribimus; (β) Subjunctive, e. g. *γράφωμεν*, scribamus;
- (b) The Perfect, (α) Indicative, e. g. *γεγράφαμεν*, scripsimus; (β) Subjunctive, e. g. *γεγράφωμεν*, scripserimus;
- (c) The Future, Indicative, e. g. *γράφωμεν*, scribemus, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. *βεβουλεύσομαι*, *I shall deliberate*, *I shall be advised*.

3. The Historical tenses are the following,

- (a) The Aorist, (α) Indicative, e. g. *ἔγραψα*, *I wrote*; (β) Optative, e. g. *γράφαιμι*, *I might write*, or *I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. *ἔγραφον*, scribebam; (β) Optative, e. g. *γράφοιμι*, scriberem;
- (c) The Pluperfect, (α) Indicative, e. g. *ἔγεγράφειν*, scripseram; (β) Optative, e. g. *γεγράφοιμι*, scripsissem;
- (d) The Optative of the simple Future, e. g. *γράφοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευσοίμην*, *I should have deliberated*, or *I have been advised*, when in narration, (and consequently in reference to the past), the conception of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικήσοιεν*, the messenger said, that the enemy *would conquer*, *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευσοίτο*, he said that everything *would be well planned* by the general.

§ 255. (a) *Principal Tenses, Present, Perfect, Future.* (379—381, 383, 389, 390.)

1. The Pres. Ind. represents the action as present to the speaker. In the narration of past events, the Pres. is often used, particularly in the principal clauses of a sentence, and often in subordinate clauses, since in a vivid representation, past time is viewed as present (the Present *historical*).

*Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυν-
θάνεται Κῦρον προσελάνοντα* X. An. 1. 7, 16. *Ἦν τις Πριάμιδῶν νεώ-
τατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι παιτὴρ δίδωσι Πρίαμος
ἐν δόμοις τρέφειν* Eur. Hec. 1116. The Pres. Hist. sometimes stands in
passages where, in addition to the narration by adverbs, like *ποτέ*, *πάλαι*,
Poet. *πάρως*, the time is considered as past, e. g. *Ζῶντ' εἰσακούσας παῖδα, ὃν
ἐκσώζει ποτέ* Eur. El. 419.

REMARK 1. An action is often viewed in Greek as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particu-

larly are used, (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἰσθάνομαι, γιγνώσκω, μανθάνω, like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*; (b) φεύγω, *I have given myself to flight, and I am now a fugitive*, hence *to live in exile*, νικῶ, *I am a victor*, ἡττῶμαι, *I am vanquished*, γίγνομαι, *I am descended*, etc.; (c) in poetry, φονεύω, *I am a murderer*, e. g. S. Ant. 1174, θνήσκω, *I am dead*, S. El. 113, τίκτω, γεννῶ, *I am a father or mother*, Eur. Ion. 356. Her. 209., etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροῖστος ἔμπει ἐς Σπάρτην ἀγγέλους Her. 1, 69. Τί δέ; σὺ ἐκείνο ἀκήκοας, οἱ Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείᾳ χάρα κατέχοντες ἐργυνὰ πᾶν χωρία δύνανται ζῆν ἐλεύθεροι; —Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard?* ἀκούω, *yes, I have known of it*, X. C. 3. 5, 26. Παγγέλλετε Ἀσιαίῳ, οἷ ἡμεῖς γενικῶμεν βασιλέα, καί, ὡς ὁρᾷτε, οὐδεὶς ἡμῶν ἐτιμάχεται An. 2. 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἑανίων σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν 3. 2, 39. Δαρείου καὶ Παρυσάτιδος παῖδες γίγονται δύο 1. 1, 1.

REM. 2. Οἶχομαι and ἵκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἵκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἵκω, *I am here*, (adsum), e. g. Μὴ λυποῦ, οἷ Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, that *A. is gone* (= transfugit) *to the enemy*, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κενθμῶνα καὶ σκότου πύλας λιπών Eur. Hec. 1. Τρεῖς μόλις ἀφικνέῃσθε, ὅποι ἡμεῖς πάλοι ἵκομεν X. Cy. 1. 3, 4.

REM. 3. But the Greek often considers an action as present, which, though not yet accomplished, is either still in progress, or is considered as begun. This usage also belongs to all the Modes and Participials of the Pres. as well as to the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes the meaning of the Fut. in itself, § 257, Rem. 4; but the Inf. and Part. have the meaning both of the Pres. and Fut. Ἐπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω X. Cy. 1. 3, 14. Μιτυληναῖοι ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν (putantes *parari* *ibi* *proditionem*) Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἡ πάρος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα X. H. 2. 1, 29. Καὶ τῷ ὀίγει ἀπολλύμεθα, καὶ χιὼν πλείστη ἦν, *we expected to perish*, An. 5. 8, 2. Οὐκ εὐθὺς ἀφήσω αὐτόν, οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτόν καὶ ἐξετάσω Pl. Apol. 29, e. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδῆτο αὐτῇς ὁ Ἀσινάγης καταλιπεῖν τὸν Κύρον X. Cy. 1. 3, 13.

REM. 4. But actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears as already present, e. g. Ἐν μῇ μάχῃ τήνδε τὴν χώραν προσκτᾷσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε Th. 4, 95. Ἦν θάνης σὺ, παῖς ὅδ' ἐκφεύγει μόρον· σοῦ δ' οὐ θελούσης καίθανεῖν, τόνδε πτενῶ Eur. Andr. 381.

2. The Perf. Ind. represents a past action as present in relation to the speaker. The action appears as completed at the

time of speaking. Also in narratives, the Perf. is sometimes used, since the action is separated from the past, and is placed in the present view of the speaker. This relation is like that indicated by the Historical Present.

Ἦ ἔγραφα τὴν ἐπιστολήν, *I have written the letter, the letter is now written*, whether written now, or some time ago. Ἡ πόλις ἔκτισται, *The city is now built, it stands now built*. Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποιήκεν X. Cy. 1. 3, 18. Οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας 4. 2, 26. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἔλῃ λυθὲ ἀνὴρ Ἀθηναῖος, ἀγγέλλων ἦκειν τὸν βάρβαρον ἐς Ἀττικὴν, an Athenian is come and is here, instead of *came*, Her. 8, 50.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the Perf., in order to indicate a condition that was occasioned by the completion of the action. In English the Perfects of many verbs are expressed by the Pres. and Impf., e. g. τέθνηκα (*I have died*), *I am dead*, κέκτημαι (*I have obtained*), *I possess*, τεθαύμακα (*I have been wondering*), *I am astonished*, βεβούλευμαι (*I have taken counsel with myself*), *I am determined*, πέφνηα (*I have shown myself*), *I appear*, οἶδα, novi (*I have seen*), *I know*, τέθηλα (*I have blossomed*), *I bloom*, πέποιθα (*I have convinced myself*), *I trust*, βέβηκα (*I have gone away*), *I am going*, μέμνημαι, memini (*I have remembered*), *I am mindful*, κέκλημαι (*I have been named*), *I am called*, etc. Many verbs, especially such as express the idea of *to sound*, *to call*, employ no Pres. and Impf., or but very seldom, so that the Perf. and Plup. seem to take throughout the place of the Pres. and Impf., e. g. κέκραγα, *I cry*, properly, *I am a crier*, μέμνω, *I roar*.

REM. 6. The transition from the completed action to the condition accomplished by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κέκλεισται, the door has been shut, and it is now shut. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would declare with emphasis, that the thing spoken of should remain fixed in its place, e. g. λείψω, reliquum esto, πεπειράσθω, let it be tried, νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιόντες δὲ εἶπον, τὴν θύραν κεκλεῖσθαι, let it be shut, and remain shut.

REM. 7. The Perf. in all the forms is used with special emphasis, even of future actions, since the occurrence of such actions is affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. μαινόμενε, φρένας ἡλέ, διέφθορας! So ὅλωλα, like perii, interii, actum est de me. Pl. Phaedon. 80, d. ἡ ψυχὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφνυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.

3. The Fut. Ind. denotes an action as future in relation to the present time of the speaker. The Greeks very often use

the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *should, must or can be*, where the Latin employs the Subj. ; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ἰγώσουσι καὶ ἀγρυπνήσουσι, *if they must hunger, etc.* C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οὐ τοὺς πατέρας νόμους ξυγγράφουσιν, καθ' οὓς πολιτεύουσιν H. 2. 3, 2.

4. Commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions, are often expressed by the Fut. Ind. since the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is made to depend on the will of the person addressed, and is only expected. On the contrary, the Fut. is used, in connection with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of that which is stated, is expected *necessarily*.

Ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, ἐάν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πείθεσθαι μοι Prot. 338, a. Οὐ δράσεις τοῦτο, *thou wilt not do this, as I hope = do it not*; but οὐ δράσεις τοῦτο; *wilt thou not do this? = do it.* Οὐ πᾶν σὴ λέγων; *non desines dicere?* instead of *desine dicere.* Pl. Symp. in. οὐ περιμενεῖς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φυλάξεις θ', *ἔφην, ὅπως μὴ δερπότην εἴρητε.* But when in this manner, a negative command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολούθησιν ἐμοί; instead of μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολουθεῖ. Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Fut. Perf. Ind. expresses an action as completed in future time in relation to the present time of the speaker, e. g.

Καὶ τοῖσι μεμίζεταί ἐσθλὰ κακοῖσιν Hes. Op. 177. Ἡ πολιτεία τελέως πεκοσμήσεται, ἐάν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων Pl. Rp. 506, a. The Fut. Perf. of those verbs whose perfects are trans-

lated by the present tenses of other verbs, see Rem. 5, must be translated by the simple Fut., e. g. *μνησέσθαι*, *meminero* (*I shall remember*), *I shall be mindful*.

REM. 8. The Fut. Perf., like the Perf., Rem. 7, is used instead of the simple Fut., to express a thing emphatically, e. g. *Φράξέ, καὶ πεπράξεταί* Ar. Plut. 1027.

REM. 9. The Fut. Perf. is used in Greek only in the principal clauses of a sentence, and in subordinate clauses introduced by *ὅτι* and *ὥς*, *that*. In all other subordinate clauses, the Aor. Subj., (more seldom the Perf. Subj.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *ἐάν, ἐπὶάν, ἐπειδάν, ὅτιαν, πρὶν ἄν, ἔστ' ἄν, ὅς ἄν*, etc., e. g. *Ἐάν τοῦτο λέξῃς*, *si hoc dixeris*.

§ 256. *Historical Tenses, Aorist, Imperfect and Pluperfect.* (382, 384, 385, 387, 388.)

1. The Aor. Ind. expresses past time, separate from the present of the speaker, in a wholly indefinite manner, with no other relation, e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνέκρειν*. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. Ind. express, indeed, an action as past, but always represent it as having relation to another past time. The Impf. expresses the action as contemporary with this other past time; the Plup. expresses the action as already past, (finished before this other past time).

Ἐν ᾧ σὺν ἔπαιζες, ἐγὼ ἔγραφον. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. Ὅτε οἱ βάρβαροι ἐπεληλύθεισαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαυμάλειότατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεισαν, οἱ πολέμοι ἀπεπεφύγεσαν. Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενίκησαν. Ἐγγράφειν τὴν ἐπιστολήν, I had written the letter (before the friend came).

REM. 1. It is to be noted that the Greeks, when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, freely use the Aor. instead of the Plup., e. g. *Ἐπειδὴ οἱ Ἕλληνες ἐπὶ λήθον, οἱ πολέμοι ἀπεπεφύγεσαν*. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aor. Ind. is used in historical narrations, in order to indicate the principal events, while the Impf. Ind. is used

to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often exchanged for the Impf., which describes and paints; the Aor. is often, also, exchanged with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; the Aor., not seldom, is exchanged with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἥμος δ' Ἐωσφόρος εἴσι φώως ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, πᾶν σάτο δὲ φλόξ Π. ψ, 228. Τοὺς πελταστὰς ἐδάξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο X. An. 5. 4, 24. Ξυνέβη τῷ ἀδοκίτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· καὶ τὸ μὲν εὐάνθυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχώρηκει, εὐθὺς ἀπορῶσθ' ἐφυγε· καὶ ὁ Βρασιδᾶς, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῷ, τιτρώσκεται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρότερον οὐ διενοεῖτο μένειν, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλῖται ἡμύνοντο κ. τ. λ. Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμῶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ τοὶ πενηστίρους πεποιήκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμῶς Isocr. Pac. 163, a.

REM. 2. Inasmuch as the Aor. Ind. represents a past action as independent and completed, unconnected with any other past time, and as the Impf. Ind., on the contrary, represents a past action as always connected with another past action, being, consequently, employed in exhibiting an action in its duration and progress, and hence used in description,—so an exact moment, or point of time, is denoted by the Aor., while the Impf., on the other hand, denotes duration or continuance. Yet these two significations do not exist in the tenses themselves, but rather in the nature of the principal facts, which are expressed absolutely, as independent and completed, and in the nature of the attendant circumstances which are represented as continuing. Nothing can in itself be described as momentary or continuing; the action of the longest continuance can be expressed by the Aor., as well as one of the shortest continuance by the Impf., when the former is to be represented as the main idea, the latter as an accompanying circumstance.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted,

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κῦρος ἐξελαίνει*—ἐπὶ τὸν Χάλον ποταμόν, ὅντα τὸ εὖρος πλέθρου, πλήρη δ' ἔχθύνων μεγάλων καὶ πρᾶων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων, which the Syrians held for gods, namely, as I then saw, X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος—ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὅς ὤριζε τὴν τε τῶν Μακρωνῶν [χώραν] καὶ τὴν τῶν Σκυθινῶν 4. 8, 1. Ἀτὰρ ὃ ἑταῖρε, ἃρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἡγες ἡμᾶς Pl. Phaedr. 230, a. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὸς ἐστίν, ὡς ἐφαίνεται ο Gorg. 516, d.

(b) The Aor. is often used in general propositions, which express a fact borrowed from experience, and which in English is translated by the Pres., or by the verb *is wont*, or *is accustomed*, with an Inf. The Greek, instead of repeating things or facts in detail, selects a single case, which it describes fully, and in this manner embodies the general idea. Il. 9, 177. αἰεὶ τε Διὸς χρειῶσιν νόος αἰγιόχοιο, ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως. X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλείσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ ἄλλα τὰ τοιαῦτα ὡσαύτως· ἦν δέ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν. Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσε ν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs *φιλεῖν* and *ἐθέλειν*. Her. 7. 10, 5. φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι. 157. τῷ εὖ βουλευθέντι πράγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, and often in comparisons, the Aor. is used instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. 7, 33—36. ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινόροσος ἀπέσθη οὐρεος ἐν βήσσης, ὑπὸ τε τρομός· ἔλλαβε γυνῆα, ἃψ τ' ἀνεχώρησεν, ὥχρός τε μιν εἶλε παρειάς· ὡς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὡς ὅτε τις δρῶς ἤριπεν.

(d) The tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a judgment, which has respect, indeed, to the present time, but which the speaker wishes to represent as already confirmed in his experience. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing passion, etc., e. g. ἀπέπτυσσα, ἐγέλασα, ἐπήνεσα, ὄμωξα, ἐθαύμασα, ἀπώμωσα, ἥσθηεν. S. Phil. 1434. ἃ δ' ἂν λάβῃς σὺ σκῆλα τοῦ-

δε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πύργον ἐμὸν κόμει· καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,, παρ' ἡνέστα, *this I counsel thee = let this counsel be given to thee by me.* Eur. Med. 223. γῆ δὲ ξέρον μὲν κάρτα προσχωρεῖν (se accom- modare) πόλει οἷδ' ἀστὸν ἦνεσ', ὅστις αὐθάδης γιγνέσθαι πικρὸς πολίταις ἐσ- τὶν ἀμαθίας ἔπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym. καὶ σὴν γ' ἀνάγκη παῖδα Κισσάνδρον θανεῖν. Hecuba, ἀπέπτεσα, *this thought I abhor = a thought which I have abhorred.*

(c) With like effect the Aor. is apparently often used by Attic writers, instead of the Pres. in urgent appeals, which are expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι, quin igitur mihi — recenses? *why hast thou not already said it to me?* instead of *say it to me forthwith!* 5. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐ καὶ τὰ μὲν τεύχεα φελακῇ ἐχρῶ ἐποίησας; Pl. Phaedon. 86, d. εἰ οὖν τις ἐμῶν εὐπορώτερος ἐμοῦ, τί οὐ καὶ ἀπεκρίνατο; is quam celerrime respondeat. The Pres. is, also, so used; still it is in cases when the expression is far weaker, e. g. Τί οὖν, ἦ δ' ὅς, οὐ καὶ ἐρωτᾷς; stronger than ἐρώτα, but weaker than Τί οὖν οὐ καὶ ἐρωτή- σας or ἥρουν; Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν X. C. 3. 1, 10.

(f) The Aor., like the Perf., § 255, Rem. 7, is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εὔπερ γάρ τε καὶ ἀντίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἔκ τε καὶ ὅψε τέλει, σὺν τε με- γάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέσσω, i. e. *then have they paid its penalty.* Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προοίσο- μεν νέον παλαιῷ.

§ 257. Tenses of the Subordinate Modes. (386.)

1. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, represents the action in its duration and progress (since it always refers to a past action which is related to another past action, being used in description and delineation), so the Aor. of the subordinate modes, viz. the Subj., Opt. and Imp., together with the Aor. of the Inf. and Part., are used when the action is represented as completed; the Pres. of the subordinate modes, together with the Pres. of the Inf. and Part., and also the Opt. Impf., are used, on the contrary, when the speaker would describe an action in its duration and progress. In this manner the following forms stand contrasted,

- (a) The Aor. Subj. and the Pres. Subj., e. g. *φύγομεν* and *φεύγομεν*, *let us flee*; *λέγω, ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *in order that thou mayest learn*;
- (b) The Aor. Imp. and the Pres. Imp., e. g. *φύγε* and *φεῦγε*, *flee*; *δός* and *δίδου μοι τὸ βιβλίον*, *give*. *Μὴ θορυβεῖτε, ὧ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατε μοι, οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω* (the principal fact is here contained in *ἐμμείνατε*, the more exact specification in *θορυβεῖτε*) Pl. Apol. 30, c;
- (c) The Aor. Inf. and the Pres. Inf., e. g. *ἐθέλω φυγεῖν* and *φεύγειν*, *I wish to flee*, *καλείω σε δοῦναι* and *διδόναι μοι τὸ βιβλίον*. *Καλέσας ὁ Κῦρος Ἀρσάπην Μηδόν, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναικα καὶ τήν σκηνήν* X. Cy. 5. 1, 1; likewise 5. 1, 2. *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀρσάπην, ἕως ἂν λάβῃ* (in relation to the subordinate clause). The Aor. and Pres. Inf. may, however, refer to a past action; in this case, the former, like the Aor. Ind., is used to express the principal facts, the latter, like the Impf. Ind., the accompanying circumstances, e. g. *Ἀθηναῖοι λέγουσι, δικαίως ἐξέλασαι (τοὺς Πελασγούς) κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῶ Ἱμρησῶ, ἐνθεῦτεν ὁρμωμένους, ἀδικεῖν τάδε· φοιτᾷν γὰρ αἰεὶ τὰς σφειτέρας θυματέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος βιάσθαι σφας κ. τ. λ.* (Or. *recta*, *ἐξηλάσαμεν· οἱ γὰρ Πελασγοὶ ἡδίκηουν τάδε· ἐφοίτων*, etc.) Her. 6, 137;
- (d) The Aor. Part. and the Pres. Part.; comp. *λάθε φυγών* and *λάνθανε φεύγων*. *Περιέπλων Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ* Her. 6, 115. Still, it is to be noted, that the Part. of the Aor. is commonly used of past time;
- (e) The Aor. Opt. and Impf. Opt., e. g. *ἔλεγον, ἵνα μάθοις* and *ἵνα μανθάνοις*, *in order that thou mayest learn*, *ut disceres*; *εἴθε τοῦτο γένοιτο* and *γίγνοιτο*, *O that this might be!*

2. The Aor. of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perf. and Plup.; the former denotes an action as absolutely past or ended; the latter, on the contrary, represents it as related to the finite verb; by this relation the subordinate idea of the duration of what is denoted by the verb, i. e. the consequences of the action, is naturally derived. In this way the following forms stand contrasted,

- (a) The Aor. Subj. and the Perf. Subj., e. g. *Ὅν ἂν γνώριμον (κύων ὕδην), ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπὸνθῇ* Pl. Rp.

376, a. Ἐπειτ' ἀναγκάζω πάλιν ἐξεμεῖν, ἅτι' ἂν κε κλόφω σὶ μου Ἀρ. Eq. 1148;

(b) The Aor. Opt. and the Plup. Opt., e. g. Ἰδειςαν, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπέσοι and ἐμπεπτόκοι X. An. 5. 7, 27. Ἀγηςίλαος ἐδείθη τῆς πόλεως, ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπερήκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνῃν πολέμοις H. 5. 2, 3;

(c) The Aor. Inf. and the Perf. Inf.; comp. ἀποθανεῖν with τεθνηκέναι;

(d) The Aor. Part. and the Perf. Part.; comp. ἀποθανόν with τεθνηκώς.

REMARK 1. From the above explanation, it is evident why the Aor., though an Hist. tense, has still a Subj. meaning together with an Opt.; the Aor. Subj. stands contrasted on the one hand with the Subj. Pres.; on the other, with the Subj. Perf.

REM. 2. Verbs of thinking, hoping, speaking, swearing, willing, denying, delaying, entreating, convincing, commanding, prohibiting, hindering and the like, whose object may be viewed as future, are connected at one time with the Fut. Inf., at another, with the Pres. Inf., and, at another still, with the Aor. Inf. The Aor., which is used most frequently, denotes an action, as absolutely ended; the Fut. is employed, when the idea of future time should be made specially prominent; the Pres., when the idea of a permanent condition is affirmed.

REM. 3. The infinitives and participles exhibit merely the condition of an action, as either continuing, or completed, or future and impending; but the period of time (the present, the past, the future,) to which the circumstances of any given time belong, is indicated by the Ind. of the verb, which is the predicate of the sentence. Hence every Inf. and every Part. may refer to every Ind., whatever be the period of time to which the Ind. relates, e. g. φημί (ἐφην, φήσω) ἁμαρτάνειν, ἁμαρτηκέναι, ἁμαρτήσεσθαι; οἶδα ἁμαρτάνων, ἁμαρτηκώς, ἁμαρτησόμενος; γελῶν λέγει, ἔλεγε, λέξει, etc.

REM. 4. The Imp. always belongs to the present time, but points to the future. The different forms of the Imp. exhibit only the different conditions of actions, comp. No. 1, (b). The Greek Subj. points universally to the future, and is never used of present or past time, like the Eng. and Lat., e. g. *I think the matter may be in a good state, or if the thing be in a good state.* Hence the Greek Fut. has no Subj., but an Opt., since there is often a necessity in narrations of expressing the conception of a future action by a past tense, e. g. ἡγγειλεν, ὅτι οἱ πολέμοι νικήσοιεν, "that the enemy *would conquer.*" Where it appears to be used of past time, it must be expressed by the Fut. Perf. The Greek Opt., indeed, belongs, according to its formation, to the historical tenses, but it is used not only of the past, but of the present and future.

§ 258. B. *A more particular View of the Modes.*

(391 f.)

1. The Modes are three in number, the Indicative, the Subjunctive (the Optative) and the Imperative, § 253, (b).

(a) The Indicative is the mode which expresses a fact or a phenomenon.

Τὸ ῥόδον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμίους νικῆσουσιν.

(b) The Subjunctive is the mode which denotes conception. The Subj. of the Hist. tenses may be called the Optative.

Ἵωμεν! eamus! Τί ποιῶμεν; quid faciamus? Οὐκ ἔχω, ὅποι τραπεζοῦμαι, nescio, quo me vertam. Οὐκ εἶχον, ὅποι τραπεζοῦμην, nesciebam, quo me verterem. Λέγω, ἵν' εἰδῇς, dico, ut scias, in order that you may know it. Ἐλεξα, ἵν' εἰδεῖς, dixi, ut scires, in order that you should know it.

(c) The Imperative is the mode which denotes the immediate expression of the will, directed as a command either to a person present, or to one absent, e. g. *γράφον, γράφε, write, γραφέτω, let him write.* By command, is not always to be understood one of an urgent nature, but entreaties, admonitions, counsels, may be expressed by the Imp.

2. The Modes exhibit the relation in which a thought, that is expressed, stands to the mind of the speaker. Hence they denote nothing objective, i. e. they never show how an action is in its actual occurrence; the Ind., in itself, denotes nothing actual; the Subj., in itself, nothing possible; the Imp., in itself, nothing necessary; the language represents these ideas by special expressions, e. g. *ἀληθῶς, δύνασθαι, δεῖ, χρῆ*, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, since they show how the speaker conceives of an action. A mental operation is either an act of perception, an act of conception, or an act of desire. The Ind. is the mode of perception; it indicates that which the speaker conceives or represents as a thing seen or appearing, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a fact, and hence is expressed by the Fut. Ind. The Subj. is the mode which expresses conception; it indicates that which the speaker conceives and represents as a conception, whether it has an actual objective existence, or is a mere mental conception. The Imp. is the mode which expresses desire; it denotes that which the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. *Use of the Subjunctive, Optative and Imperative.* (400—408.)

1. The Pres. and Aor. Subj. are used in Principal sentences,

(a) In the first Pers. Sing. and Pl. in exhortations and warnings (and may be called the *adhortative* Subjunctive), where the Eng. uses *let, let us*, with the infinitive; the negative is here *μή*.

(b) In the first Pers. Sing. and Pl. in deliberative questions (*deliberative* Subjunctive), when the speaker deliberates with himself what he ought to do; the negative is also *μή*.

Ἴωμεν, *eamus! let us go!* Μὴ ἴωμεν. Ἄγε (φέρε, ἔα) ἴωμεν. Φέρε ἴδω Her. 7, 103. Φέρε δὴ, ἣ δ' ὅς, περιεραθῶ πρὸς ὑμῖν ἀπολογίασθαι Pl. Phaedon. 63, b. Such a summons is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οἶν, δύο εἶδη θῶμεν πειθοῦς; Pl. Gorg. 454, e. Τί ποιῶμεν; quid faciamus? what shall we do? Εἴπωμεν, ἢ σιγῶμεν; Eur. Ion. 771. In Ποῖ τις φροντίδος ἔλθῃ; S. OC. 170. τίς is used instead of the first Pers. (= ποῖ ἔλθω or ἔλθωμεν, like ποῖ φρονῶν ἔλθω; 310). Μὴ ἔρωμαι; shall I not ask? X. C. 1. 2, 36. Ὅσα οἱ ὀλλοιοὶ τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἰναί; 45.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. ἔλθωμεν δ' ἀνὰ ἄστν, βοῇ δ' ὠκιστα γένοίτο. Yet there are also passages in which the second Pers. Subj. stands in connection with ἄγε and φέρε instead of the Imp., e. g. Φέρε, ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μᾶθῃς S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μή γράψῃς*, ne scribas, see No. 5.

REM. 3. A wish is very seldom expressed by εἴθε with the Subj. instead of the Opt. Εἴθε' αἰθέρος ἄνω πτωκάδες ὀξυτόνον διὰ πνεύματος ἔλωσιν μ', without variation, (o si aves me sursum in aetherem per auras stridentem capiant) S. Ph. 1094. Comp. Εἴθε τινὲς εἶναι δικαίον ὑμεῶν ἐν' Ἀργεὶ φανῶσι τέκνοισιν Eur. Suppl. 1028. Εἴθε'—αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λάβω (in some Codd. λαβεῖν) Hel. 262.

REM. 4. In the third place, the subjunctive is somewhat frequently used in principal sentences, in the Epic language instead of the Fut. Ind. though with a slight difference of meaning. Both express a present conception of a future action: but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. καὶ ποτέ τις εἴπῃσιν, and one MAY say = admit that one will say.

II. η, 197. οὐ γάρ τις με βίη γε ἐκὼν ἀέκοιτα δέηται, *one will not force me away = I will not admit that one will, etc.* α, 262. οὐ γάρ πω τοίους ἴδον ἰστέρας, οὐδέ τις ἰδοίμαι, *nor do I expect that I shall see such men, nor am I to see; οὐδέ εἶγομαι, nor shall I (certainly) see.* Od. ζ, 201. οὐκ ἔστ' οἷτος ἀνὴρ διςφὸς βροτῶς, οὐδέ τις ἐν νηταί. π, 437. οὐκ ἔστ' οὔτος ἀνὴρ, οἷδ' ἔσσεται οὐδέ τις ἐν νηταί, *it is not to be expected that he will be.*

REM. 5. The frequent use of the Subj. with οἷδ' ἐμὴ in the Attic writers is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions*, (i. e. such as express doubt and propriety), but in reference to the past.

Theocr. 27, 24. πολλοὶ μ' ἐμύοντο, νόον δ' ἐμὸν οὔτις ἔαδε:—καὶ τί, φίλος, ἔξεισαι μί; γάμοι πληθονσιν ἁνίας, i. e. *quid facerem? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?*

3. Besides the above usage, in which the act of conception belongs to the past, the Subj. of the historical tenses (Opt.) is also used, where the act of conception is a present one. When a present conception is expressed by the subjunctive, e. g. ἴωμεν, *eamus*, τί εἰπώμεν; *quid dicamus?* then the realization of what is conceived may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself as it were out of the present, and no longer keeps up the living connection between the present and what actually exists, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way connects itself very naturally with the subordinate idea of *uncertainty*. Accordingly, in relation to present conceptions, the Greek uses the subjunctive of the historical tenses (Opt.) in principal sentences, in the following cases.

(a) Generally to express a presupposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb ἄν with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without ἄν. A negation is here expressed by οὐ (οὐκ).

Ὁ δὲ αὐτὸ αὐτῷ ἀνέμοιον εἶη καὶ διάφορον, σχολῇ γέ ποί τῳ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο, *that would scarcely be like or friendly to another,*

Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σπατὲν διόλοιοτο (*animus extineto tum vero corpus imbecillitatem suam ostendat et intercidat*) Phaedon. 87, c. Ἰὰ μὲν συμβουλεύοιμι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι καγαθα γένοιτο· εἰ δὲ μή, τάναντία, *then many blessings would attend me*, X. An. 5. 6, 4.

(b) To express a wish. μή is here used in a negation.

Pl. ζ, 304. μή μὲν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἀλλ', ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι. The wish is commonly introduced by εἴθε, εἰ γάρ. Od. γ, 205. εἰ γάρ μοι τοσσίνθε θεοὶ δύναιεν παρῶθεν! X. Cy. 6. 1, 38. εἰ γὰρ γένοιτο! (Poet. ὥς like *utinam*. Eur. Hipp. 407. ὥς ἀπόλοιοτο παγκακῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. Ἰᾷθε τοῦτο ἐγίγνετο! εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset! O that this were done*, or commonly, *O that this had been done!* So ὥφελε γράψαι! *O that you had written!* X. An. 2. 1, 4. ἀλλ' ὥφελε μὲν Κῦρος ζῆν! *O that Cyrus were still alive!* Also εἴθε, εἰ γάρ ὥς ὥφελον, ες, εἰν) with the Inf., particularly in poetry. On the wish expressed by πῶς ἂν with the Opt., see § 260, 2, 4, (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστά μοι ἔνδον ἑταῖροι εἴεν. Pl. κήρυξ τίς οἱ ἐπιότο γεραίτερος. Arist. Vesp. 1431. ἔρδοι τις ἢν ἔκαστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρότερος μὲν ἢ γοῖτο.

(d) Generally the Optative is used to express a desire, wish and inclination. A negation is here expressed by μή.

Theocr. 8, 20. ταῦταν (τὴν σίριγγα) κατθέειην, *I should desire to place*, τὰ δὲ τῷ πατρὶ οὐ καταθησῶ. Her. 7, 11. μή γὰρ εἴην ἐκ Δαρείου γεγονώς, μή τιμωρησάμενος, Ἀθηναίους, *I would not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or presupposition is expressed.

(α) In Homer the interrogative clause then forms a kind of antecedent to the conditioned clause, i. e. to the clause depending on the condition ex-

pressed by the question. II. δ, 93, sq. ἢ ῥά νύ μοί τι πίθοιο, Λυκάονος εἰς δαΐφρον; Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἴον, πᾶσι δέ κε ἴρω-εσσι χάριν καὶ κῆδος ἄροιο (the same as εἴ τι μοι πίθοιο, τλαίης κεν, etc.). Here πίθοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without ἄν, contains the condition, the last, expressed by the Opt. with ἄν, contains the conditioned clause. II. ξ, 191. ἢ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅ τι κεν εἴπω, ἥε κεν ἄρνησαιο κοιτessαμένη τόγε θυμῷ; (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ἐπέτολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe?*—no one, i. e. *who can you suppose could describe?* S. Ant. 604. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγοι; Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χοῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, πιστώτερά ταῦθ' ἐπολάβοιτε εἶναι; *haec vos veriora existimaturos quis putet!* Pl. Rp. 437, b. ἄρ οὔν—πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you,* etc.

REM. 7. The deliberative Opt. No. 2, differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e) are to be regarded as elliptical sentences, which may be analyzed like the conditional sentence εἴ τι ἔχοις, δοίης ἄν, *if you had, you would give.*

(4) The following things in addition are to be noted respecting the Imp., § 258, 1, (c). Although the Imp. always refers to the present time, or that which the speaker considers present, yet the Greek has several Imp. forms, viz. a Pres., Perf. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstance of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres. e. g. μύνησο, *memento, be remembering, remember*, ἡ θύρα κελεῖσθω, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subjunctive.

Μὴ γράφε or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψων).

Μὴ γράφετω or μὴ γράφῃ, *ne scribito*, (but neither μὴ γράφῃ, nor μὴ γράφω). Μὴ μοι ἀντιλέγε or μὴ μοι ἀντιλέξης. Dem. Mid. 582, 15. μὴ κατὰ τοὺς νόμους δικάσῃτε, ὡς ἄλλοις δικασταί· μὴ βοηθήσῃτε τῷ πεποιθότι δεινῷ· μὴ ἐνορκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην. Id. Cor. 294, 196. καὶ μου — μὴ δέῃς τὴν ἐπερβολὴν (*verba mea omnem modum excedentia*) θανμάσῃ, ἀλλὰ μετ' ἐννοίας, ὃ λέγω, θεωρησάτω. Th. 3, 39. κολιασθήτωσαν δὲ καὶ νῦν ἄξιως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία πρὸς τε θῆ, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, μὴ is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410. τῷ μὴ μοι πατέρας ποτ' ὁμοίῃ ἔνθεο θυμῷ. Frequently even the third Pers. is found in the Attic prose writers. X. Cy. 8. 7, 26. μηδεὶς ἰδέτω.

6. The third Pers. Imp. is very often used, the second more seldom, to denote that the speaker admits or grants something, the correctness or incorrectness of which depends upon himself.

Οὔτως ἐχέτω, ὥς σὺ λέγεις, *admit that it is as you say*, Pl. Symp. 201, c. Ἔοικέτω δὴ ἡ ψυχὴ ξυμφύτῳ δυνάμει ὑποπτέρου ζεύγονος τε καὶ ἡνόχου Phaedr. 246, a. Ἀεγέτω περὶ αὐτοῦ, ὥς ἔναστος γινώσκει, *admit that it is said*, Th. 2, 48.

REM. 10. The Imp. in the formula οἷσθ' ὃ δρᾶσιν — οἷσθ' ὡς ποιήσιν, usually in the Attic writers, is to be explained by a transition, frequent in Greek, from the indirect to the direct form of construction. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. νῦν ὧν ποιήσιν ὧδε, εἴ τοι ἄρεσκοι, τὰ ἐγὼ λέγω· κτίσιν τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκοντες, οἱ λεγόντων —, ὡς σφεα (sc. χρήματα) ἀναγκαιῶς ἔχει δεκατενθῆναι τῷ Διὶ (οἱ λεγόντων = καὶ οὗτοι λεγόντων). Th. 4, 92. διῆσαι, ὅτι — κτίσθωσαν, *may they be permitted to retain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4. and on the Opt. with ἄν in the sense of the Imp., § 260, 2, (4) (b).

§ 260. *The Modes in connection with the Modal Adverb ἄν* (κέ, κέν). (393—395.)

1. The Modal adverb ἄν, together with which the enclitics κέ, κέν, Doric κα, κάν, are used in the Epic and Lyric language, denotes the relation between a conditioning expression or sentence and a conditioned one, since it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. Hence the realization of the predicate depends upon the realization of another predicate. Therefore, where a predicate is accompanied by ἄν, the predicate seems to be conditioned.

2. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected,

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on conditions and circumstances. Whenever this idea of dependence is to be made specially prominent, ἄν (Epic κέ) can be joined with the Fut., yet this construction is rare in the Attic dialect.

Od. g, 540. εἰ δ' Ὀδυσσεὺς ἔλθοι —, αἰψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνδρῶν. Il. ξ, 267. ἀλλ' ἴθι, ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτερόων δώσω ὀπιυέμεναι, dabo, scil. si tibi lubuerit. X. Cy. 6. 1, 45. ἐβριστὴν οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἶ, ἀπαλλαγῇσεται (so in the best Codd.). 7. 5, 21. ὅταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι (ἄν is wanting in only two Codd.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. and Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσασμαι instead of εἰ πείσασμαι ἄν Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like, followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς εἰδέσκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses, and in a two-fold relation, viz.

(α) To denote a dependent action, the reality or possibility of which is denied, i. e. it is affirmed that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, i. e. *if you said*

this, you were wrong, or in English we sometimes use the Plup. and say, if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Εἴ τι εἴχομεν, εἰ δὲ ἰδομεν (ἔδομεν) ἄν* if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissemus, dedissemus. Also without an antecedent sentence, e. g. *ἐχάρης ἄν*, laetatus fuisses (scil. si hoc vidisses).

REM. 2. Here belong also the expressions, ὁμῶς ἄν, ἔγνω ἄν, ἦσθ ὁμῶς ἄν and the like, as in Latin, *putares, crederes, diceres, cerneres, videres, you (one) could believe, or you (one) would have believed*. Here εἰ παρῇ-σθα, εἰ τις ἔλεγε, εἰ εἶδες, εἰ ἐδυνάμην and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὴ ἔγνω τις ἄν τοὺς ὁμοτίμους πεπαιδευμένους, ὥς δεῖ (tum vero videres) X. Cy. 3, 3, 70. Ἐνθα δὴ ἔγνω τις ἄν, ὅσον ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων 7. 1, 38. Εὐθύς σὺν τοῖσις εἰσπρήσαντες εἰς τὸν πηλὸν θάπτον, ἢ ὥς τις ἄν ᾔετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας (celerius, quam quis crederet) An. 1. 5, 8. Ἐπερ ὅς θ' ὡς θ' ἄν τις κακίνα ἰδὼν (one might be encouraged if he saw those things) Ag. 1, 27.*

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. *Εἶποι δὴ τις ἄν. Οὐκ οὐν αἰσχύνῃ οὕτω μωρῶς ἐξαπατούμενος; Ναὶ μὰ Δία ἡσχύνῃ ὁ μὲν μέντοι, εἰ ὑπὸ πολέμιον γε ὄντος ἐξηπατήθην· φίλον δ' ὄντι ἐξαπατῆν αἰσχρόν μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι.* Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ζῶν ἐτύγγαεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειχόμενον· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότας.* There is very frequently an ellipsis of ἄν in expressions, which denote the idea of necessity, duty, reasonableness, possibility, liberty and inclination, e. g. *χρῆν, εἴδει, ὥφελον*, verbal adjectives in τέος, προςῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, ἄξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχε, ἔμελλεν, ἐβουλόμην. Lys. 123, 3. *χρῆν δέ σε —, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον — μὲντιν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γέγονται κ. τ. λ., you ought or you must.* X. C. 2. 7, 10. *εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ προπεδέσσερα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., mors praeferenda erat.* So also with the Inf. Ib. 1. 3, 3. *οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον.* Very often without an antecedent sentence, e. g. *αἰσχρόν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, ἐξῆν ταῦτα ποιεῖν, licebat; καλῶς εἶχε.*

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. *εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν εἴδει βουλεύεσθαι.*

REM. 5. The Pres. tense of *χρή, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things, which can yet take place. Comp. *possum commemorare, perhaps I can do it, and poteram commemorare, but it could not be done.*

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, since the verb by itself denies the existence or reality of the action expressed by the Inf. connected with it. Th. 3, 74. ἡ πόλις ἐκινδυνεύσει πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μέλις ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὁλίγον, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense. Plat. Symp. p. 198, C. ἔγωγε ἐνθουσιάζομαι, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἐγγύς τούτων οὐδὲν καλὸν εἶπεν, ἐπ' αἰσχύνῃς ὁλίγον ἀποδράς ὠχόμεν, εἴ πῃ εἶχον. Without a protasis, e. g. X. Cy. 1, 4, 8. καὶ πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ ἀκκῆϊνον ἐξετραχήλισεν. Comp. the Lat. *prope (paene) cecidi, I came near falling*.

- (β) To denote that which takes place in certain cases, under certain circumstances, i. e. a repeated action. The historical tense most frequently used here is either the Impf. or the Aor.; the Plup. is used, only when it has the sense of the Impf. The condition under which the action is repeated, is either actually stated, and is then expressed by εἰ, ὅτε, etc. with the Opt., or it must be supplied from the context.

Ἐἶπεν ἄν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary, and the like*. X. C. 4, 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *as often as one contradicted*. 1, 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεσθαι παρὰ τῶν θεῶν, ἥτιον ἄν ἐπείσθῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν—ἀντὶ βλεπόντος, An. 2, 3, 11. εἴ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο τεταγμένων βλακείν,—ἔπαιεν ἄν. 1, 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἄν ἔστασαν, *as often as any one pursued them*. 3, 4, 22. ὁπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἄν ἐξέπιμπλασαν.

3. With the Subjunctive. As the Greek Subj. always represents the object it describes as something future, § 257, Rem. 4, the connection of this mode with ἄν is very natural; ἄν represents the future object described as conditioned and dependent on circumstances. The following cases are to be distinguished,

(a) The Subj. expressing exhortation, § 259, 1, (a), is never used with ἄν (κέ).

(b) The Subj. expressing deliberation, § 259, 1, (b), is used with ἄν (κέ), though but seldom in direct, more frequently in indirect questions, if there is a condition to be referred to.

Τί ποτ' ἄν οὔν λέγωμεν — ; *what shall we therefore say, if the thing is so?* etc. Pl. L. 655, a. ἐγὼ γὰρ τοῦτο, ὃ Ἡροταγόρα, οὐκ ὄμην διδασκόν ἐῖ-
ραι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἄν ἀπιστῶ (i. e. εἰ σὺ λέγεις) Prot. 319, b.
Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς χειρὸς οὐχ ἔξουσιν ἐκείνοι, ὅπου ἄν
φύγωσιν (only in two Codd. ὅπου φύγωσιν) X. An. 2, 4, 20. Εἰ δέ σοι
μὴ δοκεῖ, σκέψαι, εἰ ἄν (i. e. εἰ ἄν) τόδε σοι μᾶλλον ἀρεσκῇ C. 4, 4, 12.

(c) The Subj., which is often used in the Homeric language, instead of the Fut. Ind., § 259, Rem. 4, is frequently found with ἄν, which is to be explained in the same manner as it is with the Fut. Ind., No. 2, (1).

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι Il. α, 137. Οὐκ ἄν τοι
χρῆσις μὴ κίθαρης Il. γ, 54.

(d) In subordinate clauses in the writers of all periods. In this last case, ἄν (κέ) usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word. In this manner originate ἐάν (from εἰ ἄν), ἐπάν, ὅταν, ὁπόταν, πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἣ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (quicunque or si quis), οἷος ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, etc. In all these expressions, the thing assumed is considered *possible*; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, e. g. ἐὰν τοῦτο λέγῃς, *if you say (shall say) this*, viz. according to my assumption, or as I expect, ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., very seldom with the Opt. Fut., e. g. Lycurg. Leocr. 146, § 15.

(a) The Opt. with ἄν is used to denote a present or future uncertainty, a mere undetermined possibility, presupposition, admission or conjecture, § 259, 3, (a), dependent on a condition. This condition also commonly expresses a mere presupposition, admission or conjecture, e. g. εἴ τι ἔχῃς, δόίης ἄν, *if you had any thing, you would give it* (you may perhaps have something, and then you may give it to me). But the conditioning protasis is very often omitted, and is supplied either by the context, or, if the condition is general and wholly indefinite, it is left to the judgment of the hearer or reader. The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to de-

note actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ).

Hier. 3. 82. ἀνδρὸς ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἄμεινον ἄν φανεῖται, *nothing would seem better than*. 9, 71. ταῦτα μὲν καὶ φθίψις ἄν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἂν οὔτοι Κρηῖτες, *these might have been Cretans*; also used of the present, *they might be*. 7, 184. ἤδη ἂν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἰκοσι. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1. 2, 11. θηρῶντες οὐκ ἂν ἀρίστησαιεν, *while hunting they might not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πέντε καὶ εἰκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὔτοι πλεόν τι γεγονότες ἢ πενήκοντα ἔτη ἀπὸ γενεῶς. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική. Call. Φαίνεται. Socr. Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη.

REM. 7. If the Opt. is used without ἄν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. ὅτι θεὸς γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσει, *the propitious deity, I think, can save, Od. γ, 231, and σωῶσαι ἄν, could, might save, if he wished*. Hence the omission of ἄν in the freer language of poetry, is far more frequent than in prose, which has more regard to the precise relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is conditioned by him. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγοις ἄν instead of λέγε, properly, *you might speak, if it pleased you*. Tim. 19, b. ἀκούοιτ' ἄν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας. S. El. 1491. χωροῖς ἄν, *you might go*. Il. β, 250. with a degree of irony, Θεροῖτ' — ἴσχω —! οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ὀνειδιάτε προφέροις, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc. In the form of a question, X. Hier. 1, 1. ἄρ' ἄν μοι ἐθέλησαις, ὦ Ἱέρων, διηγῆσασθαι, ἃ εἰκὸς εἰδέναι σέ βέλτιον ἔμοῦ; *would you be inclined, viz. if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών; *might you not, could you not restrain the man, instead of, restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο; *would you not get ready, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative

as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἴ τις σε ἴδοιτο —, τίς ἄν διή τοι νόος εἴη; *how would you then feel?* II. τ, 90. ἀλλὰ τί κεν ῥέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἄν ἡμεῖς θροῶμεν; Dem Phil. 1, p. 43, 10. λέγεται τι καίνον; γένοιντο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news, than—?*

REM. 8. Comp. ποῦ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῦ τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῦ τις ἄν φύγοι; *whither would one flee? whither could one flee?* S. Aj. 403. ποῦ τις οὐν φύγη; *whither shall one flee or is one to flee?*

(d) The Attic writers often express a wish, in the form of a question, by πῶς and the Optative with ἄν, since the inquiry then is, how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμνλώτατον — δέσσας τέλος θύροισι καὶ τός; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησαίμην;

REM. 9. When the Opt. is used to express a wish, the conditioning adverb ἄν is omitted, § 259, 3, (b). II. ζ, 281. ὥς κέ οἱ ἀνθι γαῖα χάροι is not properly expressed as a wish, but as a doubtful condition, thus (ὥς = οὐτως) *the earth should then open for him*.

(5) ἄν (κέ) is used with the Inf. and Part., if the finite verb, which stands instead of the Inf. and Part., would take it.

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, verbs of feeling or declaring, or, when the Inf. is used, as a substantive.

Εἴ τι εἶχεν, ἔφη, δοῦναι ἄν, or in direct discourse, εἴ τι εἶχον, ἔδωκα ἄν, *he said that if he had anything, he would give it*, dixit, se, si quid habuisset, daturum fuisse. Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν, or in direct discourse, εἴ τι ἔχοιμι, δόην ἄν, dixit, se, si quid haberet, daturum esse. Οἶμαι γὰρ οὐκ ἄν ἀχαρίστως μοι ἔξειν, *I think you would not be unthankful to me, if I entreated the king*, etc., or in direct discourse, οὐκ ἄν ἀχαρίστως μοι ἔξοιτε; instead of the Fut. the Pres. or Aor. is generally used, ἔχοιτε, σχοίητε X. An. 2, 3, 18. Ὅσοι γὰρ μεῖζω δύναμιν ἔχει ἢ ἀρχή, τοσούτω μᾶλλον ἄν ἡγήσατο αὐτὴν καὶ καταπλήξειν τοὺς πολίτας R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἵεναι ἀκλητος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις; ἐθέλοισ ἄν ἵεναι ἀκλητος ἐπὶ δεῖπνον;) Pl. Symp. 174, b. Εἰ οὐν λέγοιμι, εἴ οἶδ', ὅτι δημηγορεῖν ἄν με φαίης Pl. R. 350, c.

REM. 10. In Latin the Inf. with ἄν is expressed as follows,

γράφειν ἄν = scripturum esse, γεγραφεῖναι ἄν = scripturum fuisse,
γράφαι ἄν = (a) scripturum fuisse, or (b) as Pres. scripturum esse,
γράψειν ἄν = scripturum fore.

(b) The Participle with ἄν after *verba sentiendi*, verbs of feeling, or when the Participle can be resolved into a subordinate clause.

Her. 7, 15. εὐρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκενὴν, reperio, sic haec futura esse, si sumas vestes meas. X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζωνος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες, existimantes se non gravius mali metu injuriam coercituros fore. Th. 6, 38. οὔτε ὄντα, οὔτε ἄν γινόμενα λογοποιοῦσιν (i. e. ἂ οὔτε ἐστίν, οὔτ' ἄν γένοιτο). Isocr. Archid. 129, 62. ἐπίσταμαι τοῖς Ἀθηναίοις ἐπεὶ γε τῆς σωτηρίας τῆς ἡμετέρας ὄντων ἄν ποιήσονται. So, also, with the case absolute, X. An. 5, 2, 8. ἐσκοπῆτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοῖς ὀπλίταις διαβιβάζειν, ὥς ἁλόνοτος ἄν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἁλοῖη ἄν).

§ 261. Position and Repetition of ἄν. *An without a Verb.* (396, 397.)

1. When ἄν stands in connection with a conjunction and the subjunctive, § 260, 2, (3) (d), it either unites with the conjunction and forms one word, e. g. ὅτιαν, for ὅτ' ἄν, so ἐπ' ἄν, ἐπειδ' ἄν, or it is placed immediately after the conjunction, e. g. πρὶν ἄν, ὅς ἄν. In the last case, however, small particles like δέ, τέ, μέν, γάρ, sometimes come between, e. g. ὅς δ' ἄν.

2. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Criton. 53, c. καὶ οὐκ οἷα ἄσχημον ἄν φανέσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, etc. — τίς ἄν, τί ἄν, τί δ' ἄν, τί δὴτ' ἄν, πῶς ἄν, πῶς γάρ ἄν, ἅρ' ἄν, etc.; — also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly, e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἤκιστ' ἄν, μόλις ἄν, σχολῇ ἄν, ὑαδίως ἄν, ὑἄστ' ἄν, τάχιστ' ἄν, σφύδρ' ἄν, ἡδέως ἄν, καὶ ἄν instead of καὶ ἄν, etiam, vel, etc.

REMARK 1. In certain constructions, the Opt. with ἄν is removed from the dependent clause, and joined with the principal clause; this is partic-

ularly the case in the phrase, οὐκ οἶδ' ἂν εἶ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χεῖς ἤκουσα, οὐκ ἂν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, ἂν, which is joined with the Opt., is placed first, thus particularly, ἂν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἂν φαίη ὁ λόγος (,) ἐτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence, καί very seldom. The reason of this is two-fold,

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the verb to which ἂν belongs. ὥστ' ἂν, εἰ σθένος λάβοιμι δηλώσω αὐτῷ ἂν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is rhetorical. Ἄν is joined with the word which requires to be made emphatic. If the emphasis belongs to several words in one sentence, ἂν can be repeated with each. But besides this, ἂν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαρῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς, θ ε ο ὕς ἂν διδάσκειμι μὴ ἡγέσθαι ὑμᾶς εἶναι, Eur. Troad. 1244. ἀφανῆς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν Μούσαις.

REM. 3. Homer sometimes joins the weaker καί with ἂν, in order to make the conditionality or contingency still more prominent. Il. v, 127 sq. ἵσταντο φάλαγγες—, ἃς οὐτ' ἂν κεν Ἀρης ὑνόσαιο μετελθών, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἂν, ὥς περ ἂν εἰ, πῶς γὰρ ἂν, πῶς δ' οὐκ ἂν, ὥς περ ἂν and the like. Φοβούμενος, ὥς περ ἂν εἰ παῖς (i. e. ὥς περ ἂν φοβοῖτο, εἰ παῖς εἴη) Pl. Gorg. 479, a.

SECTION II.

§ 262. ATTRIBUTIVES.

(410.)

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be,

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θαλάλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τὴν πόλιν ὁδός;

d. An adverb, e. g. οἱ *νῦν* ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.

§ 263. *Ellipsis of the Substantive to which the
Attributive belongs.* (411.)

When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or one which is expressed by a previous word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle is used as a substantive. Substantives which are often omitted with attributive adjectives, are the following, ἄνθρωπος, ἄνθρωποι, ἀνής, ἄνδρες, γυνή, γυναῖκες, χοῦμα, χοήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος, etc.; those omitted with the attributive genitive are, πατὴρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνής, husband, γυνή, wife, οἰκία, οἶκος, χώρα, γῆ, land.

a. The attributive adjective, adjective pronoun and participle without a substantive.

(α) Such as denote persons, οἱ θνητοί, mortales, οἱ σοφοί, οἱ γεινόμενοι instead of γονεῖς, οἱ ἔχοντες, the rich, οἱ φυλάττοντες (φύλακες), οἱ δικάζοντες, judges, οἱ λέγοντες, orators, etc.

(β) Such as express names of things, τὰ ἡμέτερα (χοήματα), res nostrae, τὰ ἐμιά, res meae, everything which relates to me, τὰ καλά, res pulchrae, τὰ κακά, mala, § 243, 4, ἡ ὑστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country, ἡ φιλία, a friendly country, ἡ οἰκουμένη (γῆ), the inhabited earth, ἡ ἄνδρος (γῆ), a desert, ἡ εὐθεία (ὁδός), τὴν ταχίστην, quam celerrime; τὴν ἴσιν (μοῖραν) ἀποδιδόναι, ἡ πεπωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίθεσθαι; ἡ ἔητορικὴ (τέχνη).

(γ) Such as denote abstract ideas, τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good, τὸ εὐτυχές, good fortune, τὸ ἀναισθητόν, want of feeling, τὸ κοινόν, commonwealth, e. g. τῶν Σαμίων, τὸ θαρσοῦν, confidence.

(δ) Such as denote a collection or class of persons, τὸ ἐναντίον, the enemy, τὸ ὑπήκοον, the subjects. Adjectives in -ικόν especially belong here, e. g. τὸ πολιτικόν, the citizens, τὸ ὁπλιτικόν, τὸ οἰκετικόν, τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἑπικικόν, etc. The plural of such adjectives is often used to denote a number, collection or series of single events, e. g. τὰ Τρωϊκά, the Trojan war, τὰ Ἑλληνικά, the Grecian history, τὰ ναυτικά, naval-war, but also naval affairs.

b. The attributive genitive without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός) — ἐν ἡδου (οἴκῳ) εἶναι, εἰς ἡδου (οἶκον) ἐλθεῖν — εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, πέμπειν, εἰς τὴν Κέρου (γῆν) ἐλθεῖν — τὰ τῆς τύχης, *the events of fortune*, τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων ἀγορεύειν, *ab Atheniensium partibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν, *that which pertains to anger, the nature or essence of anger, etc.*; τὸ τῶν παιδῶν, *the custom of boys*, τὸ τῶν ἁλιέων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), *res domesticæ*, ἡ ἑξῆς, (ἡμέρα), *the following day*, etc.

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ καθ' ἡμᾶς, *our contemporaries*; — οἱ ἀμφὶ or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers or scholars, οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers or scholars alone, without the person named. — Further, οἱ σύν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*, οἱ ὑπὸ τινι, *the subjects of any one*, οἱ ἀπὸ τινος, *assecles*; οἱ ἐν ᾧ, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον, etc.; — τὰ παρὰ τινος, *intelligence respecting any one or commands of any one*; — τὸ κατ' ἐμέ, τὸ ἐπ' ἐμέ, *as far as in my power, as far as in me lies*.

§ 264. a. Attributive Adjective. (412—415, 588.)

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, e. g. the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has qui dicitur, vocatur, quem dicunt, vocant, etc. and the English the phrase *so-called*, e. g. Λακεδαιμόνιοι τὸν ἑρὸν καλοῦμενον πόλεμον ἐστράτευσαν Th. 1, 112. Σκοπῶν, ὅπως ὁ καλοῦμενος ἐπὶ τῶν σοφιστῶν κόσμος ἔφν X. C. 1. 1, 11.

REM. 2. It has already been stated, § 245, Rem. 5, that the adjectives ἄκρος, μέσος, ἑσχατος, must in certain cases, be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or rank, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment or station; but the word ἀνὴρ is omitted, if the man is considered as merely performing

the duties of a particular office or employment. Thus *ἀνὴρ μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἀνὴρ*, a man who, for the time being, acts as a prophet; thus *ἀνὴρ βασιλείς*, *ἀνὴρ τίραντος*, *ἀνὴρ ποιμὴν*, *ἀνὴρ ὀήτωρ*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἀνὴρ Ἀθηναῖος*, *Ἀθηναίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II, § 477.

2. When two or more attributive adjectives belong to a substantive, the relation thus expressed is two-fold. The relation is (a) coördinate, when each adjective is a more full explanation of the substantive, in which case they are commonly connected by *καί*, *τε*—*καί*. Where there are several adjectives, the connective is used only before the last; (b) the relation is subordinate, when a substantive with one or more adjectives forms, as it were, one idea and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. Comp. § 319 sq.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἀνὴρ ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες οὐ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Οὗτος ὁ ἀνὴρ ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα. Od. ι, 322 sq. *ἰστός νηὸς ἑικοσόροιο μελαίνης.*

REM. 4. Adjective pronouns and numerals stand most frequently in the subordinate relation. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*, *many noble deeds*.

REM. 5. In the Greek, the attributive adjective, very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases must be distinguished,

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*, *τὰ σπονδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes in the Neut. Pl. Th. 1, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει.* Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*, *ἐν παντὶ κακοῦ εἶναι*, *εἰς πᾶν προσήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1, 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης.* X. An. 1. 7. 5. *ἐν τοιοῦτῳ τοῦ κινδύνου.* Dem. Ph. 1, 51. *εἰς τοῦθ' ὑβρέως ἐλήλυθεν.*

c. The adjective is in the Sing. and takes the gender of the substantive which it governs, instead of being in the Neut., e. g. *ἡ πολλὴ τῆς Πελοποννήσου* instead of *τὸ πολὺ τῆς Π.* The word *ἡμιθυς* is most frequently used in this manner, often also *πολύς*, *πλείων*, *πλείστος* and other

superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου, ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπει τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; so πολλὴ τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη ἀλλὰ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the relations of place, time and number and also a reason, condition, the way and manner can be expressed by adjectives, which agree with a substantive in gender, number and case.

a. Adjectives of place. Od. φ, 146. ἵζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῳ. Also, πρῶτος, ὕστατος, μέσος, πλάγιος, μετέωρος, ἄκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑμῶν τὸν πόντον. Th. 1. 134. ἵνα μὴ ὑπαίθριος (sub dio) ταλαιπωροῖη. Here belong also πᾶς, ἕκαστος, ἐκάτερος, ἕμφω, ἀμφότερος, etc. § 246.

b. Adjectives of time, e. g. ὄψιος, νύχιος, μεσονύκτιος, θερινός, χθιζός, ἐαρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραῖος, τριταῖος, etc., χρόνιος, etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἡρι, early. X. An. 4. 1, 5. σκοτιαίους διελθεῖν τὸ πεδίον, in the twilight. Τετάρταῖος, πεμπταῖος ἀφίκετο, on the fourth, fifth day, χρόνιος ἦλθεν, after a long time.

c. Adjectives denoting manner and other causal relations, e. g. δόξας, ταχὺς, αἰφνίδιος, βραδύς, ἰπόσπονδος, ἄσπονδος, ὄργιος; ἐκὼν, ἄκων, ἄοκνος, ἐθελόντης; ἥσυχος; συχνός, πολὺς, ἀθρόος, πυκνός, σπάνιος, μόνος, e. g. ὑπόσπονδοι ἀπῆσαν = ὑπὸ σπονδαῖς. Th. 1. 63. τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποιδιαῖταις.

REM. 6. But when the above qualifying terms cannot at the same time be referred to the subject or object as qualities, but belong solely to the predicate, the adverb must be used.

REM. 7. The distinction between πρῶτος, πρώτην and πρῶτον, μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the only one of all who has written this letter*, like *primus scripsi*; πρώτην, μόνην τὴν ἐπιστολὴν ἔγραφα, *this letter was the first, the only one I have written*; the adverb πρῶτον on the contrary, is placed in contrast with a following (or at least an understood) ἔπειτα, εἴτα, e. g. πρῶτον μὲν τὴν ἐπιστολὴν ἔγραφα, ἔπειτα ἄλλο τι ποίησα, or πρῶτον means, *first, the first time*; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραφα τὴν ἐπιστολὴν, *I have only written the letter, (not sent it)*.

§ 265. b. *Attributive Genitive.*

(432, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποὶ or οἱ καρποὶ οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποὶ or οἱ καρποὶ τοῦ δένδρου — ἡ τοῦ Σωκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, virtutis amor, the love for virtue, (ἐρῶ τῆς ἀρετῆς). εὐνοιά τινος, good-will towards one, (εὖνους εἰμὶ τινι), ἐπιμέλεια τῶν πολέμικων ἔργων, cura rerum bellicarum, (ἐπιμελοῦμαι τῶν πολέμικων ἔργων). Ἡ τῶν Πλαταιέων ἐπιστολαί instead of πρὸς τοὺς II. Th. I, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεύς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων προῆξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.*

(434.)

1. A substantive is said to be in apposition, which, for the

sake of giving a more exact definition, is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun which is implied in a verb; when it is the name of a person, it is also put in the same gender and number, § 240, 1.

Κῦρος, ὁ βασιλεύς, Τύμβρις, ἡ βασιλεία; ἐκείνος, ὁ βασιλεύς. X. Cy. 5. 2, 7. τὴν θυγατέρα, δεινὸν τε καὶ ἄλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς instead of ἐγὼ ὁ Μαίας sc. υἱός.

2. When a substantive in apposition is connected with the possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὶς τοῦ ἀθλίου βίος—τὰμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης ἐμμορφία. In English such a Gen. with the possessive may be often expressed by an exclamation, e. g. *Ἐλαίρω τὸν σὸν τοῦ ἀθλίου βίον*, *I pity thy life, O wretched one!*, or by an accessory clause, e. g. *I pity thy life, thou who art so miserable*. The Gen. of apposition is to be thus explained where adjectives stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηνᾶν αἷος ὢν πόλεως τῆς μεγίστης instead of Ἀθηνῶν, πόλεως. On the expressions ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263, (b); on the use of the article in apposition, see § 244, Rem. 6.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the noun in apposition expresses a judgment on the whole sentence; in the Acc., when the noun in apposition denotes a thing accomplished, a result, a determination, or a purpose, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, — αἴσχιστον ἔργον! Il. ω, 735. ἢ τις Ἀχαιοῶν (αὐτὸν) ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1105. Ἑλένην κτάνομεν, Μενέλαω λύπην πικράν, i. e. ὥστε εἶναι λύπην πικράν. Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρὸς, πολέμων, ἀρωγάν (ὥστε εἶναι ἀρωγάν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὅρεστιν μητέρ', ἢ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἅπαντας ἐνκλειαν φέρον, *a deed that brings no fame*, Eur. Or. 30. Καὶ δὴ παρῆται σῶμα, σοὶ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. is also sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κῆθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl.

Apol. 35, c. Ἀπὸ τοῦ αὐτομαίτου ἂν ὑμῖν τοῦτο ἐγένετο, ἐμὲ τε θανάσι δὴ 38, c. Ἄ δὲ προστέτακται τῇ μαρτυρῇ, ἐπισκοπεῖν τοῖς Ἑρωταῖς καὶ ἱατρεύειν Symp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος, ἕκαστερος, πᾶς, every one, οἱ μὲν — οἱ δέ, ἄλλος ἄλλον, alius alium, one this, another that, one another, or vice versa, ἄλλος ἄλλοθεν, alius aliunde, one from one way, another from another way, or one on one side, another on another.* The subject, which denotes the whole, may be implied in the verb.

Od. α, 424. δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος, in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἐωυτοῦ τάξῃ ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἰκίαι αἱ μὲν πολλὰ ἐπεπώκεισαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χορημάτων ἄρχονσιν, suis quisque liberis imperant. Cy. 3. 1, 3. διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλύμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκρίσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου, εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος, πᾶς*, subjoined. X. An. 1. 8, 9. πάντες οἱ τοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ἕπιτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττίμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλύμενος κορυφαῖος εἶναι γνώμῃσι τε νικῆν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέοντα. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσυχάζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγὸς μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, the Athenians kept silence, since even their generals, namely, the Athenian, suppose that, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχημα καὶ ὅλον καὶ μέρος*. The whole expresses a plurality, yet so that a distributive apposition may take place. *Ποίων σε ἔπος φέγειν ἕρκος ὀδόντων* Od. α, 64. *Τῶ ὦας δὲ τρώμας αἰνὸς ἐπὶ λυθε γυῖα ἔκαστον* Il. v, 44. *Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστωι καρδίῃ ἄλληκτον πολεμίζειν ἥδ' ἐμάχεσθαι* Il. ξ, 152 sq.

SECTION III.

§ 267. The Objective Relation of Sentences. (435.)

As the attributive relation of sentences serves to define the subject (a substantive idea) more particularly, so the objective relation serves to define the predicate more particularly. By the object, is to be understood all that which, as it were, stands over against, (*objectum est*) the predicate, i. e. everything by which the predicate is more particularly defined, namely, (a) the Cases, (b) Prepositions in connection with Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

§ 268. I. The Cases.

(436.)

1. All the relations, which the language denotes by the inflection of the substantive object, were originally relations of *space*.

2. The action of a verb, as connected with the substantive object, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect, namely, first, as that out of which the action of the verb proceeds, secondly, as that towards which the action of the verb tends, thirdly, as that by or in which the action of the verb takes place. In this way three Cases originate, namely, the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, used not to denote the duration, but the place, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time, *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over beyond*

which the action is conceived as proceeding ; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as denoting the relations of space. The cause (the ground, the origin, the author), was conceived as the outgoing of an action *from* an object in space (Genitive) ; the effect (the result, the consequence), as a motion in space *towards* an object (Accusative) ; the means (the instrument), as the resting of an action *at, in* or *with* an object in space (Dative).

§ 269. *Remarks on the Nominative and Vocative.*
(437, 438.)

1. The Nom. and Voc., so far as they do not express any objective relations, cannot be considered as Cases ; the Nom. is the form for the subject, and the Voc. is the form which is used in a direct address to a person or a thing. But the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, by means of agreement, by the nominative ; and even the objective relation of an action, as seen in the verbs referred to in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative ; the English language in most of these verbs may express this relation as objective by means of prepositions, e. g. He is turned *to* a beggar, he is made or chosen *for* a general, he is known *for* a clever fellow.

REMARK 1. In the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often connected with the Nom. or Acc., and thus in some degree the relation of the action is indicated. Her. 4, 33. *τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην.* 5, 99. *στρατηγοῖς ἄλλους ἀπέδειξε* instead of *ἀπέδειξε, Μιλησίων εἶναι.*

REM. 2. When the object of *εἶναι*, and *γίνεσθαι* is an abstract, the Latin uses the Dat. instead of the Nom., *id mihi honori est*, but the Greek always employs the Nom. Her. 3, 156. *ἐγὼ ἱμῖν ἤκω μέγιστον ἄγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν.* X. C. 2, 3, 6. *Χαιρεφῶν ἐμοὶ ζημίᾳ μᾶλλον, ἢ ὧφέλειά ἐστιν.*

REM. 3. As the Nom., being the Case of the subject, denotes an object as independent, the Greeks readily use it in the quotation of a name, commonly in connection with *ὄνομα*, *ἐπωνυμία*, particularly in the phrases, *ὄνομά ἐστί μοι*, *ὄνομα ἔχω*, but even also without these substantives, in connection with verbs of naming in the active, though in that instance the name may stand in apposition in the Acc. Her. 3, 85. *Δαρείῳ δὲ ἦν ἱπποκόμος, τῷ οὐνομα ἦν Οἰβάρεης.* 1, 199. *Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην.*

2. Sometimes the Nom. seems to stand instead of the Voc. in connection with a direct summons or call ; but in all instances of this kind, the Nom. contains an explanatory exclamation, which itself becomes a sentence. Here belong particularly the following instances,

(a) *Οἷτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* Pl. Symp. 172, a. ὁ Φαληρεὺς, ἔφη, οἷτος Ἀπολλόδωρος, οὐ περιμένεις; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom., with the article, standing in apposition, is subjoined to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκείται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὡσὶν ἐλπίσασθαι (the same as, ἑμεῖς δὲ, οἰκεῖται ὄντες). X. Cy. 4, 5, 17. ἴθι μὲν οἷν σύ, ἔφη, ὁ πρῆσβύτατος, instead of σύ, ὅς ἐστι πρ.).

§ 270. (1) *Genitive*.

(440.)

The Gen. is the *Whence-case*, and thus denotes, (a) in a local relation or in a relation of space, the object or the point from which the action of the verb proceeds, e. g. εἶκεν ὁδοῦ, *cedere via*; (b) in a causal relation, the ground, origin, or author, especially the object, which calls forth, produces, excites, occasions, the action of the verb. e. g. ἐπιθυμῶ τῆς ἀρετῆς, § 268.

§ 271. A. *Local Relation or Relation of Space*.

(441, 442.)

1. The use of the Gen. expressing a purely local motion is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσον* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. ἀπό, *from*, ἐκ, *out of*, παρὰ, *from*, from the vicinity of an object, etc.

2. But the Gen. very often denotes the relation of separation (*separative genitive*), namely, in verbs of separating, disjoining, loosing, keeping one's self from, desisting, ceasing, keeping off from, freeing, depriving, differing from, missing, deviating from; thus in prose, παραχωρεῖν, ὑποχωρεῖν, εἶκεν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζεин, χωρίζεин, διορίζεин; ἀφιέναι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύειν, εἰργεин, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*, etc.

Her. 2, 80. οἱ νεώτεροι αἰτίων τοῖσι πρῆσβυτέροισι συντηγχάνοντες εἴκονσι τῆς ὁδοῦ. X. Cy. 2, 4, 24. ὑποχωρεῖν τοῦ πεδίου. Hier. 7,

2. παρὰ χωρεῖν ὁδοῦ. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦστοι. Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρον πολὺ πλεον τῶν πεντακοσίων σταδίων. Pl. Menex. 246, e. ἐπιστήμη χωρίζομένην δικαιοσύνης. Πάύομαι χόλου. Λύω, ἀπαλλάττω τὰ κακῶν. Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε. 5, 62. τυράννων ἡλευθερώθησαν. 3, 65. τῆς βυσιληΐης ἐστέρημα. X. Hier. 7, 3. δοκεῖ μοι τοῦτω διαφέρειν ἄνθρωποι τῶν ἄλλων ζώων, τῇ τιμῇ ὀρέγεσθαι. Ψεῦδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης. Ἀφίημί τινα τῆς αἰτίας. Ἀποστρεφῶ τινα τῶν ἀγαθῶν.

REMARK 1. Many of these verbs are often connected with the prepositions ἀπό and ἐκ, e. g. ἐλευθεροῦν, λύνειν, εἰργεῖν, ἀπείργειν, ἐξείργειν, ἐρηπίζειν.

3. Also with adjectives, adverbs and substantives expressing the same idea, e. g. ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος, ἄλλοιός, ἕτερος; with many adjectives compounded of a privative; with ἄνευ, χωρίς, πλὴν, ἔξω, ἐκᾶς, δίχα, πέραν, etc.

E. El. 387. αἱ δὲ σύρκες αἱ κεναὶ φρενῶν ἀγάμματ' ἀγορῶς εἰσιν. Her. 3, 147. ἀπαθῆς κακῶν. Th. 1, 28. φίλους ποιῆσθαι ἐτέρους τῶν νῦν ὄντων. X. C. 4, 4, 25. πότερον τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3, 3, 55. ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Λύσις, ἐλευθερία κακῶν. Her. 8, 144. ἐκᾶς χρόνου (used of time instead of place). 6, 103. πέρην τῆς ὁδοῦ. Dem. Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὺς κακῶς ἔξω γενήσεσθε.

4. Here are classed verbs of originating and beginning, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαι τινος e. g. τοῦ πολέμου, means in general to begin something, Σὺν τοῖς θεοῖς ἄρχεσθαι χρηὴ παντός ἔργου; but ἄρχειν, ὑπάρχειν, κατάρχειν means, among other things, to do something first, to begin, hence to be the cause or author, Ἦν ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει Th. 2, 12. Ὑπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαι ἀπό τινος, e. g. ἀπὸ τῶν στοιχείων means, to proceed from a thing, and thus to begin.

§ 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, a going out, proceeding from, but not, as in the local relation, a mere outward relation, but an inward and active one, since it expresses

the object by whose inward power the action of the subject is called forth and produced.

§ 273. (a) *The Genitive as the general expression of action.* (444—459.)

1. The Gen., expressing action, stands, in the first place, as the Gen. of the origin or the author (*Genitivus originis* or *auctoris*) and is connected with verbs of producing, arising, having originated or arisen, e. g. γίγνεσθαι, φύνειν, φύναι, εἶναι.

Her. 3, 81. ἀρίστων ἀνδρῶν οἰκὸς (consentaneum est), ἄριστα βουλήματα γίνεσθαι. X. Cy. 1. 2, 1. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπό, is connected with the genitive. Hence the attributive Gen., mentioned above, § 265, 2, may be explained, e. g. ὁ τοῦ βασιλέως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως (γεννηθεὶς) υἱός, τὰ τῶν ἀνθρώπων πρᾶγματα.

2. The Gen. of action stands, in the second place, as that object which has gained another, made it its own and possesses it, as the owner, possessor (*Genitivus possessoris* or *possessivus*). This Gen. stands, (a) with the verbs εἶναι, γενέσθαι, ποιῆσθαι, *to claim to one's self*; (b) with the adjectives ἴδιος, οἰκεῖος, ἱερός, κύριος.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμάχημα τῆς τύχης ἐστί, τὸ δὲ ἐκούσιον τῆς γνώμης. Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους, *belonged to Nicocles, was his slave*. Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον. Τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse. Ἐαυτοῦ εἶναι, *to be one's own master*. Dem. Phil. 1. 42, 7. ἢν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι, *non ex aliis pendere*. Also εἶναί τινος, alicujus esse, alicui addictissimum esse, e. g. εἶναι Φιλίππου, εἶναι τοῦ βελτίστου, *studere rebus optimis*. X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται. Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις. X. An. 4. 5, 35. ἤκουσεν αὐτὸν (τὸν ἵππον) ἱερὸν εἶναι τοῦ Ἥλιου. 5. 3, 13. ὁ ἱερός χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφειστηκότων (*ducum*) ἴδιοι, *μισθός δ' οὐκ ἔστιν*. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation, § 265, 2, e. g. ὁ τοῦ βασιλέως κῆπος, ἡ Σωκράτους ἀρετή, πατὴρ Νεοπτολέμου.

REM. 2. The Gen. is connected with verbs of *declaring* and *judging*, as

it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. denotes in connection with εἶναι (α) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

Ἄνδρός ἐστιν ἄγαθὸν εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακοῦργου ἐστὶ κρίθηντ', being sentenced, ἀποθανεῖν, στρατηγὸν δὲ μαχόμενον τοῖς πολέμοις. Ol. 1. 18, 2. ἔστι τῶν αἰσχυρῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προϋμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι. Aphob. 1. 814, 4. ἐμὲ ἐπὶ ἐτῶν ὄντα. X. An. 7. 4, 16. Σιλανὸς Μακέστιος, ἐτῶν ὀκτωκαίδεκα ὧν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων.

REM. 3. Here, also, belong the expressions ἡγεῖσθαι, ποιεῖσθαι, θεῖναι πολλοῦ, πλείστον, ὀλίγον, ἐλαχίστον, etc., since the worth of a thing is conceived as a property.

3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίνεσθαι; τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἦθελε τῶν μερόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Cy. 1. 2, 15. οὗ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγέγωνται ἀνεπίληπτοι, οὔτοι τῶν γεραιτέρων γίγνονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζέλειά ἐστι τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermones? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος. Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χορησῶν, recitabat vaticiniorum sc. partem. So τέμνειν γῆς, devastare terrae, sc. partem.

REM. 4. The partitive Gen. is very often used in the attributive relation, § 265, 2, thus,

- (a) With substantives, e. g. *σταγόνες ὕδατος, σώματος μέρος*;
 (b) With substantive adjectives, in the positive, comparative and superlative, when the partitive expresses the highest degree; with substantive pronouns and numerals, *οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ ἐν ἀγορῶν-
 τες τῶν ἀνθρώπων*—*πολλοὶ, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀν-
 θρώπων*. In addition comp. above, § 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; *πολλοὶ* or *ὀλίγοι ἄνθρωποι* expresses a whole consisting of many or few (a great or small number of men), *πολλοὶ* or *ὀλίγοι ἀνθρώπων* de-
 notes the many or few as a part of the whole; so *τρεῖς ἡμῖς ἦμεν*, i. e. *we were three in all*, where in Eng. it would be, *there were three of us*, *τρεῖς ἡμῶν ἦσαν*, i. e. *there were three of us*, (of our number) *there*;
 (c) With adverbs, as follows, (α) of place, e. g. *ποῦ, ποῖ, πῇ, πόθεν, οὔ, ἤ, οὐδαμοῦ, πανταχῇ, πόρρω* and *πρόσω*, *further*, etc. Her. 2, 43. *οὐ-
 δαμῇ Αἰγύπτου*. Pl. Rp. 3. 403, c. *εἰδέναι, ὅπου γῆς ἐστι*. *Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου*. Ὁράτε, οἱ προεβλήνθην *ἀσελείας* Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρ-
 ρω σοφίας ἐλαύνειν* or *ἡκεῖν*.—(β) of time, e. g. *ὅψις τῆς ἡμέ-
 ρας, τοῦ χρόνου, τῆς ἡλικίας*. *Τρὶς τῆς ἡμέρας*. *Πολ-
 λάκις τῆς ἡμέρας*.

REM. 5. The partitive Gen. with a superlative, sometimes refers, not to the superlative, but to the subject. Her. 7, 70. *οἱ ἐκ τῆς Αἰβύης Αἰθίοπες οὐλότατον τριχῶμα ἔχουσι πάντων ἀνθρώπων*. So always with adverbs, X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς*.

(b) With words which express, (α) the idea of participation, sharing in, of community, of having things in common, e. g. *μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι, διαδιδόναι, κοι-
 ρωνεῖν, κοινοῦσθαι, ἐπαρκεῖν, to communicate, σύνεργος, ἄμοιρος*, etc.; and the three words, *κοινός, ἴσος, ὅμοιος*, which commonly, how-
 ever, are connected with the Dat.;—(β) those which express the idea both of physical and intellectual contact, of holding and of laying hold of, of being connected and of hanging together, e. g. *διγγάνειν, ψαύειν, ἄπτεσθαι, δράπτεσθαι; λαμβάνειν, μετα-, σὺλ-
 λαμβάνειν, ἐπι-, ἀντιλαμβάνειν; συναίρεσθαι; ἔχρεισθαι, to adhere to, to border upon, ἀντ-, περιέχρεισθαι, γλίσχειν; ἐπιχώριος, φίλος*, also with the Dat., *ἀδελφός, διάδοχος*, often also with the Dat., *ἐξῆς, ἐφεξῆς*, more rarely with the Dat., *πρόσθεν, ἔμπροσθεν, ὀπίσθεν, με-
 ταξὺ*, and many other adverbs;—(γ) those which express the idea of acquiring and attaining, e. g. *τυγχάνειν, acquiring and hitting, λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν* (with Gen. of the thing, *to inherit*; with Gen. of the person, *to be the heir of some one*;

with Acc. of the thing and Gen. of the person, *to inherit something from one*, προσήκει (μοί τινος, *something belongs to me*); (δ) those which express the idea of striving to acquire something, e. g. ὀρέγεσθαι, ἐγείρεσθαι, ἀντιποιεῖσθαι, *ad aliquid contendere, potiri*, ἐντρέπεσθαι, *to turn one's self to something, to regard, to have respect to*, στοχάζεσθαι, *to aim at something*.

X. Cy. 1. 2, 15. ἔστι τοῖτοις καὶ ἀρχῶν καὶ τιμῶν μετέχειν. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (*sibi vindicant*). Cyr. 7. 5, 78 sq. θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον. C. 1. 2, 60. Σωκράτης πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ. Cy. 1. 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς. Th. 6, 39. ὀλιγαρχία τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὀφελιμῶν οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει. Pl. Phaedr. 238, b. τὰ τούτων ἀδελφά (*horum similia*). X. An. 4. 1, 17. ἡ πορεία ὁμοία φυγῆς ἐγένετο. Hel. 4. 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τιχεῖν. 4. 8, 18. ἦν ὁ Θέρσανδρος οὐ μόνον ἀλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντιποιεῖτο (*ad fortitudinem enitebatur*). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ. Pl. Symp. 181, c. ὕβρεως ἄμοιρος. Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (*like communis alicujus rei*). Ἀπτομαι τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλῃ, *borders on*. 3, 72. ἔργου ἐχώμεθα, *opus aggrediamur*. Περιέχομαι τινος, *cupide aliquid amplecti*. Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι. 4, 10. ἄνδρες οἱ ξυναρμέμενοι τοῦδε τοῦ κινδύνου. Pl. Rp. 2. 362, a. ἀληθείας ἐχώμενον, *cum veritate conjunctum*. Ἀντιλαβέσθαι τῶν πραγμάτων, *capessere*. Isocr. Nicoel. 22. b, c. ἐπεὶ δὲ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, περιῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν. Τυχάνειν, λαγχάνειν χρημάτων, *eutychias* — *τιχεῖν* τελευτῆς, ὀνόματος, etc. Isocr. Paneg. 80, 187. οὐκ ἐφικνοῦμαι τοῦ μεγέθους, *sc. τῶν πραγμάτων, non assequor*. Pl. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχίνῃ, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπῃ. X. C. 4. 5, 11. δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἦπτον τῶν διὰ τοῦ σώματος ἰδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Dem. in Aristocr. 690, 14. οἱτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν.

REM. 6. In verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν

μεγίστων ἀγαθῶν πλεῖστα μετέχουσιν. An. 7, 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and conjuring, are connected with the Gen., which denotes the person or thing, by whom or which one entreats or conjures, e. g. λίσσασθαι, ἱκετεῖν, ἱκεῖσθαι, since the suppliant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζηρὸς Ὀλυμπίου ἠδὲ Θέμιστος. So λίσσασθαι πατὴρ, τοκῶν. Comp. Il. κ, 454, ὁ μὲν μιν ἔμελλε γενεῖον χειρὶ παχείῃ ἀψύμενος λίσσασθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b). Il. η, 56. μέσσου δουρὸς ἐλὼν. Od. γ, 439. βοῦν δ' ἀγέτην κερύων. Il. α, 197. ξανθῆς δὲ κομῆς ἔλεῖ Ηγλείωνα. In phrases, like λαβεῖν τινα γούνων, ἄπτειθαί τινα γενεῖου, etc., the knee and the beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry,

- (a) Verbs of tasting physically and intellectually, grasping, reaching to, and hence of striving after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου.
- (b) Several verbs, which properly express the idea of a very hasty motion towards an object, and are then changed so as to express an intellectual effort, and longing, e. g. ἐπείγασθαι, ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαΐσσειν, *rushing upon something*, etc. Il. τ, 142. ἐπειγόμενός περ Ἀρηος. Il. ξ, 488. ὠρμήθη δ' Ἀκάμαντος. Il. ζ, 68. μή τις νῦν ἐν ἄρων ἐπιβαλλόμενος μετόπισθεν μιμνέτω.
- (c) Verbs of aiming, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit, to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αὖτ' Ἀἴαντος ἀκόντισε δουρὶ φαεινῷ. Il. ψ, 855. ἧς ἄρ' ἀνώγει τοξεύειν.

REM. 8. According to the analogy of verbs of aiming and striving, above named, so we find κατὰ χθονὸς ὄμματα πῆξαι, πλεῖν ἐπὶ Σάμου, *to sail towards Samos*, as if setting out for it, (on the contrary, ἐπὶ Σάμον, *to Samos*). The Gen. of *aim, object*, occurs in the attributive relation, e. g. in ὁδός, νόστος τόπου τινός, *way, return to a place*.

REM. 9. There also belong here, (a) the adverbs ἐνθῦ (Ion. ἰθῦ), *straight-forward to something, μέχρι, to, up to*;—(b) verbs of *meeting* and of *approaching*, which, still, in prose, are commonly connected with the Dat.;—(c) adjectives and adverbs expressing the same idea, e. g. ἀντίος, ἐναντίος, παραπλήσιος, still oftener joined with the Dat., ἀντίον, πλησίον, etc. Her. 6, 95. ἔχον (dirigebant) τὰς νέας ἰθὺ τοῦ Ἑλληςπόντου καὶ τῆς Θορηϊκῆς. 2, 34. ἡ Αἰγυπτιος τῆς ὀρεινῆς Κιλικίης μάλιστα καὶ ἀντίῃ κείται. Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν.

4. The Gen. of action stands, as the Gen. of the place *at which*, and the time *when*, an action happens. The fact or the event belongs, as it were, to the place and the time, proceed in a certain measure from them, and are supported by them; hence the place and the time are conceived as supporters of the action.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίρετο πάσης γαίης, οὐδ' ὀρέων. Il. ι, 219. αὐτὸς δ' ἀντίον ἴεν Ὀδυσσεὺς θείοιο τοίχου τοῦ ἐτέρου. Hence, especially in Epic poetry, with verbs of going, or of motion, the place or the way to which the going or the motion tends, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίοιο. χ, 23. θέειν πεδίοιο. ν, 64. πεδίοιο δὲ διώκειν ὄρνειον. So the prose, ἵεναι τοῦ πρόσω.

REM. 10. Hence the adverbs of place, οὔ, ποῦ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc., and hence, also, adverbs of place with the suffix *θεν* apparently instead of adverbs of place with the suffix *θι*, e. g. ἔνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, etc., e. g. Il. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἱστάμενος ὠτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. The space of time within which something happens, as if the supporter of the action, may be expressed by the Gen.

Ἀνθῆ θάλλει τοῦ ἔαρος, the spring is conceived as the producer or supporter of flowers. So θέρους, χειμῶνος, ἡμέρας, τῆς αἰτῆς ἡμέρας, νυκτός, δαίης, ὁπώρας, as Eng. of a morning, he did it of a fine morning, also μηνός, ἐνιαυτοῦ, etc. with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκείνου, etc. Hence the adverbial expressions ἀρχῆς, at the beginning, and τοῦ λοιποῦ, for the future. Her. 4, 48. Ἰστὸς ἵσος αἰὲ αὐτὸς ἐωῦτ' ἕξει καὶ θέρους καὶ χειμῶνος. 6, 12. τοῦ λοιποῦ μὴ περὶ θάμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλθομεν τοῦ θεισμητηρίου ἐσπέρας. Οὐ μακροῦ χρόνου, συχροῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου, πολλῶν ἡμερῶν, ἐτῶν, etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελέμενα. X. An. 1, 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδημήμεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define this relation more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κύρου, Cyri aetate, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. On the distinction between the Gen. and Acc. of place and time, see the remarks on the Acc., § 279, 6.

5. The Gen. of action, finally, stands as the Gen. of the material out of which anything is made, formed, and, as it were, produced, or the source out of which something is drawn. This Gen. stands,

(a) With verbs of making, forming, etc.

Her. 5, 82. χαλκοῦ ποιεῖονται τὰ ἀγάλματα. 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου. Th. 4, 31. ἔργμα αὐτόθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation, e. g. ἔκπομα ξίλον, τράπεζα ἀργυρίου, στέφανος ἱακίνθων.

REM. 14. This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό, also διά.

(b) With verbs of fulness and want, e. g. πληθεῖν, πληροῦν, πιμπλάναι, γέμειν, βροθῖν; νάσσειν, σάπτειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χορή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (satis).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι. Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων. Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων. X. Cy. 3. 1, 3. διαθρόντων καὶ ἐλαυνόντων τὸ πεδῖον μεστόν. An. 2. 4, 14. δασύς δένδρων. An. 1. 2, 7. παρὰδεῖσος μέγας, ἀγρίων θηρίων πλήρης. 1. 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαί, μεστὰὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου.

(c) With verbs of eating, drinking, enjoying, satisfying one's self, and in the figurative sense of having the enjoyment, use and advantage of something, ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι; ἀπολαύειν, etc.

Ἐσθίειν κρέων — κορέσασθαι φορβῆς — πίνειν οἶνου. X. Cy. 1. 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. 1. 3, 10. καὶ τί δὴ, ὦ Κῦρε, τῆλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερὶ ὀφθησας τοῦ οἴνου; C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν; but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακὰ, to receive good or evil from some one. Γεύεσθαι τιμῆς — γεύειν τινὰ τιμῆς.

REM. 15. The Acc. stands with verbs of eating and drinking, (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. ι, 347. Κίκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα. X. Cy. 1. 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1. 3, 6. κρέα γε εὐωχοῦ, ~~eat~~ *eat* heartily. 6. 2, 28. ὕδατι μεμιγμένην ἀεὶ τὴν μάζαν ἐσθίει. Ibid. μετὰ δὲ τὸν σῖτον ἅν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (spoken of a habit). So ἐσθίειν κρέα and κρέων, πίνειν οἶνον and οἶνον. Pl. Symp. 176, c. πολλὴν πίνειν οἶνον.

(d) With verbs of smelling, emitting an odor, etc., πνεῖν, ὀζειν, προςβάλλειν.

Ὅζειν ἴων, μύρου πνεῖν, προςβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὥς ἡδύμοι προςέπνευσεν χοιρειῶν κρέων.

REM. 16. The Poetic Language connects many other verbs with the Gen. of the material, e. g. ἀποσιτίλλειν ἀλσίφατος, (νεκίας, πνρός μειλισσέμεν, λούεσθαι ἐν ῥόγῳ ποταμοῦ. See Larger Grammar, II. § 527, Rem.

(c) With several verbs of sensation and perception, namely, ἀκούειν, ἀκροᾶσθαι, ἀποδέχεσθαι, *to assent to*; αἰσθάνεσθαι, ὁσφραίνεσθαι; συνιέναι, *to comprehend*, with Gen. of the person; so likewise, with verbs of remembering and forgetting, μιμνήσκειν (τινά τινος), μιμνήσκεισθαι, ἐπιλανθάνεσθαι, hence λάθρα, λαθραίως and κρύφα τινός.

Her. 1, 47. καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω. 1, 80. ὥς ὅσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὁπίσω ἀνίστρεφον. X. H. 4, 4, 4. τῆς κραυγῆς ἦσθοντο. An. 1, 1, 8. βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλής οὐκ ἦσθάνετο. Cy. 1, 3, 10. οὐκ ἀκροώμενοι τοῦ ἄδοντος ὠρνύετε ἄδιν ἄριστα. Phaed. 92, d. μήτε ἑμαυτοῦ μήτ' ἄλλον ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστὶν ἁρμονία, *to agree with*. Ἀκούειν δίκης, *to hear a cause*, αἰσθάνεσθαι ἰδονῶν, ὁσμῆς, κραυγῆς, θορύβου, βοήθειας. Ἐπομνήσαι τινα τοῦ λόγου. X. Cy. 8, 3, 8. τοῦ φθόρου ἐπέλελυστο. In the attributive relation, μνήμη τῶν κακῶν.

REM. 17. The attributive Gen. has a far greater extent of meaning, e. g. ἀγγέλιu τῆς Χίου, *de Chio*, ἐρώτησίς τινος, *like quaestio alicujus rei*, instead of *de aliqua re*.

REM. 18. With verbs of *hearing*, and *perceiving*, there stand (a) the person *alone* in the Gen., which represents the person as the source from which the perception appears, e. g. ἀκούω Σωκράτους, *I hear Socrates*, i. e. *his words*; (b) the thing *alone*, and this is put either in the Gen., which expresses the substance as a whole, of which one sees, as it were, single parts, or the meaning and contents of which he perceives intellectually, e. g. αἰσθάνεσθαι κραυγῆς, *to perceive, as it were, single tones of the cry*, αἰσθάνεσθαι ἐπιβουλής, *to perceive something of the plot*; or in the accusative, which shows that one perceives with his senses, the totality of a thing, e. g. Αἶ ὦν αἰσθάνονται (οἱ ἄνθρωποι) ἕκαστα, *the senses by which men observe every object*, X. C. 1, 4, 5. Ὡς ἦσθοντο τὴν βοήθειαν, *when they noticed the approaching succor* = *saw with the eyes*, therefore, also, ἐώρων Th. 2, 94. On the contrary X. H. 4, 8, 19. αἰσθάνεσθαι τῆς βοήθειας, *they observed something of the succor*. The Acc. of the person seldom occurs with αἰσθάνεσθαι, which then has the meaning of εἶδέναι, e. g. Αἰσθάνομαι δὲ καὶ τυράννοους τινάς, οἳ οὕτω πεινῶσι χρημάτων X. Symp. 4, 36. Verbs of *hearing*, *perceiving*, *observing*, as well as *remembering*, often govern the Acc. of the thing, sometimes, also, of the person. They are often connected with the Gen. of the person and the Acc. of the thing. See under (f). X. Cy. 3, 1, 1. ὁ Ἀρμένιος, ὥς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, *as in the Lat. audire aliquid ex aliquo*; so συνιέναι τινός τι, e. g. ἔπος. Μενῆσθαι τὸ πρῶγμα.

REM. 19. Ἀκούειν, ὑπακούειν, κατακούειν with the meaning

to obey, often take the Gen., and according to the same analogy *πειθῶσαι*, yet seldom, and *ἀπειθεῖν*; so also *κατήκοος*, *ὑπήκοος* with the Gen., more seldom with the Dat. Her. 3, 62. *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν*. 3, 101. *Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν*. 1. 1, 26. *νῦν ὦν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι*.

(f) Finally, the Gen. of the material stands with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, saying; of admiring, praising, blaming, *ὁρᾶν*, *θεᾶσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίστασθαι*, *εἰδέναι*, *ἐνθυμεῖσθαι*, etc.; *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, etc.; *ἄγασθαι*, *θαυμάζειν*, *ἐπαινεῖν*, *μέμψεσθαι*, *ψέγειν*, and the Gen. indicates the object (commonly a person) about which or whom, one perceives, sees, contemplates, knows, examines, an action, external indication or some single circumstance; or of whom one learns, hears, affirms something; or in whom one perceives something to admire, praise or censure. That, which is perceived in the object, or affirmed of it, is added in the Acc. of a substantive or substantive pronoun, or in an accessory clause, or in the Gen. of the Participle, which may, at the same time, denote the person.

X. C. 1. 1, 12. *Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερὰ ποτε νομίσαντες ἰκανῶς ἤδη τὰνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγούνται τὰ προσήκοντα πράττειν*. 1. 6, 4. *ἐπισκεψόμεθα, τί χαλεπὸν ἦσθησαι τοῦ μοῦ βίου*, in my manner of life. An. 3. 1, 19. *διαθεώμενος αὐτῶν, ὅσῃν μὲν χώραν καὶ οἶαν ἔχουιν*. Cy. 7. 2, 18. *ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος*, he perceived in me that I was doing an absurd thing. Pl. Gorg. 463, d. *ἄρ' οὖν ἂν μάθοις ἀποκρίναμένον*; instead of *ἄρ' οὖν ἂν μοῦ μάθοις, ἃ ἀποκρίνομαι*; wilt thou then have understood my answer? Th. 4, 6. *ἐπύθοντο τῆς Πύλου κατειλημμένης*, instead of *ἐπύθ. τῆς Πύλου, ὅτι κατειλημμένη ἦν*. 5, 83. *ἦσθησαν τοι ἐπιχίζόντων*, instead of *ἦσθ. αὐτῶν, ὅτι ἐπιχίζουιν*. The Gen. of person alone, Pl. Phil. 51, c. *εἰ μοῦ μανθάνεις*, instead of *εἴ μου μ., ἃ λέγω*. Her. 6, 76. *ἄγασθαι τοῦ Ἑρασίου οὐ προδιδόντος τοὺς πολίτας*. Th. 1, 84. *τὸ βραδὺ καὶ μέλλον, ὃ ἐμφορῶνται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε*. X. Cy. 3. 1, 15. *εἰ ἄγασσαιο τοῦ πατρὸς, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπρακε, πάνν σοι συμβουλεύω τοῦτον μιμῆσθαι*. Ages. 2, 7. *τάδ' αὐτοῦ ἄγασμαι, ὅτι παρεσκεύασατο*. 8, 4. *ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἕλλησιν ὑπεριδεῖν τὴν βασιλέως ξενίαν*. Pl. Men. 95, c. *Γοργίου μάλιστα ταῦτα ἄγασμαι*. Theaet. 161, b. *ὁ θαυμάζω τοῦ ἐταί-*

ρ ο υ. Criton, 43, b. σοῦ πάλαι θαυμάζω, αἰσθανόμενος, ὃς ἡδέως κα-
θ' εὐδεις. Rp. 383, a. πολλὰ Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ
ἐπαινεσόμεθα.

REM. 20. The verbs above named imply in themselves an Acc. e. g. ὁρῶ
τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέφομαι, ἄγμαί τινα or τι.

(g) In expressions of being acquainted with, ignorant of, of
being skilled and unskilled in, of making trial of, of ability and
dexterity, e. g. ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων,
τρίβων, συγγνώμων, ἀδαής, ἀπαίδεντος, ἰδιώτης, πειρᾶσθαι, ἀπείρως,
ξένως ἔχειν; with adjectives in -ικός (derived from transitive verbs)
which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης. Her. 2, 49. τῆς θυσίας
ταύτης οὐκ ἄδαής, ἀλλ' ἔμπειρος. — Ἀπαίδεντος ἀρετῆς, μου-
σικῆς. X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθροπίνων πραγ-
μάτων. — Ἀπείρως ἔχειν τινός. — Ἀποπειρᾶσθαι γνώμης. (In
the poets this use of the genitive is still more extensive.) Il. ο, 412. τέκτο-
νος, ὅς ῥά τε πάσης εὖ εἰδὴ σοφίας. X. C. 3. 1, 6. παρὰ σκευαστι-
κὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν
ἐπιτηδείων τοῖς στρατιώταις. Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς
αὐτοῦ σοφίας. Pl. L. 643, d. τέλειος τῆς τοῦ πράγματος ἀρετῆς, showing
one's self perfect in a thing.

§ 274. (b) Causal Genitive.

(460—465.)

The second division of the causal genitive includes the geni-
tive, which expresses the cause, i. e. the object, which calls forth
and occasions the action of the subject. This genitive stands,

1. With many verbs which denote a state or affection of the
mind, viz.

(a) A desire and longing for, ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν, or
διακεῖσθαι; διψῆν, πεινῆν;

(b) A care for, a concern for, ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι,
περιορᾶσθαι, προορᾶν, ὑπερορᾶν, to despise, προνοεῖν, μέλει, μεταμέλει,
ἀμελεῖν, ὀλιγορεῖν, φρίδεσθαι;

(c) Pain, grief, pity, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἔλεειν and οἰκ-
τεῖρειν with the Acc. of the person and Gen. of the thing;

(d) Anger and indignation, ὀργίζεσθαι with the Dat. of the
person and the Gen. of the thing, χαλεπῶς φέρειν;

(e) Envy, φθονεῖν with the Dat. of the person and the Gen.
of the thing, ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise and blame, θαυμάζειν and ἄγασθαι* (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which depends upon or is governed by that thing, see Rem. 2), *ζήλουν, ἐνθαυμάζουσιν, ἐπαινεῖν, μέμψασθαι*, all with the Acc. of the person and the Gen. of the thing.

Pl. Rp. 403, a. ὁ ὁρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾷν. 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτον, ἀλλὰ χρηστοῦ σίτον· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν. Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν. 186, b. τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ. 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν. X. Cy. 3. 3, 12. (Κῦρος) κακέεινους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι. X. O. 13, 9. πεινῶσι τοῦ ἐπαινοῦ οὐχ ἥτιον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς, amor, cupiditas virtutis. Th. 6, 14. κῆδεσθαι τῆς πόλεως. Her. 3, 151. ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης. 3, 159. τοῦ σίτον προορᾷν. X. Cy. 1. 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. Μέλει μοί τινος. 5. 1, 22. Γωβρύα πειράσσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ. Id. C. 1. 2, 9. ὑπερορᾷν ἐποiei τῶν καθεστώτων νόμων τοῖς συνόντας. Th. 4, 124. Βρασιδᾶς τῆς Μένδης περιορώμενος. X. H. 5. 4, 1. θεοὶ οὔτε τῶν ἄσεβούντων, οὔτε τῶν ἀνόσια ποιούντων ἀμελοῦσι. Cy. 8. 7, 15. ἐαυτοῦ κῆδεσθαι ὁ προνοῶν ἀδελφοῦ. Attributive, e. g. φροντὶς τῶν παιδων, cura liberorum, care for children. So ἐπιμελής τινος. X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾧ κτεῖρεν αὐτόν. 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τε θνηκότος, ἐξάγων ᾧδε εἶπεν. Symp. 4, 37. τούτους οἰκτεῖρω τῆς ἄγαν χαλεπῆς νόσου. Attributive, e. g. ἄλγος ἐταίρων (de amicis); moreover with adjectives also (though only in poetry), and especially in exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, οἷς ἐλαίνομαι τάλας! X. Cy. 3. 1, 39. φεῦ τοῦ ἀνδρός! Pl. Rp. 509, c. Ἀπολλων, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τῆς! O ill fortune, that I am called hither at this time! Lys. c. Philon. 187, 11. καθέστηκέ τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὁργίσεσθαι τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἀμαρτάνειν. In poetry, the Gen. is much more frequent with verbs expressing anger, e. g. Il. ξ, 266. Ἡρακλῆος περιχόσατο, παιδος εἴο.

Od. α, 69. (Ποσειδάων) Κίχλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν. S. Antig. 1177. πατὴρ μὴνίσας φόρον. Eur. Or. 749. ἴσως σοι θυγατέρος θυμοίμενος. Attributive, e. g. χόλος τινός, ira alicujus instead of de aliquo, anger respecting some person or thing. Φθονεῖν τινι τῆς σοφίας. Th. 1, 75. ἄξιοι ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόρως διακεῖσθαι, it is not just that we should be envied on account of our sovereignty. So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδε σοι δωρήματος. Attributive, e. g. φθόρος τινός. X. Cy. 2, 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθὰ εἰς τῆς τε προότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ αὐτήν τὴν τάξιν ἐπὶ τὸ δῆπρον σὺν τῇ ταξίαρχῳ. Symp. 4, 45. ζηλωσε τοῦ πλούτου. Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αἰτοῖς αἰτίος. Ion. 530, b. πολλὰς γε ἐξήλωσα ὑμῶς τοῖς ὁμιλοῦσιν τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; illorum virorum virtutem. Lys. Simon. 100, 44. θαυμάζω μάλιστα τοῦτον τῆς διανοίας, hujus mentem. Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνεται καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελέντα.

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελεῖσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen., thus ποθεῖν, to long for; to feel the want of, always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν, to love; the last two also in the sense of to be contented with, take the Dat. = Lat. Abl. Several of the above verbs have also different constructions, in which case they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος X. C. 1, 11, 4, 7, 6. to be anxious for something, but φροντίζειν τι, scrupulī, investigare;—προνοεῖν, προορᾶν τι, to perceive beforehand, to consider beforehand; ὑπερορᾶν τι and τινος, despiciere, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally, Μελήσουσιν δ' ἐμοὶ ἵπποι Il. κ, 481. Ταῦτα μὲν οὖν θεῶν μελήσει Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions; (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν, θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when one admires something in a person, e. g. θαυμάζω Σωκράτους τὴν σοφίαν;—(c) the Acc. of the person and Gen. of the thing, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας, see 1, (f);—(d) Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας, see 1, (f);—(e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

2. With verbs which express the idea of requital, revenge, accusing and condemning, the Gen. denotes the guilt or crime which was the cause of the requital, revenge, etc. Hence this is true of *τιμωρεῖσθαι* which governs the Acc. of the person and the Gen. of the thing, as well as of verbs relating to judicial proceedings and of accusing and condemning, e. g. *αἰτιᾶσθαι*, *ἐπαιτιᾶσθαι*, *διώκειν*, *εἰσάγειν*, *ὑπάγειν*, *γράφεσθαι*, *προσκαλεῖσθαι*, all with the Acc. of the person and the Gen. of the thing, *ἐπεξίεναι*, *ἐγκαλεῖν*, *ἐπισκῆπτεσθαι*, all three with the Dat. of the person and Gen. of the thing; *φεύγειν*, *to be accused*; *δικάζειν*, *κρίνειν*, *αἰρεῖν*, *to convict*, all three with the Acc. of the person and the Gen. of the thing, and *άλωναι*, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *on account of the invasion of this land*. Ἐπαιτιᾶσθαι τινα φόρον. Her. 6, 104. (Μιλτιάδεια) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. Ἐπεξίεναι τινὲ φόρον. Γράφεσθαι τινα παρανόμων. Φεύγειν κλοπῆς, φόρου, ἀσεβείας. Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας. C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόντι καὶ τὸν πατέρα διῆσαι. Dem. Aphob. 846. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν. 861, 58. φεύγειν ψευδομαρτυριῶν ὑπότινος. Ἄλωναι κλοπῆς.

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 275, 3, e. g. *θανάτου κρίνειν*, *κρίνεσθαι*, *διώκειν*. Sometimes the prepositions *περὶ* and *ἕνεκα* are joined with the verb, e. g. *διώκειν τινὰ περὶ φόρου*; and *ἀντί* with *τιμωρεῖσθαι*.

3. Finally the Gen. of cause is also used in the following instances,

(a) With *τοῦ μὴ* and the infinitive. See § 308, 2, (b).

(b) With the adverbs *εὖ*, *καλῶς*, *μετρίως*, and the like, also with *ὥς*, *πῶς*, *ὅπως*, *ἥ*, *ὅπῃ*, *οὕτως*, *ὥςδε*, *ὥς αὐτως*, connected with the verbs *ἔχειν* and *ἵκειν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. *Καλῶς ἔχω ποδῶν*, *I am well in respect to my feet*. Her. 6, 116. Ἀθηναῖοι, ἄς ποδαῖν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ. 5, 62. χρομάτων εὖ ἵκοντες. So *Εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους δυνάμεως*. Οἱ Ἕλληνες οὕτως εἶχον ὁμονομίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπου ἔχεις. H. 4. 5, 15. ὥς τάχους ἕκαστος εἶχεν,

§ 275. (c) *Genitive denoting certain Mutual Relations.* (466—470.)

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used,

1. With verbs which contain the idea of ruling, preëminence, excelling, prominence, and the contrary, viz. such as contain the idea of subjection, inferiority, to miss, e. g. an opportunity, ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατεγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives, ἐγκρατής, ἀκρατής;—προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.;—ἡττᾶσθαι, ὑστερεῖν, ὑστερεῖναι, ἐλαττωθῆναι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἶδε. 99. ἡγεμόνους Ἀλικαρνησέων. 3, 15. ἐπιτροπεύειν Αἰγύπτου. 142. οὔτε μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωυτῷ. Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam. X. Cy. 1. 1, 2. ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφοροὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομίς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοντο. 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῆ εἶναι. 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι. Her. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν. Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν. X. Cy. 3. 1, 19. τάχει περιεγένου αὐτοῦ. Pl. Gorg. 475, b. σκεψόμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοίμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, e. πρεσβεύειν τῶν πολλῶν πόλεων. So also ἀνέχεσθαι τιнос usually with a participle, to endure. Pl. Rp. 564, e. οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. Ἡττᾶσθαι τῶν ἐπιθυμιῶν. Dem. Cor. 308, 244. οὐδ' αὖ μοῦ ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρεσβεύων, being overcome by or yielding to the envoys. X. C. 1. 3, 3. Σωκράτης θυσίας θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολ-

λῶν καὶ μεγάλων πολλὰ καὶ μέγала θυόντων. Hier. 4, 1. μεγάλου ἄγαθοῦ μειονεκτεῖ. Ὅστερὶ ζειν τῶν καιρῶν, τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὄψων.

REMARK 1. *Ἰγμεμονεύειν* and *ἡγεῖσθαι* in the sense of *to go before*, *ὁδόν*, *to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

REM. 2. That in which one excels another, in prose, is usually put in the Dat., though it is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι.—*Ἰπό* governing the Gen. is often used with *ἡττάσθαι*, e. g. Th. 1, 62. τὸ σιγατόπειδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The comparative and adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., govern the Gen. of the object used to express the comparison.

X. Cy. 7, 5, 83. οὐ δῆπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι. Eur. Med. 965. χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. Her. 7, 48. τὸ Ἑλληνικὸν σιγατέυμα φαίνεται πολλὰ πλείσιον εἶσθαι τοῦ ἡμετέρου. 8, 137. διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ, *he was twice as great as before*. 6, 120. ὕστεροι ἀπικόμενοι τῆς συμβολῆς (proelio) ἡμίζοντο ὅμως θεήσασθαι τοὺς Μήδους. Οὐδενὸς δεύτερος. Οὐδενὸς ὕστερος. Τῶν ἀρκοῦντων περιττὰ κήσασθαι.

REM. 3. Sometimes the object of comparison is denoted, like some relation of space, by *πρό* and *ἀντί* with the Gen., or by *παρά* and *πρός* with the Acc. See prepositions.

3. With verbs of *buying* and *selling*, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι;—also with verbs signifying *to exchange* and *barter*, e. g. ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύνειν, etc.;—with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἄξιος (Gen. of price).

Her. 3, 139. ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρημάτος. 5, 6. (οἱ Θεήϊκες) ὠνέονται τὰς γυναικὰς παρὰ τῶν γονέων χρημάτων μεγάλων. X. C. 2, 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. Cy. 3, 1, 36. σὺν δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναικᾶ ἀπολαβεῖν. Ἐγὼ μὲν, ἔφη, ὦ Κῦρε καὶ τῆς ψυχῆς πριαιμην, ὥστε μήποτε λατρεῦσαι ταύτην. Il. ζ, 236. τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβοίων. X. Cy. 3, 1, 37. καὶ σὺν δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναικᾶ καὶ αὐτοὺς παῖ-

δας, μηδὲν αὐτῶν καταθεῖς, *nulla re pro iis deposita.* Dem. Phil. 2. 68, 10. κέκρισθε μηδενὸς ἀν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. Il. λ, 514. ἡτρός γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων. Her. 3, 53. ὁ Ἀνκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην. 6, 112. ἐμάχοντο ἀξίως λόγῳ. Ἀξιούειν τινα τιμῆς. X. Cy. 2, 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμῆν τινὶ τινος and τινά τινος, e. g. δέκα ταλάντων, τοῦ θανάτου, *to fine or punish one with, to sentence one to a punishment, to consider one worthy of punishment.* So the Mid. τιμᾶσθαι τινι ἄργυρίου, θανάτου, *to impose a fine or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule; *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τραπεῖς (like *natus alicujus*). S. Ph. 3.

REM. 6. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάδης ἐπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου, *the command of the Ionians in the war against Darius.*

§ 276. (2) *Accusative.* (471.)

The Acc. is the *Whither-case*, and hence denotes, (a) in relation to space, the goal, limit or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, it denotes the effect, consequence, result of an action, as well as the object on which the action is performed.

§ 277. A. RELATIONS OF SPACE. (472.)

The Acc., expressing the relation of space, denotes the boundary, place or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας

ἀμφιέλισσας, *they went to the ships.* Il. α, 317. κνίσση δ' οὐρανὸν ἵκε, *arose to heaven.* Od. α, 176. πολλοὶ ἦσαν ἄνδρες ἡμέτερον δῶ. S. OT. 35. ἄστυ Καδμείων μολεῖν. Eur. Med. 7, Μήδεια πύργους γῆς ἔπλενσ' Ἰωλκίως.

REMARK. In prose and usually also in poetry, the Acc. is governed by a preposition, which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in* — *into*, ὡς, *to*, κατὰ, *downwards*, ἀνά, *upwards*, ἐπέρ, *over*, ἐπί, *upon*, περί and ἀμφί, *around* — *round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρὰ, *near to*, ὑπό, *under*, e. g. ἵεναι ἐς τὴν πόλιν, *προσελθεῖν ὡς τὸν βασιλέα, περί or ἀμφί τὴν πόλιν βαίνειν* — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρώας — ἵεναι παρὰ βασιλέα — ἵεναι πρὸς Ὀλυμπον — ἵεναι ὑπὸ γαίην.

B. CAUSAL RELATIONS OF THE ACCUSATIVE.

§ 278. (a) *Accusative denoting Effect.* (473—475.)

The Acc. denoting effect is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. denoting effect, i. e. the Acc. of the object produced, is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification, e. g. μάχην μάχεσθαι, *to fight a fight*, pugnam pugnare. An attributive adjective or pronoun commonly belongs to the Acc.

Pl. Symp. 181, b. οὔτως ἐστίν (ὁ ἔρωτες), ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρᾷ-σιν. Pl. L. 680, e. βασιλείαν πασῶν δικαιοσύτην βασιλευόμενοι. Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. Dem. Aph. 845, 4. δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμέ ταύτην τὴν στρατηγίαν. 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα. Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλεῖστα δὲ κατωρθώκατε. Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀράς ὑμῖν. So καλὴς πράξεις πράττειν, ἐργάζεσθαι ἔργον καλόν, ἄρχειν δικαίαν ἀρχήν, αὐτοχρὰν δουλείαν δουλεύειν, μέγαν πόλεμον πολεμεῖν, χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (like ἐξοδὸν ἐξίεναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατείαν στρατεύειν). So ὄγκους ὀμνύναι, ὄσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα ὑπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκῆος ἡμῖν πόλεμος οὕτως ἐπολεμήθη Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν Pl. Rp. 490, d.

2. In place of the substantive from the same stem as the verb,

or having the same signification as the verb, an attribute of such a substantive can also be used; in this case, the verb frequently has a pregnant signification (*constructio praegnans*), since the verb, at the same time, contains another idea in addition to its obvious one.

Νικᾶν μάχην, to conquer a battle, i. e. to win a battle; so Ὀλύμπια νικᾶν, to conquer in the Olympic games, Th. 1, 126. Νικᾶν ναυμαχίας, to gain a naval victory, 7, 66; νικᾶν γνώμην, sententiam vincere, νικᾶν δίκην, to carry one's opinion triumphantly; like θῦμα θύειν; τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γιενέθλια, τὰ Αἰναια, γάμους θύειν, to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice; τὸ Περσικὸν ὤρχετο X. An. 6. 1, 10; ταράττειν πόλεμον, i. e. turbando bellum concitare, as it is said, bellum miscere, Pl. Rp. 567, a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσῆς ἐταράχθη Dem. Cor. 277, 151.

3. Special notice, in like manner, should be taken of the following constructions, mostly confined to poetry, where, also, instead of the substantive from the same stem as the verb, or with a kindred signification, the attribute of such kindred substantive is put in the Accusative.

- (a) Verbs which express the idea of *to shine, to burn, to flow, to pour, to shoot or spring forth*, e. g. ἀστράπτειν γοργωπὸν σέλας, to lighten a fearfully bright light, i. e. casting a bright and terrific light, Aesch. Pr. 356; θάλλειν βίον Pers. 617. Ἐρεμνὸν αἶμα ἔδευσα, I poured out black blood, S. Aj. 376. Τέγγειν, στάζειν δάκρυα, αἶμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).
- (b) Verbs which express *sound, laughter, panting and smelling*; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ταπεινόν, ἀσθενές; ἡδὺ γε-λαῖν, ἡδὺ πνεῖν, μένεια πνεῖοντες Ἀχαιοί, Ἄρεα πνεῖν, Martem spirare, ὄζειν ἡδύ; θειρόν τε καὶ λιγυρόν ὑπηγεῖ (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαυρόνιον Rp. 337, a.
- (c) Verbs signifying *to see, to look*. Od. τ, 446. σὺς πῆρ ὀφθαλμοῖσι δεδορκάς. So βλέπειν, δέρκεσθαι Ἀρην, ὁρᾷν ἀλήνην, δέρκεσθαι δεινόν, σμερδαλέον, ταχερά; φόβον βλέπειν. Il. β, 269. ἀχρεῖον ἰδών, looking foolish. Pl. Ion. 535, e. κλαίοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. many adverbial expressions can be explained, since the place of the Acc. with the adjective belonging to it, is supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τὲ, τί, οὐδέν,

μηδέν, ὅ, ἅ, etc.), or by a neuter adjective, e. g. *Ταὐτὰ λυπεῖσθαι καὶ ταὐτὰ χαίρειν τοῖς πολλοῖς*, to grieve at the same things and to rejoice at the same, Dem. Cor. 323, 292. *Θαυμαστὰ ἐκπλήττονται* Pl. Symp. 192, c. *Τὰ κράτιστα ἤνθησαν* Th. 1, 19. *So μακρόν κλαίειν; πάντα ἐνδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μεγάλα, μικρά, εὐεργετεῖν τὰ μέγιστα, ἡ δὲ γέλῳ, μέγα or μεγάλα φρονεῖν.*

REM. 2. Several adverbial expressions have originated from this usage, e. g. *χάριν*, gratia, *χάριν ἐμὴν, σὴν, mea, tua gratia*, δωρεάν, gratis, *δωτίνην, προῖκα, μάτην*, incassum. So also *τοῦτο, ταῦτα, therefore, τί, why, ὅ, therefore*. Eur. Hec. 13. *νεώτατος δ' ἦν Πριαιμιδών· ὁ καὶ με γῆς ἐπεξέπεμψαν.* Pl. Prot. 310, c. *ἀλλ' αὐτὰ ταῦτα νῦν ἡκω παρὰ σέ, on this very account.*

4. The Acc. denotes also the object merely aimed at, the design of the action. Such an Acc., however, is almost always a pronoun or a neuter adjective,—a preposition, e. g. *εἰς, πρὸς, ἐπί*, being commonly used with substantives. The following words, in particular, belong here.

Χρησθαί τινί τι originating from *χρησθαί τινι χρεῖαν*, to use something for something; *πέιθειν* originating from *πέιθειν τινὰ πείσιν, ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι*, etc. *Οὐκ ἔχω, ὅ τι χρήσομαι αὐτῷ. Τί δὲ χρησόμεθα τούτῳ; Τῇ κρίνῃ τὰ πλείστου ἄξια ἐχρῶντο*, ad res maximī momentī, Th. 2, 15. *Πεισθῆναι τὴν ἀναχώρησιν* (instead of the usual construction *εἰς τ. ἀναχώρ.*) ib. 21. *Ταῦτά σε ἐποτρύνω. Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι* Pl. Phaedr. 242, a. *Τοῦτο οὐκ ἐπειθε τοὺς Φωκαίεας* Her. 1, 163; but *ἐποτρύνειν εἰς μάχην*.

REM. 3. The Acc. denoting purpose, applies to the manner according to, or in which something takes place. Here the fundamental idea is that of striving for an object. Thus *τρόπον, τοῦτον τὸν τρόπον*, hunc in modum, *πάντα τρόπον, τίνα τρόπον, δίκην*, in morem, ὅμοια, in like manner, *ἐπιτηδές, consulto, τάχος* and *κατὰ τάχος*, celeriter. Commonly, however, prepositions are used with such adverbial expressions.

§ 279. (b) *Accusative of the Object upon which the Action is performed.* (476—483.)

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc. or are constructed with prepositions.

1. The verbs *ὠφελεῖν, ὀνινάναι, ὀνίνασθαι, ἀρέσκειν*, commonly with the Dat., *βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι, σίνεσθαι, λοιδορεῖν*, to chide; *εὐσεβεῖν, ἀσεβεῖν; λοχεῖν, ἐνεδρεῖν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν*, to provide with a

guardian; *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μμεῖσθαι*, *ζηλοῦν*, *to emulate*.

X. C. I. 2, 64. (Σωκράτης) φανερός ἦν θεραπέων τοὺς ἀθανάτους. Aeschin. Ctes. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύναιτο, τοὺς δὲ καιροῦς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο; Πείθειν τὸ πλῆθος. X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἄνεν μισθοῦ. R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πικρὰ καὶ τοῦ σίνεσθαι τοὺς πολέμιους ἔνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους. C. 4, 3, 15. ἐκείνο δὲ ἀθηνῶν, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναικας. Th. 1, 132. Ηλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν (ὁ Πανσανίας). X. H. 5, 1, 17. τί ἥδιον, ἢ μηδὲν ἀνθρώπων κολακεύειν, μήτε Ἑλλήνας, μήτε βάρβαρον, εἴνεκα μισθοῦ; —Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας. X. Cy. 1, 4, 8. οἱ φίλακες ἐλοιδοροῦν αὐτόν (but the Deponent *λοιδορεῖσθαι τινα*, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its proper case, (α) ὠφελεῖν *τινι* though very seldom among the poets; (β) ἀδικεῖν *εἰς*, *πρός*, and *περὶ τινα*; (γ) ἀσεβεῖν *εἰς*, and *περὶ τινα*, εὐσεβεῖν *εἰς τινα*, *περὶ*, *πρός τινα*; (δ) λυμáινεσθαι *τινι* frequently; (ε) λωβᾶσθαι *τινι* sometimes; (ς) ὑβρίζειν *εἰς τινα* often; (η) ἐπιτροπεύειν *τινός* somewhat frequently, § 275, 1.

REM. 2. Δωρεῖσθαι, like the Latin *donare*, has a double construction, either *τινι τι*, *to present something to some one*, or *τινά τινι*, *to present one with something*.

2. Verbs which express the idea of doing good or evil to any one, by word or deed, e. g. *ἐνεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*; *εὐλογεῖν*, *κακολογεῖν*; *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς. X. Cy. 1, 6, 29. κακουργεῖν τοὺς φίλους. Εὐεργετεῖν τὴν πατρίδα. X. C. 2, 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χοῖσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μίντοι καὶ λόγῳ καὶ ἔργῳ περὶ ὧμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυνάμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν. So also *καλά*, *κακά ποιεῖν*, *λέγειν τινά*. See § 280.

3. Verbs signifying to persevere, endure, to wait, and the contrary, e. g. *μένειν*, *περιμένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποφεύγειν*, *ἀποδιδράσκειν*, *δραπετεύειν*.

Μὴ φοβῆγε τὸν κίνδυνον. Θαρόειν θάνατον, non reformidare mortem. X. An. 3. 2, 20. τὰς μὲν μάχας θαρόειτε, endure. Cy. 5. 5, 42. εἴτι-
νές σε τιμῶσιν, ἀνασπάξουσιν καὶ εὐώχει αὐτούς, ἵνα σε καὶ θαρόήσωσιν,
that they may confide in you, ut fiducia te complectantur. Ὁ δοῦλος ἀπέδρα
τὸν δεσπότην. Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω.
Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν
βραδυτητα.

REM. 3. After the analogy of φεύγειν, other verbs also, which contain
the idea of fleeing, e. g. those signifying to turn back from, to retreat from, to
abhor, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν
τὸν ὄχλον; ἐκστῆναι κίνδυνον, reformidare; ὑπεκτρέπεσθαι, ἐκτρέ-
πεσθαι, ὑπεξέρχεσθαι, ἀποστρέφεσθαι. Θαρόειν τινι sig-
nifies to have confidence in something.

4. The verbs to be concealed, and to conceal, λανθάνειν, κρύπ-
τειν, celare, κρύπτεσθαι;—also the verbs φθάνειν, antevertere,
λείπειν, ἐπιλείπειν, deficere;—verbs of swearing or swear-
ing by.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν.
Κρύπτειν τινά τι, see § 280. Her. 6, 115. περιέπλων Σούνιον βουλό-
μενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. Ἐπιλείπει
με ὁ χρόνος, ἡ ἡμέρα. X. An. 1. 5, 6. τὸ στρατευμα ὁ σῆτος ἐπέλιπε.
Ὅμνυμι πάντας θεοὺς. Hence μά, οὐ μά, ναὶ μά, νή Δία.

REM. 4. The two impersonal verbs δεῖ and χρή, in the sense of to need,
are constructed with the Acc. of the person and the Gen. of the thing or of the
person, of which or whom one is in need; this construction, however, belongs
only to poetry, e. g. Od. α, 124. μνησέσθαι, ὅτε ὁ σε χρή. Aesch. Pr. 86.
αὐτὸν γὰρ σε δεῖ Προμηθεὺς. Δεῖ with the Dat. of the person be-
longs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς
ἐρωτήσεως. In the sense of *necesse est*, *opus est*, with an infinitive, the Acc.
of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν;
the Dat. is much more rare, and with χρή belongs only to poetry. X. C.
3. 3, 10. εἴ σοι δέοι διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἄλλω
γὰρ ἢ μοὶ χρή γε τῆςδ' ἄρχειν χθονός.

5. Many verbs denoting a feeling or an affection of the mind,
e. g. φοβεῖσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι, revereri, αἰδεῖσθαι; δυσ-
χεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι.

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν
οἱ ἄνθρωποι. An. 1. 9, 6. Κῦρος ἄρκετον ποτὲ ἐπιφερομένην οὐκ
ἔτρεσεν. Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἢ μᾶς φοβήσονται, ὅταν
ἀκούσωσιν, ὅτι οὐχ ὡς φοβοίμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι.
Αἰσχύνομαι τὸν θεόν. R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας.
Cy. 1. 3, 5. καὶ σέ, ὦ πάππε, μυσαιτιόμενον ταῦτα τὰ βρώματα

δρῶ. Pl. Symp. 173, c. τοὺς εἰταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλαγῆναι τὸν Φίλιππον. In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of motion, like transitive verbs, sometimes take the thing put in motion by them, as a passive object in the Acc.; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, αὔσσειν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταῤῥέπει τὸν εὐτυποῦντα. Ἐκβαίνειν, ἐπαύσσειν πόδα, αὔσσειν χέρα, βάσιν, περᾶν πόδα, all poetic. Th. 6, 39. κακὰ σπεύδειν, *accelerare*. In this way, verbs expressive of sound, with the *constructio praeagnans*, sometimes take the object which is put in motion and sounded, in the Acc. Il. λ. 160. ἵπποι κεῖν' ὄχρεα κροτιάζον ἀνὰ πολέμοιο γεφύρας. Her. 6, 58. λέβητα κροτέουσιν, *pulsant*. So with the *constructio praeagnans*, the poets also say, θεὸν χορεύειν, ἐλέσσειν, *deum choreis, saltando celebrare*. Comp. Larger Grammar, Part II. § 552.

6. Verbs of motion take the *space* or *way* in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, *How long?* is put in the Acc., as being the object measured by the action; so too measure and weight, in answer to the question, *How much?* are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, like *to go the way*, comp. itque reditque viam. Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν. X. Cy. 2. 4, 27. μήτι τὰ δύςβατα πορεύου, ἀλλὰ κίλευέ σοι τοὺς ἡγεμόνας τὴν ὁμίστην (ὁδόν) ἡγεῖσθαι. An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδῖον ἅπαν καὶ λείους γηλόφους. R. Equ. 8, 10. ἦν δὲ μὲν φεύγει ἐπὶ τοῦ ἵππου παντοῖα χωρία, *per varia loca*. Cy. 1. 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδούς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοῖς πλεοντάς τὴν θάλατταν. Χρόνον, τὸν χρόνον, *a long time*, (different from χρόνος, σὺν χρόνῳ, *by time, easily*), νύκτα, ἡμέραν. Her. 6, 127. ἡ Σίβαρις ἤχμαξε τοῦτον τὸν χρόνον μάλιστα. X. An. 4. 5, 24. καταλαμβάνει τὴν θιγατέρα τοῦ κομάρχου ἐννάτην ἡμέραν γεγαμημένην, *who had been married nine days*. Cy. 6. 3, 11. καὶ χθές δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3. 116, 23. ἴσχυσαν δὲ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπῆκοντο ἐς τὸ ἱόν. 6, 119. ἀπέχειν δέκα καὶ διηκοσίους σταδίους. 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἔξ καὶ εἴκοσι ἡμέρας. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (like *viginti annos natus*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her.

3, 89. τὸ Βαβυλώνιον τάλαντον δύναιται Εὐβοῦδας ἐβδομήκοντα μνέας.

REM. 6. In poetry the Acc. of space is sometimes used even with verbs denoting rest, e. g. κεῖσθαι, στήναι, ἡσθαι, θάσσειν, καθίζειν, etc., instead of ἐν with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις,) ὅντινα κεῖται, quem jacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνά, from a lower to a higher place, e. g. ἀνά ποταμόν πλεῖν, ἀνά νύκτα; — κατά, from a higher to a lower place, e. g. κατὰ ποταμόν πλεῖν, κατὰ τὸν βίον; — ἀμφί and περί, round about, e. g. βαίνειν ἀμφί (or περί) τὴν πόλιν, ἀμφί τὸν χειμῶνα, περί τὰ Μηδικά; — ὑπό, under, ὑφ' ἡλίον, ὑπὸ νύκτα, sub noctem; — ὑπέρ, over; — παρά, near by, along; by the side of, e. g. παρά τὸν ποταμόν πορεύεσθαι, παρ' ὅλον τὸν βίον; — ἐπί, upon, e. g. ἐπὶ νῶτα θαλάσσης πλεῖν, ἐπὶ πολλὴν χρόνον; — διά, through, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, postea; — πρὸς ἑσπέραν, towards evening.

REM. 8. From this use of the Acc. to denote space, time and quantity, very many adverbial expressions have originated, (a) τὴν ταχίστην (ὁδόν), celerrime, τὴν πρώτην, primum, τὴν εὐθεΐαν, recte, μακρύν, far, ἄλλην καὶ ἄλλην, sometimes here, sometimes there, etc. II. ψ, 116, πολλά δ' ἄναντα, κἀναντα, πάραντ' αὖτε, δόχμι' ἤλθον; — (b) σήμερον, to-day, αὔριον, to-morrow, ἀρχήν, τὴν ἀρχήν, properly at first, omnino, τέλος, τὸ τελευταῖον, finally, νέον, lately, πρότερον, πρῶτον, τὸ πρῶτον, τὸ πρῖν, τὸ αὐτίκα, τανῖν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλά, saepe, τὰ πολλά, plerumque, πολὺ, μέγα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μῆκος, πλήθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain these more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the thing to which the action expressed by the verb or adjective, refers or is directed. This Acc., which explains more fully the word to which it is joined, is used most frequently in reference to the body and mind.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμούς. 3, 33. τὰς φρένας ὑγιάνειν. X. C. 1. 6, 6. ἀλγῆν τοὺς πόδας. 4. 1, 2. φανερός ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκτότων ἐφιέμενος. Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν. 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεί. Καλός ἐστι τὰ ὄμματα. Κακός ἐστι τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθός τέχνην τινά. Her. 3, 4. Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy. 2. 3, 7. ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφνής, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ

ἐοικώς. 8. 4, 18. δεινὸς ταύτην τὴν τέχνην. So θανμαστὸς τὸ μέγεθος, τὸ κάλλος. The English commonly uses prepositions to express the force of this Acc., e. g. *in, in respect to, of*, or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, *a good artist*, comp. Eng. *he is a good shot*, i. e. *marksman*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of or with a beautiful soul*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are used with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν εἰς τι, e. g. εἰς ἀρετήν. X. C. 3. 5, 1. ἐνδοξότερα ἢ πόλις εἰς τὰ πολεμικὰ ἔσται. Σοφὸς πρὸς τι.

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure, εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλήθος, ἀριθμὸν, also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόφασιν, *under pretence*, τὸ ἀληθές, γνώμην ἐμήν. Her. 6, 83. Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας. 7, 109. λίμνη ἐοῦσα τυγχάνει ὥσεί τριηκοντα σταδίων τὴν περιόδον, *in circumference*. X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττύρων πλέρων. 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς διςχίλιοι. Moreover τοῦναντίον, τᾶναντία, *on the contrary, tāllā, in respect to other things*, τὸ ὅλον, omnino, ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ, οὐδέν, *in no respect*, τί, *in some respect*, πολλά, πάντα, etc. Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, quantum ad me (te).

§ 280. Two Accusatives.

(484—488.)

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 278, 1, if the verb has a transitive sense, e. g. φιλίαν φιλεῖν, the idea consisting of a verb and substantive, with which an adjective usually agrees, being blended into one, at the same time may be extended to a personal object, e. g. φιλῶ μέγαλιν φιλίαν (= φιλῶ) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους (matrimonia nobilissima) ἐγάμεε ὁ Δαρεῖος Κίρου δύο θυγατέρας, Ἀτοσσάν τε καὶ Ἀρτυστὴν. 154. ἐωϋτόν λωβᾶται λώβην ἀνήκεστον. Th. 8, 75. ὥρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. X. Cy. 8. 3, 37. ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν ἐπαίδευεν. Pl. Apol. 19, a. Μελιτός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον, τό (= ὅ) μιν ἐθοίνισε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμε-

θα Κορινθίους (like νίκην νικῶν). Pl. Gorg. 522, a. πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εἰώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά, X. O. 7, 3. καλοῦσί με τοῦτο τὸ ὄνομα. Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἐαυτούς. So μέγала, μικρά, πλείω, μείζω, ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

REMARK 1. Instead of the substantive of the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1, 3, 10. τὰ ἅλλα μιμούμενος τὸν Σῆλαν. An. 5, 7, 6. τοῦτο ὑμᾶς ἐξαπατήσαι. This is especially the case with verbs of praise and blame, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινέσαι. Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιосύνην.

2. Phrases denoting *to do* or *say good* or *evil*, take the object to which the good or evil is done, in the Acc., e. g. ἀγαθά, καλά, κακά ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., τινά.

Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε. X. Cy. 3, 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες.

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάστιγες; quid tui tibi prosint testes? X. Cy. 1, 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *what will your subjects do for you*; on the contrary, with σέ, *what will they do to you*. An. 4, 2, 23. πάντα ἐποίησαν τοῖς ἀποθανοῦσιν, *showed all honors to the dead*. Cy. 7, 2, 27. ἦν ταῦτά μοι ποιήσης, ἃ λέγεις, *if you perform for me those things*. So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἂν ἔχοιμεν, ὅ τι ποιοῦμέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δῆμῳ.

3. With verbs, (a) of beseeching, imploring, desiring, inquiring and asking, αἰτεῖν, ἀπαιτεῖν, πράττειν, *to demand*, εἰςπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν; — (b) of teaching and reminding, διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν, (with both of these the Gen. of the thing is more usual); — (c) of dividing and distributing, δαίεσθαι, διαιρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of depriving and taking away, στερεῖν, ἀποστερεῖν, στερᾶν; — (e) of concealing or hiding, κρύπτειν, (κεύθειν Poet.); — (f) verbs signifying to put on and off, to clothe, ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμπας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵ τε Ἄμασιν θυ-

γατέρα. 58. αὐτοὺς ἑκατὸν τάλαντα ἔπρηξαν. X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης. II. 4. 1, 21. ὁ Ἡριππίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε εἰς διεχλίους καὶ πελταστὰς ἄλλους τοσοῦτους. Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῖν. Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μὲν ὁ πολὺς βίος. Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους. Her. 1, 136. παιδεύουσι τοὺς παῖδας τρία μοῦνα. 6, 138. γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους. Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν. Τέμνειν, διαιρεῖν τι μέρος, μοῖρας. X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στρατεύμα κατένειμε δώδεκα μέρος. Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρος. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμαρ ἐν μὲν ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστρεῖ με. Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστρεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα. Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Her. 1, 163. τεῖχος περιβαλέσθαι τὴν πόλιν.

REM. 3. Several of the verbs mentioned above are constructed differently, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τις; ἐρωτᾶν τινα περὶ τις; with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατὰ, e. g. τοὺς πολίτας εἰς ἑξ μοῖρας διᾶλον, or the word μέρος, etc., is governed directly by the verb, and the object to be divided, is put in the Gen., depending on μέρος, etc., e. g. δύο μοῖρας Ἀνδῶν πάντων διᾶλεν (Her. 1, 94); passively, δώδεκα Περσῶν φυλαὶ διήρηνται X. Cy. 1. 2, 5. Verbs signifying to deprive and take away, have the following constructions,

- (a) ἀποστρεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστρεῖν X. Ag. 4, 1. Χάλασαι τὰ καλῶς ἐγνωσμένα (provisa) καὶ πεποιημένα ἀφαιροῦνται, to take away, to destroy, O. 5, 18; the Acc. of the person alone is but rarely found, in some instances, however, with ἀφαιρεῖσθαι = to deprive of, e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χοῖται, ἀλλὰ τοὺς μὲν ἀφαιροῦμενος, τοῖς δὲ τύπτων οὐδενὸς ἄξιαν τὴν δημοκρατίαν ἀποφαίνει.
- (b) στερεῖν, ἀποστρεῖν, ἀφαιρεῖσθαι τινά τι very often.
- (c) στερεῖν, ἀποστρεῖν τινά τις very often, see § 271, 2; but

ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies *to restrain, to prevent*. Οἱ ὀψιζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας X. Ven. 6, 4.

- (d) ἀφαιρεῖσθαι, ἀποστερεῖν with the Gen. of the person and the Acc. of the thing; they then signify *to take something from some one, to withdraw something from some one*. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Ἐῖ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ κνηγέσια) X. Ven. 12, 8. Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δέεται (properly, aliis se subducens, i. e. ab aliis desciscens; ἑαυτὸν is here to be considered as the Acc. of the thing, Th. 1, 40.

REM. 4. On the two accusatives with the verbs πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν, see § 278, 4.

4. Moreover, two accusatives, one of the object acted upon, and one of the predicate, are used with the verbs mentioned § 240, 2, when they are changed from the passive to the transitive, consequently with verbs of *making, ποιεῖν, τιθέναι, reddere, choosing, appointing, αἰρεῖσθαι, creare, etc., estimating, explaining, representing, finding, contemplating, recognizing, c. g. νομίζειν, ἡγεῖσθαι, etc., saying, naming, praising, chiding, c. g. λέγειν, ὀνομάζειν, καλεῖν, giving, taking, receiving, c. g. παραλαβεῖν δέχεσθαι, etc., producing, increasing, forming, teaching, educating.*

Κῦρος τοὺς φίλους ἐποίησε πλουσίους. Παιδεύειν τινὰ σοφόν. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν. Ὀνομάζειν τινὰ σοφιστήν. Αἰρεῖσθαι τινὰ στρατηγόν. X. Cy. 5. 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἔγωγε πλοῦτον ἡγοῦμαι συμμαχούς, πίστιν, εὖνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

§ 281. Remark on the use of the Accusative with the Passive.

(490.)

1. Since the Greek considers the Pass. form as reflexive, § 251, 1, it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as an object that receives an action, e. g. (κόπτουσι τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are*

stricken on the forehead; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλεὺς τε καὶ λεονταῖς ἐναμμένοι. This reflexive meaning of the Pass. occurs not merely in forms where the Mid. at the same time takes the place of the Pass., but, also, in the Pass. Aor. and Fut., e. g. Πληγείς τὴν κεφαλὴν, struck on the head, Her. 6, 38. This reflexive meaning is, also, found in the second Perf. Act., which is used in the place of the Perf. Mid., e. g. Ὑπὸ τοῦ ψύγους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες X. An. 4, 5, 12, which amounts to the same as what is said just before, διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς.

2. Hence when the verbs mentioned § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object that receives an action is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἔπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι Pl. Lach. 181, b. Τραυματισθεὶς πολλά (sc. τραύματα) Th. 4, 12. Ὅνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἢ Σικελία) 6, 4. Ἠκρίσις, ἣν ἐκρίθη Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθήναι S. OR. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς Eur. Hipp. 1237. (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθεὶς, ῥητορικὴν δὲ ὑπ' Ἀντιφώντος Pl. Menex. 236, a; so διδαχθήναι τέχνην ὑπὸ τινος, ἐρωτηθήναι τὴν γνῶσιν ὑπὸ τινος. Γῆ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω Pl. L. 737, e. Ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους Th. 8, 5. Ἀφαιρεθήναι, ἀποστρεφθήναι τὴν ἀρχὴν ὑπὸ τινος. Κρυφθήναι τι, *celari aliquid*. Πεισθήναι τὴν ἀναχώρησιν, § 278, 4. With verbs of putting on and putting off, the Pass. does not appear to be used, for ἀμφιένυσθαι χιτῶνα occurs only with the meaning to put a garment on one's self, but not I let myself be clothed by another, the garment was put on me by another.

3. As the Greek may form a personal Pass., § 251, 4, of every intransitive verb, which has an object in the Gen. or, Dat. e. g. ἀμελοῦμαι, ἡμελήθην φθονοῦμαι, ἐφθονήθην, so also this Pers. Pass. may be formed with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, since the Dat. of the person is changed into the Nom., but the Acc. of the thing remains. Th. 1, 1. 26. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (quibus custodia demandata erat, from ἐπιτρέπω τι τὴν φυλακὴν,) referring to the Greeks, who had been entrusted with the watch, who had undertaken the watch. 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν; 1, 140. εἰ ξυγγορήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε. X. An. 2, 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελείησαν.

§ 282. (3.) *Dative.*

(491.)

1. The Dat. is the *Where-case*, and hence denotes, (a) in a local relation, or relation of space, the place, *at* or *in which*, the action of the subject occurs; (b) in a causal relation, the object, *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made to share or be concerned in an action. This object is (a) a person, or conceived of as a person, e. g. βορηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or conceived of as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions; in the first, the Dat. is regarded as a Local object, in the second, as Personal; in the third, as the Dat. of the thing.

§ 283. A. *Local Dative.*

(492—494.)

1. The Dat., as a local object, designates the place in (by, near, at) which an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly connected with the Dative.

II. ι, 663. αὐτὰρ Ἀχιλλεύς εἶδε μυχῷ κλισίης εὐπήκτου. π, 595. ἑλάδι οἶκία ναίων. β, 210. κῆμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται. S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν ἀνδῆσαι ποτε Δωδῶνι. Here belong the *Locative* forms very common in prose, viz., Μαγαθῶνι, Ἐλευσῖνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνῃσι, Πλαταιᾶσι, etc., also, ταύτῃ, τῇδε, here, ᾧ, where. So also, Od. ο, 227. Πυλίοισι μὲγ' ἔσοχα δώματα ναίων.

2. Hence the Dat. is used to express association and accompaniment,

(a) In connection with the attributive pronoun αὐτός, in order to express the idea of *together with*.

Her. 3, 45. τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνελήσας εἶχε ἐτοίμους ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι. 6, 32. τὰς πόλις ἐνεπύρρασαν αὐτοῖσι τοῖσι ἱεροῖσι. X. H. 6. 2, 35. αἱ ἀπὸ Στρακουσῶν νῆες ἅπασαι ἐάλωσαν αὐτοῖς ἀνδράσιν *together with the men*.

(b) With verbs of going and coming, the object with which one goes or comes, stands in the Dative. These Datives are commonly collective nouns, e. g. στρατῷ, στόλῳ, πλῆθει, etc., or they stand in the Plural, e. g. στρατιώταις and the like.

Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί. 6, 95. ἔπλεον ἐξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην. Th. 1, 102. Ἀθηναῖοι ἦλθον πλὴθει οὐκ ὀλίγῃ. 2, 21. ἐμβαλὼν στρατιῶ Πελοποννησίων. 4, 39, οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατιῶ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἵπποις (equitalu) προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατέμεινεν.

3. The local relation is extended to the time in which any thing happens, and then from the time to the circumstances, under which anything happens.

This occurs in prose with the following and similar substantives in connection with demonstratives, ordinals and other attributives. Τῇ δὲ τῇ νυκτὶ, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ, πολλοῖς ἔτεσι, τρίτῳ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν. So, Παναθηναίοις, Διονυσίοις, τραγωδοῖς καινοῖς, at the time of the Pan., etc. The preposition ἐν is employed, (a) when the substantive stands without the attributive, e. g. ἐν τῇ ἡμέρᾳ, often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) if continued time is to be indicated, ἐν in all instances must be added; hence it is used with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πόλυσ, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις X. An. 4. 8, 8. Od. ξ, 253. ἐπλέομεν βορρῇ ἀνέμῳ ἀκρᾷ καλῷ, with a good wind, II. α, 418. τῷ σε κακῇ αἵσῃ τέκον ἐν μεγάροισιν, under. Her. 6, 139. ἐπεὶν βορρῇ ἀνέμῳ αὐτῆμερόν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρας ἐς τὴν ἡμετέραν, τότε παραδώσομεν.

§ 284. B. *The Dative as a Personal Object.*

(495—506, 511.)

1. Both the Dat. of the person and of the thing denotes an object, at or in which the action of the subject appears or becomes visible; both denote an object which is made to participate in, or to be connected with, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing from the same point of view. The distinction is merely this, viz., that the former is a personal object, or is conceived of as personal, and consequently it has the power of will; the latter denotes an object which is a mere thing, or conceived of as a thing, and of course is without will; as the idea denoted by the term *where* is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*) stands in

the relation of a person to the Acc., (*the Whither-case*) and in the relation of a thing to the Gen., (*the Whence-case*.)

2. The Acc. denotes an object acted upon by the subject; the Dat. of the person, on the contrary, denotes an object merely aimed at by, and made to share in the action of the subject; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, or one that receives an action, but the object appears itself as active in distinction from the subject; between the subject and the object a reciprocal action takes place. The Gen. denotes the immediate cause; the Dat. of the thing, on the contrary, a mediate, indirect cause, i. e. the ground, the means, the instrument; the Gen. denotes an object as calling out and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a local aim or object is very often conceived of as a person, and is indicated by the Dat.; this sometimes occurs, yet seldom, in prose. II. ο, 369. *πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες*. So *αἵρεσθαι*, *ἐπαίρεσθαι* *δόρυ τινί*. II. ε, 709. *λίμνη κεκλιμένος Κηφισίδι*. η, 218, *προκαλέσσατο χάρμη*. Th. 1, 13. *Ἀμεινοκλῆς Σαμίους ἤλθεν*. 3, 5. *αὐτοῖς Μελέας Λάκων ἀφικνέεται*.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their object in the Dat.; also why most adverbs are susceptible of the Dat. (or *Locative*) inflection, § 101, 2, (b), including both the local Dat. and that which expresses the direction *whither*, (the Dat. of the person), e. g. *χαμαί*, *humi*, *humum*; so, likewise, the adverbs in *-η*, e. g. *ἄλλῃ*; those in *-ω*, e. g. *ἄνω*, *κάτω*, etc.; those in *-οι*, e. g. *πεδοῖ*, *humi*, *humum*; *ἐντανθοῖ*, *huc* and *hic* (but *οἷ*, *ὅποι*, *ποῖ*, always indicate the direction *whither*).

3. Most verbs, which take the Dat. of the person as an object, aimed at, or connected with it, express the idea of union and community, e. g. *διδόναι*, *παρέχειν*, *ὑπισχεῖσθαι*, *ἀρπάζειν τί τι*. The following classes of words may be mentioned,

(1) Verbs expressing community, communication, e. g. *ὁμιλεῖν*, *μιγνύναι*, *μίγνυσθαι*, *κοινοῦν*, *κοινοῦσθαι*, *κοινωνεῖν*, *δι-*, *καταλλάττειν*, *to reconcile*, *δι-*, *καταλλάττεσθαι*, *to reconcile one's self to*, *ξεροῦσθαι*, *σπένδουσθαι* or *σπονδᾶς ποιεῖσθαι*, *πράττειν*, (*agere cum aliquo*); *εἰπεῖν*, *λέγειν*, *διαλέγεσθαι*, *εὔχεσθαι*, *καταρᾶσθαι*, etc.; also adjectives and adverbs, sometimes even substantives which express a similar idea, e. g. *κοινός*, *σύντροφος*, *σύμφωνος*, *συγγενής*, *μεταίτιος*, and many other adjectives compounded with *σύν* and *μετά*.

Ὀμίλειεν τοῖς ἀγαθοῖς ἀνθρώποις. Her. 3, 131. ὁ Δημοκίδης Πολυκράτει ὠμίλησε. 6, 21. πόλις αὐτὰι μάλιστα ἀλλήλησι ἐξεῖνῳθησαν. Ἐΰχεσθαι τοῖς θεοῖς. X. II. 2, 2, 19. σπένδεσθαι Ἀθηναίοις. 3, 2, 20. ἀλλήλοις σπονδὰς ἐποιήσαντο. Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰ πᾶσιν ἤμῃν κατελήφθησαν. On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of contending, litigating, emulating, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν, etc.; also of going towards, encountering, meeting and approaching, as well as of those expressing the opposite, as of yielding, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, etc.; εἵκειν, ὑπέκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, ἐγγύς, πέλας, etc.

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο. Μὴ εἴκετε τοῖς πολεμίοις. Χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρεῖν Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ἐποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τομήσαντες, ἐνίκησαν αὐτούς X. An. 3, 2, 11. Ἐφίστασθαι ξυμφοραῖς Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει Pl. Symp. 195, b. Ἔζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of entreating, counselling, inciting, of following, accompanying, serving, obeying and trusting, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελύειν with Acc. and Inf.); ἔπεσθαι, ἀκολουθεῖν, διαδέχεσθαι, to succeed; πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολούθως, ἐπομένως, διάδοχος, ἑξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τοῖτων, ὧν (instead of ᾧ) νῦν ἡμῖν παρακελεύομαι οἷδὲν τοῖς δούλοις προστάττω. Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλότην Πέρσῃσι. 6, 14. ἐνανμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι. X. Cy. 1, 1, 2. τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὄρεᾶν μᾶλλον ἐθειλούσας πεῖθεσθαι τοῖς νομεῦσιν, ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσι. 8, 6, 18. τῷ ἡμερὶνῳ ἀγγέλῳ (φασὶ) τὸν νυκτερινὸν διαδέχεσθαι. Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐφροσύνη ἐν θείᾳ ἀκολούθει. Eur. Andr. 803. κακὸν κακῷ διάδοχον. Pl. Phaedon. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις.

(4) Expressions of similarity and dissimilarity, of likeness and unlikeness, of concord and discord, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὅμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής, similar, παραπλήσιος,

παραπλησίως, ὁ αὐτός, *idem*, ἄμα; διάφορος, *discordant, hostile*, διάφωνος; and very many words compounded with ὁμοῦ, σύν, μετά, e. g. ὁμονοεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, ξυνφθός.

Her. 1, 123. τὰς πάθας τὰς Κίρον τῇσι ἑωυτοῦ ὁμοιοῦμενος, *comparans*. 6, 23. ὁ Πηγίου τύραννος διάφορος (ῆν) τοῖσι Ζαγκλαίοισι. X. Cy. 7. 1, 2. ὠπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. 5. 1. 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Ἰάν-θεια). 7. 5, 65. ὁ σίδηρος ἂν ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Isocr. Paneg. 43, 13. χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ πρὸς φέρης (ῆν).

REM. 3. On the Gen. with ὁμοίος, see § 273, 3, (b). The coördinate, copulative particle, καί, is not seldom employed with adjectives of equality and similarity instead of the Dative. Her. 1, 94. Ἀνδοὶ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὥσαντώς, κατὰ ταῦτά καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιθήκασι καὶ Ὀμηρος. *Comp. similis et, ac atque*. There, also, occur, particularly in the Attic prose writers, the particles of comparison, ὡς, ὥσπερ; these are used with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions denoting what is becoming, suitable, befitting, pleasing, and the opposite, e. g. πρέπειν, ἀρμόττειν, προσήκειν (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, ἀρέσκειν (ἀνδάνειν Ion.).

X. Cy. 7. 5, 37. βασιλεῖ ἡγείτο πρέπειν. Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι. Her. 6, 129. ἐωῦτῷ ἀρεστῶς ὀρχέετο, *sibi placens*. X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν περὶ ὧνται.

(6) Verbs of agreeing with, reproaching, being angry, envying, e. g. ὁμολογεῖν, etc.; μέμφεσθαι, *to reproach*; μέμφεσθαι τινα, meaning *to blame*, λοιδορεῖσθαι, *to reproach*, ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, etc.; θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, etc.; φθονεῖν, βασκαίνειν, *to envy*; βασκαίνειν τινά with the meaning *to calumniate*. The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ἃ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω. Th. 4, 61. οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν. Dem. Ol. 2. 30, 5. ἡ νόχλει ἡμῖν ὁ Φίλιππος. X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τε θυμωμένους, κόλασσεθε. Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδόρεῖτο, τὴν θρασύτητα ὀρών. 4. 5. 9. Κναζάρης ἐβριμοῦτο τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντι αὐτὸν ἔρημον οἴχεσθαι.

(7) Verbs of helping, benefiting and averting, e. g. *ἀγί-
γειν*, *ἀμύνειν*, *ἀλέξιν*, *τιμωρεῖν*, *βοηθεῖν*, *ἐπικουρεῖν* and the like, e. g. *ἀπολογεῖσθαι*, *λυσιτελεῖν*, *ἐπαρκεῖν*, *χραιομεῖν*, also several verbs compounded with *σύν*, e. g. *συμψέρειν*, *conducere*, *συμπράττειν*, *συνεργεῖν*, etc., and many adjectives of the same and similar significations, e. g. *χρήσιμος*, *βλαβερός*, *φίλος*, *ἐχθρός*, etc.

X. R. L. 4, 5. *ἀρξέουσιν τῇ πόλει παντὶ σθένει*. Cy. 3, 3, 67 (*αἱ γυναῖκες*) *ἐκτενέουσι πάντας μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἄμυναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσιν αὐτοῖς*. 4, 3, 2. *τούτοις γὰρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξιν*. Eur. Or. 922. (*Ὀρέστης*) *ἤθελσε τιμωρεῖν πατρί, κακὴν γυναῖκα καθεὸν κατακτανόν*. Pl. Ap. 28, c. *ἐ τιμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόρον*.

REM. 4. Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the profit, favor, honor, harm, disadvantage, of a person, or an object conceived of as a person, (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. *ὀρχεῖσθαι τοῖς θεοῖς*, *στεφανοῦσθαι θεῶ*. Her. 6, 138. *Ἀρτέμιδι ὄφτην ἄγειν*. So, also, the Dative is used with *κλύειν* (Poet., or rather Epic) to express, *κλῦθί μοι*, *listen to me favorably*. Here belongs, also, the phrase, mostly poetic, *δέχεσθαι τι τινί*, *to receive one into favor*, since it involves the kindly additional idea that the reception of a thing as a relief, will be regarded as agreeable to the person. Od. π, 40. *ὥς ἄρα φονήσας οἱ ἐδέξατο χάλκεον ἔγχος*. See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of observing, finding, meeting with something in a person.

Ἐπολαμβάνειν δὲ τῇ τοιοῦτῳ, ὅτι εἰήθης τις ἄνθρωπος (scil. *ἐστίν*) Pl. Rp. 598, d. *Ἐπερα δὴ, ὥς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν* 421, e. *Θαρσοῦσι μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσυχολίας πυνθάνωνται* X. Hipp. 5, 8.

(9) The Dative stands with *ἐστίν* and *εἰσίν* in order to denote the person, or the thing conceived of as a person, that has or possesses something. The thing possessed stands as the subject in the Nom.

Κύρω ἦν μεγάλη βασιλεία.—*Τοῖς πλουσίοις πολλὰ παραμύθια φασιν εἶναι* Pl. Rp. 329, e. *Ἦσαν Κροίοισιν δύο παῖδες* Her. 1, 34.

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor, § 273, 2. The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρω ἦν μεγάλη βασιλεία*, *Cyrus had, among other things, a great kingdom*; the Gen. is

used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given; the Genitive, as one who has himself gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in respect to* a person, or a thing conceived of as a person, so that the person is in some way a sharer of it. Here belong the following instances,—

(a) In certain formulas, the Dative designates the person to whose judgment, consideration or estimate, an idea is referred, and thus it first gains a certain authority, e. g. Her. 1, 14. *ἀληθεῖ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησανρός* (recte aestimanti non est thesaurus Corinthiacus.) Th. 2, 49. *τὸ ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν*, “the external part of the body, *when one touched it*, was not very hot.” The Datives *εἰσβάντι*, *ἐξίσιντι*, *ἀναβάντι*, *ὑπερβάντι* and the like especially belong here, where objects are to be locally defined, Her. 6, 33. *ἀπὸ Ἰωλῆς ἀπαλλασσόμενος ὁ ναυτικός στρατὸς τὰ ἐπ’ ἀριστερά ἐς πλεόντι τοῦ Ἑλληπόντου αἴρει πάντα*. X. Cy. 8, 6, 20. *πάντα τὰ ἔθνη, ὅσα Σερρίαν ἐκβαίνῃ οἰκῇ μεχρὲ ἐρυθρῆς θαλάσσης*. Also the expression *ὡς συνελόντι* *εἰπεῖν*, to say it in brief, properly in order to say it when one has comprehended the whole, e. g. “*Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἵτεῖν, οὐδαμοῦ* X. An. 3, 1, 38.

(b) The Dat. of the person often stands in connexion with *ὡς*, in order to show that the thought which is expressed, is not general, but only has value according to the opinion of the person named. X. C. 4, 6, 4. *ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρθῶς ἂν ἤμῃν εὐσεβὲς ὁρισμένους εἶη* (nostro judicio). S. OC. 20. *μακρὸν γὰρ, ὡς γέροντι, προϋστάλης ὁδόν*. Ant. 1161. *Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ*. Pl. Soph. 226, c. *ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτάτεις*. Her. 3, 88. *γάμους τοὺς πρώτους ἐγάμει Πέρσης ὁ Δαρείος* (matrimonia ex Persarum judicio nobilissima). Altogether usual in the phrase *ἄξιός ἐμι τινός τινι*, or even without the Gen., *ἄξιός ἐμι τινι*, I am of value in the estimation of some one, X. C. 1, 2, 62. *ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου*, rather merits honor than death as it respects the city. Pl. Symp. 185. b. *οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἕως καὶ οὐράνιος καὶ πολλοῦ ἄξιός καὶ πόλει καὶ ἰδιώταις*.

(c) Here belongs the use of the Dat. of a person with a Part. of verbs which express the idea of *willing*, *desiring*, and the opposite, e. g. *βουλομένων*, *ἠδομένων*, *ἀσμένῳ*, *ἐλπομένῳ*, *ἀχθομένῳ*, in connexion with verbs, most

frequently with εἶναι and γίγνεσθαι. Her. 9, 16. ἡ δομένοισιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ πρὸς δεχομένῳ ἦν τὰ περὶ τῶν Ἰγισταίων. Pl. Rp. 358. d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ὃ λέγω, whether I say what pleases you.

(d) The Dat. of the personal pronouns, first and second persons, is often used so as to show that the intercourse of the speaker, or of the person spoken to, is conducted in a confidential and pleasant manner, (Dativus ethicus). X. Cy. 1. 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος)· ὦ μητέρα, ὡς καλὸς μοι ὁ πάππος. 15. ἦν δέ με κατακληῖς ἐνθάδε, καὶ μάθω ἱππεῖν, ὅταν μὲν ἐν Πέρσῃσι ὦ, οἰμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ ἡμῶν νικήσειν.

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), in order to denote the agent. The Pass., in this case, expresses a state, or condition, and the Dat., the author of this condition who is *at the same time the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her. 6, 123. ὡς μοι πρότερον δεδήλωται. Dem. Aphob. 844, 1. δῖ διγῆσασθαι τὰ τοῦτω πεπραγμένα περὶ ἡμῶν. Ol. 1. 23, 27. τί πεπρακται τοῖς ἄλλοις. In this way a Perf. Act., which is wanting, may be supplied, e. g. ταυτά μοι λέλεκται.

(12) The agent, also, stands, regularly, in the Dative with the verbal adjectives in -τός and -τέος, (§ 234, 1, i,) both when they are used, like the Latin Gerund, impersonally in the Neut. Sing. -τόν, -τέον, or in the Pl. -τά, -τέα, § 241, 3. or personally, like the Latin Gerundive; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs admit only the impersonal. The verbal Adj., used impersonally, takes its object in the same Case as the verb from which it is derived.

Ἄρα γρυκτόν ἐστιν ὑμῖν; Arist. Lys. 656. Εἰπέ τις, ὅτι τοῖς ἄλλοις ταῦτ' ἐντὰ εἴη X. Cy. 3. 2, 25. Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετήν. Ἐπιθυμητέον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς. Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ. Φημί δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν Dem. Ol. 3. 14, 17. Κολαστέον ἐστὶ σοι τὸν ἀνθρώπον. Ἐσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελιτέα σοι ἡ πόλις ἐστίν X. C. 3. 6, 3. So the Deponents, § 197, e. g. μιμητέον ἐστὶν ἡμῖν τοῖς ἀγαθοῖς from μιμεῖσθαι τινα or μιμητοὶ εἰσὶν ἡμῖν οἱ ἀγαθοί.

REM. 6. The verbal adjectives of those verbs whose Middle form has a Pass. meaning, as well as a reflexive or intransitive, have, likewise, in the impersonal Neut. form with *ἐστί*, a two-fold signification, and when an object is subjoined, a two-fold construction, e. g. *πειστέον ἐστὶν ἡμῖν αὐτόν*, *we must convince him*, from *πείθω τινά* and *πειστέον ἐστὶν ἡμῖν τοῖς νόμοις* (*obtemperandum est a nobis legibus*) from *πείθομαι τινι*, *obtempero alicui*; *ἀπαλλακτέον ἐστὶν ἡμῖν αὐτόν τοῦ κακοῦ* from *ἀπαλλάττειν τινά τοῦ κακοῦ*, and *ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου* from *ἀπαλλάττεισθαι τινος*, *to get rid of something*.

REM. 7. Not seldom, however, in connection with verbal adjectives in *-τέος*, the agent is denoted, among the Attic writers, by the Acc., since the Acc. implies the idea of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλόμενον εἰδαιμόνα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον*. Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ — ἐλευθέριον ἄνδρϊ ἐνχτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δούλῳ δὲ — ἰκετεύειν τοὺς θεοὺς κ. τ. λ.*

§ 285. C. *The Dative of the thing (Instrumental Dative.)* (507—510.)

1. The Dat., as indicating objects without life or conceived to be such, expresses relations which in Latin are denoted by the ablative, and in other languages by the instrumental relation. They are, as has been seen, § 284, 2, expressed as follows,

(1) The ground or reason, e. g. *φόβῳ ἀπῆλθον*, *ἐννοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting a disposition or frame of mind, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀλλεῖν; θανμάζειν; ἐλπίζειν; στέργειν, ἀγαπᾶν, ἀρέσκεισθαι, ἀρκεῖσθαι, to be content with something, ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

Her. 6, 67. *ἀλγήσας τῷ ἐπειρωτήματι εἶπε*. 4, 78. *διαίτην οὐδαμῶς ἡρέσκετο Σκυθικῇ*. Th. 4, 85. *θανμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*. 3, 97. *ἐλπίζειν τῇ τύχῃ*. *Στέργειν τοῖς παροῦσιν*. *Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς*. *Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι* X. An. 1. 3, 3. *Αἰσχύνεσθαι τοῖς πεπραγμένοις* C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ὅτε πολλὰ εἰδότε*. *Ἀγάλλεσθαι τῇ νίκῃ*. *Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις*. Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει*. *Ἰσχύειν τοῖς σώμασι* X. C. 2. 7, 7. So, also, with adjectives, e. g. *ἰσχυρὸς χερσίν, ταχὺς ποσίν*, etc.

REMARK 1. The preposition *ἐπὶ*, *in*, *upon*, *at*, is very often connected with the Dat.; commonly in, *χαλεπῶς φέρειν ἐπὶ τινι*, *θανμάζειν ἐπὶ τινι*.

(2) The means and instrument, by which an action is accomplished (with which? by which?) Hence the Dat. also stands with *χρησθαι* (*uti*), and its compounds, and with *νομίζειν*, *to be customary, to be in common use*.

Βάλλειν λίθοις, ἀκοντίζειν ἀχμαῖς. X. Cy. 4. 3, 21. ὁ μὲν ἵπποκένταυρος δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοιιν ἤκονεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ προακούοντα σημαίνειν. 18. προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρώπινῃ γνώμῃ, ταῦς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ὀμίῃ. Her. 3, 117. οὔτοι ὦν, οἵτερ' ἔμπροσθεν ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλῃ διαχρέωνται. Dem. Cor. 277, 150. κενῇ προφάσει ταύτη κατεχρῶ. But *καταχρησθαι* and *διαχρησθαι* with the meaning *to kill, govern*, as Trans., the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρησθαι* a second Dat. often stands, by means of attraction, so as to express the *aim, design*, e. g. *χρῶμαί σοι πιστῷ φίλῳ*, as in the Lat. *utor te fido amico, I have thee for a true friend*. On the Acc. with *χρησθαι*, see § 278, 4. Her. 4, 117. φωνῇ οἱ Σανρομάται νομίζουσιν Σκνθικῇ. Th. 2, 38. ἀγῶσι καὶ θυσίαις διετησίοις νομίζουσιν.

(3) As the means there may be expressed by the Dat., (a) the material, *out of which* (= *of which*) anything is made;—(b) the standard, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of measuring, judging, concluding, e. g. *σταθμαῖσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι*; also in general, in order to indicate a reference to an object, or a more exact definition, e. g. with verbs signifying to become distinguished, verbs of excelling, those signifying to be strong and powerful, as well as the opposite, and with very many adjectives, (instead of the Acc. used to express a more exact definition, § 297, 7); in English, the prepositions *to, according to*, are used in this case;—(c) the measure, *by, according to*, which an action is determined, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to show how much an action or quality is greater or smaller than another;—finally, (d) the way and manner in which anything is done (*how?*)

Her. 3, 57. ἀγορή καὶ τὸ πρυτανήϊον Παρίω λίθῳ ἡσχημένα (ἦν). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes*. 7, 16. τῇ σῇ ἐσθῇ τι τεκμαιρόμενον, *ex tua veste judicium faciens*. X. Cy. 1. 3, 5. τίνι δὴ σὶ τεκμαιρόμενος, ὦ παῦ, λέγεις; 3. 3, 19. αἱ μάχαι κρινονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σομάτων ὁόμαις. H. 7. 3, 6. οὔτοι πάντας ἀνθρώπους ὑπερβεβλήκασιν τόλμη τε καὶ μισορία. C. 2. 7, 7. ἰσχύειν τοῖς σόμασι. Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ, *according to the nature*, etc.; also γνώμη σφαλῆναι, πεισθῆναι Th. 4, 18, Her. 7, 9. Her. 1, 184. Σεμίδαμιν γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκιοις. So πολλῷ, ὀλίγῳ μείζων. Her. 6, 89. ὑστέρεισαν ἡμέρη μιῇ τῆς συγκειμένης, *a day later than was fixed upon*. 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρη. Here belong, also, ζημιούῃν τινα χιλίαις δραχμαῖς, θανάτῳ and the like. Her. 6, 136. ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι. Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, *jacturam facere*. Il. γ, 2. Τρωῆς μὲν κλαγγῇ τ' ἐνόπῃ τ' ἦσαν, ὄρνιθες ὥς. X. Cy. 1. 2, 2. βίᾳ εἰς οἰκίαν παριέναι. So δίκη, ἐπιμελεία, δημοσίᾳ (sc. δδῶ), ἰδίᾳ (ἰδῶ), πέξῃ (δδῶ), κοινῇ (δδῶ), *in common*, τῷ τρόπῳ τοιῶδε; κομιδῇ, properly *with care*, hence, *very much*, σπονδῇ, *with pains*, *aegre*, *scarcely*, *hardly*, ἄλλῃ, *αὐτῇ*, διχῇ, *duplici modo*, εἰκῇ, *frustra*. Comp. § 101, 2, (b).

§ 286. II. *The Construction of Prepositions.* (512—515.)

1. As the Cases show the relations of place, or the direction, *whence*, *whither*, *where*, and the causal relations, which were originally conceived of as expressing the relations of direction, etc., so the prepositions express another relation in space, in which the extension or dimension of things in space, is considered, viz. the juxtaposition of things, *by the side of*, *before*, *behind*, *around*, *at*, or the local contraries of *above* and *below*, *within* and *without*, *before* and *behind*, etc.; hence this is called the relation of dimension.

2. The Cases connected with the prepositions, show in which of the three above mentioned relations of direction, *whence*, *whither* and *where*, the relation of the dimension expressed by the preposition must be conceived.

REMARK 1. Thus, e. g. the preposition παρὰ denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g.

ἧλθε παρὰ τοῦ βασιλέως, it denotes, at the same time, the direction *whence*, (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. ἦει παρὰ τὸν βασιλέα, at the same time the direction *whither* (he went *into the vicinity or presence* of the king); and in connection with the Dat., e. g. ἔστη παρὰ τῷ βασιλεῖ, at the same time the *where*, which expresses no direction (*he stood near* the king).

3. The prepositions according to their construction may be divided,

- (a) into prepositions which govern the Gen., ἀντί, *before* (*ante*), ἀπὸ, *from* (*ab*, *a*), ἐκ, *out of* (*ex*), πρὸ, *instead of* (*pro*);
- (b) into those which govern the Dat., ἐν, (*in* with *abl.*) and σὺν, *with* (*cum*).
- (c) into those which govern the Acc., ἀνά, *up*, ἐν, (*in* with *acc.*), ὧς, *to*;
- (d) into those which govern the Gen. and Acc., διὰ, *through*, κατὰ, *down from* (*de*), ὑπέρ, *over* (*super*), μετὰ, *with*;
- (e) into those which govern the Gen., Dat. and Acc., ἀμφί, *about*, ἐπί, *on*, παρά, *by*, περί, *around—about* (*circa*), πρὸς, *before*, and ὑπὸ, *under* (*sub*).

4. According to the relations of dimension which prepositions denote, they may be divided,

- (a) into such as indicate a juxtaposition, παρά and ἀμφί, *near*, ἐπί, *at* or *to*, σὺν and μετὰ, *with*;
- (b) into such as express local contraries, ἐπί, *to*, ἀνά, *at*, ὑπέρ, *over*, and ὑπὸ, *under*, κατὰ, *down* (*under*), πρὸ, πρόσ and ἀντί, *before*, *in front of*, and the improper prepositions ὀπίσθε, *after*, *behind*; ἐν and ἐν, *in*, *within*, and ἐκ, ἐξ, *from*, *out of*; διὰ, *through*, and περί, *around*, *outside*; ὧς, *to*, *up to*, and ἀπὸ, *from*, *away from*.

5. The relation of dimension expressed by prepositions is transferred to the relations of time and causality, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυνον. Ἀπὸ νυκτὸς ἀπῆλθον. Ἀπὸ ξυμμάχιας αὐτόνομοι εἰσιν.

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases, because the relation of space varies with every Case. Comp. Rem. 1. The fundamental meaning of prepositions appears in the clearest manner in indicating the relations of space, and, for the most part, in those of time; but in the exhibition of causal relations it is often very obscure.

REM. 2. All the prepositions were originally adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the period when the language was cultivated, they either were not used at all, or but very seldom as adverbs of place, without a substantive; accordingly, they are used regularly as prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named; (a) those which are partly adverbs of place, partly other adverbs, which, though regularly used as adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπόπροθεν, ἄνευ, δίχα, ἅμα; —(b) substantives in connection with the Gen., e. g. δίζην, instar, χάριν, gratia, etc., probably also, ἔνεκα, on account of.

1. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, before. (516, 517.)

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), has the original meaning *in the face of*, (*before*, *over against*), (1) in a local sense (in prose seldom); (2) in a causal or figurative sense, (a) in protestations, instead of the common word πρὸς with the Gen.; — (b) with expressions denoting comparison (e. g. with the comparative degree), estimation, weighing, compensation, as with verbs expressing the idea of trading, sale, barter, value, likeness or unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in ἀνθ' οὗ, ἀνθ' ὧν, *for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πίνυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἔστη-
κότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδου-
μένων, *behind which*, since the trees stood *before* the soldiers, X. An. 4. 7, 6.
(2) (a) Ἀντὶ παίδων τῶν δε—ἰκετεύομεν, sc. σέ, *as it were standing be-
fore*, S. OC. 1326. (b) (Λυκοῦργος κατειργάσατο) ἐν τῇ πόλει αἰρετώτε-
ρον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου X. R. L. 9, 1. Τὴν
τελευτήν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο Pl. Menex. 237, a.
Πατήρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰ-
ρεῖσθαι τι ἀντὶ τινος, instead of the common τινός. Τὴν ἑλευθερίαν ἐλοίμην
ἂν ἀντὶ ὧν ἔχω πάντων X. An. 1. 7, 3. (d) Δοῦλος ἀντὶ δεσπό-
του. Ἀντὶ ἡμέρας νύξ ἐγένετο Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι
πεῖθεσθαι ἐθέλει X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. Πρό has the fundamental meaning, *on the foreside* (*pro*, *prae*, figuratively, *in behalf of*), (1) local; — (2) of time; — (3) causal and figurative, (a) *in behalf of* (for the good, for the weal);

with comparisons, (hence with the Com. degree) with words expressing estimation, like *ἀντί*, but always with the accessory idea of *placing before, preference*, hence especially with words expressing preference;—(b) of an inward, intellectual cause, occasion, inducement (only Poet.) *on account of, prae*, e. g. Il. ρ, 667. *πρὸ φόβοιο*, *prae metu*.

(1) Οἱ πολέμιοι ἐστρατοπεδεύσαντο πρὸ τῶν τῆς πόλεως πυλῶν. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιῶσουσί σε πρὸ αὐτῶν βουλευέσθαι X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος, διακινδυνεύειν πρὸ βασιλέως X. Cy. 8. 8, 4. Δικαιότερον ὅμην καὶ κάλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην, ἥτιν' ἂν τάτιγ Pl. Phaedon. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι, πρὸ πολλῶν χρημάτων τιμήσασθαι τι. (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόνων πρᾶϊμην ἂν φίλον μοι εἶναι X. C. 2. 5, 3. Πρὸ τοῦτου τεθνάναι ἂν μᾶλλον ἔλοιτο Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν Rp. 361, e.

REMARK. The reason that the prepositions *ἀντί* and *πρό* are not connected with the Dat., like prepositions of the same meaning in other languages, but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before, in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ, πρός, διά, ἀμφί, περί, ἐπί, ὑπό* with the Gen., since the Gen. points out the place as the supporter of the action, consequently, denotes, as it were, a relation of dependence. See § 273, 4.

§ 288. (2) *Ἀπό, from, and ἐξ, ex, out of.* (518, 519.)

PRELIMINARY REMARK. These two prepositions denote *an outgoing, a removal, departure*, but *ἀπό* denotes rather an outward removal, *ἐκ* (*ἐξ*), on the contrary, always as a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. *Ἀπό, ab, from*, denotes, (1) in relation of space, (a) a moving away from a place or object in connection with verbs of motion, also of freeing, and the like, e. g. *λύειν, ἐλευθεροῦν*, also *of missing*, § 271, 2, hence, *ἀπὸ σκοποῦ*, and then it is transferred into an intellectual deprivation, as in *ἀπ' ἐλπίδων, ἀπὸ γνώμης*, aliter ac sperabam, putabam (as if aberrans ab exspectatione, ab opinione); (b) distance from a place or object with verbs of rest;—(2) used of time, departure from a point of time (from, after);—(3) causal or figurative, (a) of origin, as in *εἶναι, γίνεσθαι*.

θαι; (b) of a whole in respect to its parts; (c) of the author with the Pass., instead of *ὑπό*, § 251, Rem. 4, but always with the accessory idea of *on the part of*; (d) of the occasion; (e) of the material; (f) of the means and instrument; (g) of conformity.

(1) (a) Ἀπὸ τῆς πόλεως ἀπέφηνον οἱ πολέμιοι. (b) Ὁ λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἐδοξεν εἰρησθαι X. S. 2, 10. (Μί παλαιὰ πόλεις) ἀπὸ θαλάσσης μᾶλλον ὠκίσθησαν Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἐσπέρας, ἀπὸ τῶν σιτίων, *after the meal*, X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένετο καὶ κάρτα λαμπροί Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων Th. 4, 9. Τὰ ἀπὸ τῆς δειρῆς, *ornaments on the neck*, Her. 1, 51. So οἱ ἀπὸ βουλευῆς, *qui sunt a consiliis*, οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *on the part of*, Th. 1, 17. (d) Ἀπὸ δικαιοσύνης, *out of, on account of*, Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ, *metu ab hostibus*, X. Cy. 3, 3, 53. Ἀφ' ἐαυτοῦ, *from his own impulse*. (e) Τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεῖ (Φίλιππος) συμμαχῶν, *sociorum vestrorum ope*, Dem. Ph. 1. 49, 34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν, *by heart*, ἀπὸ σπονδῆς, *zealously*. (g) Ἀπὸ Οὐλύμπιοι οὔρεος καλέονται Οὐλυμπιῆται Her. 7, 74. Ἀπὸ ξυμμαχίας (*in virtue of*) αὐτόνομοι Th. 7, 57.

2. Ἐξ, ἐν, *ex, out of* (opposite of ἐν, *in*), denotes (1) in relation to space (a) removal either from within a place or object, or from immediate intercourse or communication with a place or object, used with verbs of motion; hence in reference to an immediate succession of one object after another; (b) distance, in connection with verbs of rest, *on the outside of*, (Epic), e. g. ἐκ βελέων, *extra telorum jactum*;—(2) used of time, immediate succession, departure from a point of time, then especially a direct unfolding of one thing from another, an immediate consequence;—(3) in a causal and figurative sense, (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of *ὑπό*, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* of anything; (e) of the *material*; (f) of the *means* and *instrument*; (g) of

conformity, to denote that one thing is done, happens, etc., *according to* another; it is then translated by *according to, after, for, in virtue of*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον, ἐκ γῆς ἐναν-
μάχισαν, out from the land. Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀ-
λάττοντες κατὰ θάλατταν καὶ περὶ. Apol. 37, d. καλὸς ἂν μοι ὁ βίος εἴη
ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ (comp. ex alio loco in alium mi-
granti). (2) Ἐξ ἡμέρας, ex quo dies illuxit, ἐκ νυκτός or ἐκ νυκ-
τῶν, ἐκ παιδων, ἐξ ὑστερόν, subsequently, ἐκ τοῦ λοιποῦ. Her.
9, 8. ἐξ ἡμέρας ἐς ἡμέραν ἀναβαλλόμενοι, ex die in diem. 1, 87. ἐκ δὲ
αἰθρίας τε καὶ νηνεμίας συνδραμέειν ἐξαπίνης νέφεα. Th. 1, 120. ἐκ
μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. X. Cy. 3, 1, 17.
ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γέγνηται. (3)
(a) εἶναι, γίγνεσθαι ἔκ τινος. (b) Ἐξ Ἀθηναίων οἱ ἄριστοι. (c) Her.
3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Ibid. προδεδόσθαι ἐκ Πηρξάστειος.
(d) 6, 67. ἔφηνε Δημόκριτος ἐκ Σπύρτης ἐκ τοιοῦδε ὀνειδέος. So ἐκ
παντός τοῦ νοῦ Pl. ἐκ βίας and the like. Her. 2, 152. ἐκ τῆς
ὀψιός τοῦ ὀνείρου. (g) Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων
τοῦτο σκεπτεόν. So ὀνομάζεσθαι ἔκ τινος, to be named *after* or *for* some
one, (like *virtus ex viro appellata est Cicer.*). Ἐκ τοῦ; *why*?

REMARK. The adverbs which, as improper prepositions, take the Gen.,
have been already mentioned, in treating of the Gen. Besides these ad-
verbs, the following substantives, as improper prepositions, take the Gen.,
a. δίκην (δέμας, Poet.), instar;—b. χάριν (more poetic than prose), *gratia*,
for the sake of, commonly placed after the Gen., seldom before it. In-
stead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive
pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμὴν,
σὴν χάριν, mea, tua gratia;—c. ἔνεκα (ἔνεκεν before consonants, ἔνεκα be-
fore vowels in the Attic writers, ἔνεκα and ἔνεκεν, Ionic, but not wholly for-
eign to the Attic dialect, οὔνεκα in poetry), *causa, gratia*. The Gen. can
stand before or after this word. It very frequently signifies, *with respect to*,
concerning, in regard to. Her. 3, 85. θάρσσε τοῦτο εἵνεκα, *with respect to*
this, be of good courage. It often denotes *a remote reason*, e. g. *by virtue of*,
by reason of. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα
ἐπεπόνθη ἔνεκά γε γήρως, i. e. *by reason of old age*;—d. ἔκῃτι (poetic
only), *by or according to the will of* (a god), Διὸς ἔκῃτι, Homer and Hesiod.
In the other poets it has the signification of ἔνεκα.

§ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND

σύν (ξύν).

(520, 521.)

1. Ἐν (ἐνί Poet., ἐν and ἐνί Epic) denotes that one thing is *in*,
upon, by or near another. It commonly indicates an actual
union or contact of the two objects spoken of, and hence is the

opposite of ἐκ. It is used, (1) in relation to *space*, (a) the being in, inclosed in, encircled, surrounded, used of place, clothing or persons, and translated by in, among, in the midst of, before, in the presence of (*coram*); then it is transferred to external and internal conditions or state in which one is or is engaged, or is found, by which he is, as it were, surrounded,—to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) the being upon something, and (c) the being near a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle;—(2) in relation to *time*, § 283, 3;—(3) in a causal and figurative relation, (a) of the means and instrument; (b) of the manner; (c) to denote conformity.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625. b. ἀνάπαντα ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. Ἐν ὀπλοῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις, crowned; ἐν τοῖς ἀνθράκωποις (*inter*). Dem. Chers. 108, 74. Τιμόθεός ποτ' ἐκεῖνος ἐν ὑμῖν ἐδημηγόρησεν (*coram*). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Criton. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται. Phileb. 45, c. ἐν τοιοῦτοις. νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν Her. 2, 82. οἳ ἐν ποιήσῃ γινόμενοι. Th. 3, 28. οἳ ἐν πράγμασι. X. Cy. 4, 3, 23. οἳ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν. Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἳ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, e. g. ἐν ἴσῳ εἶναι, to be equal; ἐν ἡδονῇ μοι ἐστίν, it is pleasing to me; so also with ἔχειν and ποιῆσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ πόδῃσθαι, to esteem equally, to esteem lightly. Ἐν ἐμοί, ἐν σοί ἐστὶ τι (*penes me, te*); hence the phrase ἐν ἑαυτῷ εἶναι, to be in one's senses, *sui compotem esse*; (b) ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις; (c) Ἢ ἐν Μαντινείᾳ μάχῃ, near.—(2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ, while, during, ἐν πέντε ἡμέραις.—(3) Ὅρᾳ, ὁρᾶσθαι, ὕπτεσθαι ἐν ὀφθαλμοῖς, Poet., then in other connections among the poets, ἐν πυρὶ καίειν, ἐν δεσμῷ δεῖναι, ἐν χειρὶ λαβεῖν Hom. In prose, especially in Xenophon, ἐν is used to denote the *means*, in the expressions δηλοῦν, δῆλον εἶναι, σημαίνειν ἕν τι. X. Cy. 1. 6, 2. ὅτι μὲν, ᾧ παῖ, οἳ θεοί σε ἰλέω τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. 8. 7, 3. ἐσημῆνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἃ τ' ἐχρῆν ποιῆναι καὶ ἃ οὐκ ἐχρῆν. Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις

ποιεῖν. So ἐν μέρει, according to his part, in turn. Ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ Poet., ex (according to) meo, tuo, illius iudicio.

2. Σύν (ξύν mostly old Attic) corresponds almost entirely with the Latin *cum* and the English *with*; it always expresses the idea of participation and accompaniment, (1) in relation to space, where the accompaniment frequently implies *help* or *assistance*;—(2) in a causal sense to denote (a) the means and instrument, (b) the manner, (c) the measure or rule, by which the action of the verb is measured, as it were, or determined, (d) conformity.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν.—Σὺν θεῷ, with the help of God. Σὺν τινι εἶναι or γίνεσθαι, ab aliqujus partibus stare, σὺν τινι μάχεσθαι, to fight in company with one, to aid one in fighting. (2) (a) X. Cy. 8. 7, 13. ἡ κτῆσις ἀντιῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. (b) Προιέναι σὺν κρουγῇ, σὺν γέλῳ τι ἐλθεῖν. X. Cy. 3. 1, 15. πότρεα δ' ἡγῆ, ὧ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῶ ἀγαθῷ τὰς τιμωρίας ποιῆσθαι, ἢ σὺν τῇ σῆ ζημίᾳ; (c) 1. 3, 17. σὺν τῷ νόμῳ οὐν ἐκέλευεν αἰετὸν δικαστὴν τὴν ψῆφον τίθεσθαι. (d) Σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι—σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here ἅμα, *una cum*, and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY; Ἀνά, εἰς
AND ὧς. (522—524.)

1. Ἀνά signifies from a lower to a higher place, and forms the strongest contrast to κατὰ with the Acc., which signifies from a higher to a lower place; the use of ἀνά is more frequent in poetry than in prose. It is used (1) in relation to space, (a) to denote a direction towards a higher place; (b) to denote the extension from a lower to a higher place, signifying *throughout*, *through*, and used both with verbs of motion and rest;—(2) in relation to time, to denote its continuance, *per*;—(3) in a causal sense to denote manner, and particularly in a distributive sense with numerals.

(1) (a) Od. χ, 132. ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀροσθύρεην ἀναβαίη, to the lofty gate. This use is rare and only poetic; in prose only in the phrases ἀνά τὸν ποταμόν, ἀνά ῥόον πλεῖν, up the stream, the op-

posite of, *κατὰ ποταμόν*, down the stream; (b) *Il. v.* 547. (φλέψ) *ἀνὰ νῶτα* θέουσα διαμπερές (ab infima dorsi parte usque ad cervicem); so *ἀνὰ δῶμα*, *ἀνὰ στρατόν*, *ἀνὰ μάχην*, *ἀνὰ ὄμιλον*, *ἀνὰ ἄστυ*, *ἀνὰ θύμον*, etc., all in Homer; *Her. 6*, 131. καὶ οὕτω Ἀλκμαιωνίδαι ἐβόσθησαν *ἀνὰ τὴν Ἑλλάδα*. *X. Vect. 5*, 10. *ἀνὰ πᾶσαν γῆν καὶ θάλατταν* εἰρήνη ἔστιν. *Hier. 7*, 9. *ἀνὰ στόμα* ἔχειν. (2) *Her. 8*, 123. *ἀνὰ τὸν πόλεμον* τοῦτον. So *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem*. The substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily*, *ἀνὰ πᾶν ἔτος*, *every year*. See No. 3. *ἀνὰ νύκτα*, *per noctem*. *7*, 10. *ἀνὰ χρόνον* ἐξέρουσι τις ἄν, *at the time*. (3) Ἀνὰ κράτος, *with all one's might*, *ἀνὰ μέρος*, *by turns*; *ἀνὰ πᾶν ἔτος*, *quotannis*, *ἀνὰ πέντε παρασάγγας* τῆς ἡμέρας, *five parasangs daily*. *Her. 4*, 101. ἡ ὁδὸς ἡμερησίῃ *ἀνὰ διηκόσια στάδια* συμβέβληται (*supputantur in singulos dies itineris ducena stadia*).

REMARK 1. In the Epic and Lyric languages, *ἀνὰ* is constructed with the *Dat.* also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ*, ὅμῳ, *Γαργῶν ἄκρῳ* in Homer. So *εὐδαι δ' ἀνὰ σκάπτῳ* Διὸς αἰετός *Pind.*

2. *Εἰς* (ἐς; Ionic and old Attic) is only a different form of *ἐν*, and denotes the same relations of dimension as are expressed by *ἐν*, but always with the idea of the direction *whither*; hence it is used of motion into the interior of anything, up to anything, into the immediate presence of, generally with reference to reaching a definite boundary or limit. (1) in relation to space, (a) to denote a limit in space; (b) a limit in quantity (about, up to); (c) extension; (d) in the sense of before, in the presence of, *coram*, but with the idea of the direction *whither*;—(2) in the relation of time, to denote a limit (till, towards); (3) in a causal sense, (a) of a mental aim, object or purpose; (b) of the manner; hence with numerals in a distributive sense also; (c) particularly with the meaning of *in respect to*.

(1) (a) ἵέναι εἰς τὴν πόλιν; so also of persons with the accompanying idea of habitation. *Pl. Apol. 17*, c. εἰς ἑμᾶς εἰς ἵεναι, i. e. εἰς τὸ διακαστήριον εἰσεῖναι. Among the Attic writers, also in a hostile sense, *contra*. *Th. 3*, 1. ἐστράτευσαν εἰς τὴν Ἀττικὴν. (b) *Th. 1*, 74. ναῦς εἰς τὰς τετρακοσίας. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. *Pl. Gorg. 526*, b. εἰς καὶ πάννυ ἐλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης. (d) Λόγους ποιῆσθαι εἰς τὸν δῆμον (*coram*). *Pl. Menex. 239*, a. οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἀπεφάνησαντο εἰς πάντας ἀνθρώπους. (2)

Ἔς ἡέλιον καταδύντα, till sunset, Homer, hence εἰς ἑσπέραν, towards evening, properly to evening as a boundary; so in prose, εἰς τὴν ἑσπερίαν, on the following day, εἰς τρίτην ἡμέραν. (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν. Ἔς τι; for what? εἰς κέρδος τι δοῦν. (b) Εἰς καλὸν ἥκαις, opportune, εἰς τάχος, quickly, εἰς δύναμιν, according to one's ability, εἰς ἑκατόν, centeni, εἰς δύο, bini. (c) Θανμάζειν, ἐπαινεῖν τινα εἰς τι, διαφέρειν τιὸς εἰς ἀρετήν, φρόνιμος, εὐδόκιμος εἰς τι, εἰς πάντα, in every respect; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, like πρός.

3. Ὡς, *ad, to*, does not like the other prepositions, denote the relation of dimension, but only the direction *whither*; it is used only of persons or of the names of cities, when they stand for the inhabitants.

Th. 4, 79. Βρασιδάς ἀφίκετο ὥς Περδικκῶν καὶ εἰς τὴν Χαλκιδικήν. Dem. Phil. 1. 54, 48. πρέσβεις πέπομφεν ὥς βασιλέα. Th. 8, 36. ἤκοτος ὥς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὥς is to be distinguished from that which stands with εἰς, ἐπὶ and πρός with the Acc. viz., ὥς εἰς, ὥς ἐπὶ, ὥς πρός τινα. This ὥς is not a preposition, but, in the same manner as when it is joined with the participle, it expresses a supposition, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροίζει ὥς ἐπὶ τούτους τὸ στράτευμα (*quasi his bellum illaturus*). Hence this ὥς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποιήσαντο τὸν νεὼν ὥς ἐπὶ ναυμαχίᾳ, as though they would fight a naval battle. 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὥς ἀντὶ Πανσανίου ἀνέθεσαν (*quasi essent Pausaniae loco*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE, διά, κατά, ὑπέρ, μετὰ.

§ 291. (1) Δία, *through*. (525.)

I. With the Gen., (1) in relation to space, (a) to denote a motion extending through a space or object and again coming out of, *through and out again, out of*; Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρό with διά, e. g. Od. ρ, 460. δι' ἐκ μεγάροιο ἀναχωρεῖν; (b) to denote extension through something, but without the accompanying relation mentioned under (a) of the coming out of the thing or space; on the Gen., see § 287, Rem.;—(2) in relation to time, to denote the expiration of a period, *after*, properly to the end of a period, *through and out*;—(3) in a causal sense, to denote origin

(rare) and the author (very frequent); (b) to denote quality (possessive Gen.) in connection with εἶναι and γίγνεσθαι; (c) the means; (d) manner; (e) worth (rare); (f) comparison (rare).

(1) (a) Her. 7, 8. μέλλω ἔλθιν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξιόντα διὰ πάσης Εὐρώπης. 7, 105. ἐξήλανε τὸν στρατὸν διὰ τῆς Ορηΐκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακύψας διὰ τῆς γοργύρης, *to look out through the prison*. (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου, *per campum*. X. Hier. 2, 8. διὰ πολεμίας πορεύεσθαι. Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι, *to go in the way of justice*, i. e. *to be just*, διὰ τοῦ δικαίου πορεύεσθαι, διὰ φόβου ἐρχέσθαι, *to fear*, Eur. Or. 747. Διὰ φιλίας ἵεναι τινί, *to be friendly to one*, X. An. 3, 2, 8. (2) Δι' ἔτους, διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε, *he came after a long time*; διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole time*; διὰ ἡμέρας, διὰ νυκτός. So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήσαν, *every third year, tertio quoque anno, always after three years* (through and out again), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno, διὰ τρίτης ἡμέρας*. (3) (a) Διὰ βασιλέων πεφυκώς X. Cy. 7, 2, 24. Πάντα δι' ἑαυτῶν πράττεσθαι, *to accomplish everything by themselves*, δι' ἑαυτοῦ κήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαι τινι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι, *to be hostile, angry, safe*. (c) Δι' ὀφθαλμῶν ὁρᾶν, ἔχειν τινὰ δι' ὀργῆς, διὰ χειρῶν ἔχειν, *to work upon, to be engaged in, to handle*; also of persons, e. g. Ἐπράξαν ταῦτα δι' Εὐρυμάχου Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι. (e) S. OC. 584. δι' οὐδενός ποιεῖσθαι, *to consider of no value*. (f) Her. 1, 25. θέης ἄξιον διὰ πάντων τῶν ἀναθημάτων, *in comparison with*.

II. With the Acc. (1) in relation to space to denote extension through a place or object, *throughout* (only poetic); (2) in relation to time to denote extension through a period of time, *throughout*; (3) in a causal sense (a) to denote the reason (*ob, propter*); (b) of the person by whose means something is accomplished.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κῦμα ἐπόρευσας ἑμὴν ἄνασσαν. (2) Διὰ νύκτα. (3) X. An. 1, 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἢ πατρίδα πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύναται οἰκῆν ἄνθρωποι. 4, 5, 15. διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν. (b) Δι' ἡμῶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν X. An. 7, 7, 7. Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον (*hujus culpa*).

§ 292. (2) *Κατά*, from above, down. (526, 527.)

I. With the Gen. (1) in relation to space, (a) of motion from a higher to a lower place, *desuper*, *deorsum*; (b) of a direction towards a place or object below, *downwards*, (on the Gen., see § 287, Rem.); (c) seldom of rest in, upon or at a place or object;—(2) in a causal and figurative sense, to denote the cause or occasion.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλίμποιο καρῆνων. Her. 8, 53. ἐρύπιπτον ἑωντοῖς κατὰ τοῦ τεύχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θάλασσης. 235. καταδεδυκέναι κατὰ τῆς θάλασσης. X. An. 7. 1, 30. εὐχομαι μυρίας ἐμέγε κατὰ γῆς ὀργυιάς γενέσθαι, *to be sunk under the earth*. So figuratively of the direction to a lower object, as τοξεύειν κατὰ τινος, πᾶν κατὰ τινος, *to strike at something* (the preposition denoting the direction of the blow, viz. *down*), τύπτειν κατὰ κόρυφης, *on the head*, § 273, Rem. 8; (c) Her. 1. 9. ἐπεὰν κατὰ νότου γένη, *upon the back*. Th. 4, 32. κατὰ νότου εἶναι. 33. κατὰ νότου καθεστηκέναι. (2) Λέγειν κατὰ τινος, *dicere de aliqua re*; in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος, *against one*. X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ; but also in an opposite relation, Dem. Phil. 2. 68, 9. ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον, *in honor of you*. Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι; further, σὺν κατὰ τινος, where it can be translated by *secundum*, *in respect to*; so also in Attic adjurations and oaths, e. g. εὐχέσθαι, ὁμόσαι κατὰ τινος, and the like (to implore, to swear by a person or thing, as if resting upon it), so also εὐχέσθαι καθ' ἐκατόμβης, κατὰ βούς.

II. With the Acc., *κατά* forms, in relation to space and time, a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but it agrees with *ἀνά* in denoting the direction to an object and the extension over it. The use of *ἀνά* is more confined to poetry, but *κατά* has no such limitation. (1) In relation to space, (a) to denote the direction of the action to a lower object; (b) to denote extension from a higher to a lower object, *throughout*, *through*, *over*; (c) in the historians in the sense of *e regione*, *over against*, *opposite to*;—(2) in relation to time, to denote its extension or duration;—(3) in a causal sense, (a) to denote purpose and design; (b) conformity and the respect in which anything is considered, and hence also a reason, *on ac-*

count of; (c) an indefinite measure, *about*; (d) the manner; hence also with explanations of number, in a distributive sense.

(1) (a) Βάλλειν κατὰ γαστέρα, and the like in Homer. Her. 3, 14. παρῆσαν αἱ παρθενοὶ κατὰ τοὺς πατέρας, *to the fathers sitting*; then of the course of a stream, κατὰ ῥόον, *down the stream*, (see ἀνά). (b) Her. 3, 109. αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι. (c) Th. 2, 30. κέται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν. (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον, οἱ κατὰ τινα, *contemporaries of any one*. (3) (a) Her. 2, 152. κατὰ λήϊον ἐκπλώσαντας. Th. κατα θέαν ἦκειν, *spectatum venisse*. Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον, *ad rationem, pro ratione, in conformity with, according to*, κατὰ γνώμην τὴν ἐμήν. Her. 2, 3. κατὰ τὴν τροφήν τῶν παιδῶν τοσαῦτα ἔλεγον, *in respect to nourishing*. Her. κατὰ τὸν κρητῆρα οὕτως ἔσχε. Κατά τι, *in some respect, quodammodo*; κατ' οὐδέν, κατὰ πάντα, *in every respect*, κατὰ τοῦτο, *hoc respectu*, hence propter hoc; Th. 1, 60. κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο, *on account of*. Dem. Chers. 90, 2. οὗς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἐστιν, ὅταν βούλησθε, κολάζειν. Κατὰ φύσιν, *secundum naturam*, κατὰ δύναμιν, *according to one's strength*, κατὰ κράτος, *with all one's might*. (c) Κατὰ ἐξήκοντα ἔτη, κατὰ μικρόν, *gradually*, κατ' ὀλίγον, κατὰ πολὺ, *πολλά, by far*. (d) Καθ' ἡσυχίαν, *quietly*, κατὰ τάχος, κατὰ συντυχίαν, *casu*, κατὰ τὸ ἰσχυρόν, *per vim*, κατὰ μέρος, *in order, in turn*. Her. 6, 79. ἄποινά ἐστι δύο μνέαι κατ' ἄνδρα, *viritim*; κατὰ κόμας, *vicatim*; κατὰ μῆνα, *singulis mensibus*; καθ' ἡμέραν, *ἐν καθ' ἓν, one after the other, i. e. singly*, καθ' ἑπτὰ, *septeni*.

REMARK. In composition, κατὰ regularly governs the Gen., which expresses the object which caused the action of the verb, and extends over it, according to the relations mentioned under No. I, (2). An Acc. of the thing very often stands with the Gen., e. g. καταγορεῖν τί τις, *to accuse some one of something*, καταγινώσκειν τί, (e. g. ἄνοιαν, κλοπὴν) *τινος, κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαι τινος δελίαν, καταψεύδεσθαι τινος; καταφρονεῖν τινος, despiciere, καταγελᾶν τινος*.

§ 293. (3) Ὑπέρ, *super, over*.

(528.)

I. With the Gen. (1) in relation to space, to denote resting, abiding over or above a place or object, § 287, Rem.;—(2) in a causal sense, (a) for, for the good of; (b) to denote an internal, mental cause, instead of the more usual ὑπό with the Gen.; (c) with verbs of entreating, imploring, *for the sake of some one*; (d) to denote cause, then in connection with τοῦ and the Inf.

to denote purpose, which by the language is considered as the cause; (e) to denote the respect in which anything is considered, instead of the more usual *περί* with the Gen.

II. With the Acc., motion over, above and beyond, used in relation to space and time and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν σιγῶν πορευόμενος σκιὰν ἀντῶν παρέχει. Her. 7, 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης. Ἐπὲρ θαλάσσης οἰκεῖν. (2) (a) Μάχεσθαι ὑπὲρ τῆς πατριδος, *to fight in defence of something, as if standing over it*; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος; πολιτεῦσθαι, στρατηγεῖν ὑπὲρ τινος, *in alicujus gratiam*; ὑπὲρ τῶν πραγμάτων σπονδάζειν, δεδιέναι ὑπὲρ τινος, *timere alicui*. (b) ὑπὲρ πένθους. (c) Il. ω, 466. καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡΰκόμοιο λίσσεο καὶ τέκεος. (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης ἐκκλεοῦς πάντες πάντα ποιοῦσιν. Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. II. Her. 4, 188. ὑπὲρ τὸν δόμον, *over the house*; ὑπὲρ Ἑλλήσποντον οἰκεῖν, *beyond*; ὑπὲρ τὴν ἡλικίαν; ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον. Her. 5, 64. ὑπὲρ τὰ τεσσσερήκοντα ἔτη.

§ 294. (4) Μετά, *with*. (534.)

I. Μετά, derived from μέσος (*within, between*) denotes the middle of something. With the Gen., μετά denotes an intimate connection, and participation, (comp. μετέχειν); the Gen. denotes the whole, of which the subject of the sentence constitutes a part; it consequently differs from σύν with the Dat., which merely denotes the connection (*company*) of one object with another, without the one being considered a part of the other (comp. συνέχειν). It is used (1) in reference to space, in the midst, among; then to denote an active participation in aid of some one, with;—(2) in a causal and figurative sense, (a) to denote the means or manner; (b) conformity.

(1) Eur. Hec. 209. μετὰ νεκρῶν κείσομαι, *to lie among the dead, and one's self to be dead*. Pl. Rp. 359, e. καθῆσθαι μετὰ τῶν ἄλλων. Μετά τινος μάχεσθαι, *to fight in company with one*. Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικοημένων πολεμεῖν. εἶναι μετὰ τινος (*ab alicujus partibus stare*). Pl. Rp. 467, e. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, *they follow the older leaders, and as it were, hold fast to them, wholly different from ἔπεσθαι μετὰ τινα and σύν τινα*. (2) (a) Th. 1, 18.

μετὰ κινδύνων τὰς μελέτας ποιούμενοι, i. e. surrounded by, in the midst of dangers. X. C. 3, 5, 8. μετ' ἀρετῆς πρωτεύειν, as it were in an intimate connection with virtue. Dem. Phil. 3, 130, 74. ἱμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν, agreeably to which, (τῶν νόμων ἐχόμενοι, legibus quasi adhaerentes); μετὰ τοῦ λόγου, in conformity with reason.

II. With the Acc., (1) in relation to space, (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a succession in space; (b) to denote an extension of space between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, to have something in hand; — (2) (prose and Poet.) to denote succession in time and in order (if'er); — (3) in a causal sense (only Poet.), to denote purpose and conformity.

(1) Ἰκέσθαι μετὰ Τρῳᾶς καὶ Ἀχαιοῦς, to come into the midst of the Tr. and Gr. II. ρ, 460. αἴσων ὥς τ' αἰγυπιὸς μετὰ χήνας, among the geese. Seldom used of things. β, 376. ὅς με μετ' ἀπρὸς κίτους ἔριδας καὶ νείκεα βύλλει, into the midst of contention. Βῆναι μετὰ Νέστορα, to go to Nestor, properly into a connection with him, βῆ δὲ μετ' Ἰδομενεῖα, to go to Idomen. to follow after him, properly to go into the engagement, or battle with him, II. ν, 297. II. ν, 492. λαοὶ ἔπονθ' ὥς τε μετὰ κτίλον ἔσπετο μῆλα, behind the ram. (2) Μετὰ τὸν τοῦ παιδὸς θάνατον X. Μετὰ ταῦτα, after; the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον, after the departure of Solon. Μεθ' ἡμέραν, interdiu, in the day time, (properly after the break of day) X. An. 4. 6, 12. Κῆκλινος ἔλαβε μετ' ἐμὲ δεῖτερος Cy. 2. 2, 4. Πόλιν (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν, ad aes petendum. Eur. Alc. 67. Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα. II. ο, 52. τῷ κε Ποσειδάων γε—αἶψα μεταστρέψει νόον μετὰ σόν καὶ ἐμόν κῆρ, according to your desire and mine.

REMARK. Μετά is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or companionship in place; in prose, ἐν and σύν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, with, among, μετὰ στρατῷ; μετὰ χερσὶ, ποσὶ, γένεισι, γυμφοῖς, (in the midst of), between, μετὰ φρεσίν, in the mind, μετὰ νηυσί, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE AND ACCUSATIVE, ἄμφι, περί, ἐπί, παρά, πρὸς, ὑπό.

§ 295. (1) Ἀμφί and περί. (529, 530.)

1. The prepositions ἄμφι and περί express nearly the same relations of space, viz. *around, about*; ἄμφι, *on both sides, περί, on all sides*; they also agree almost entirely in their use, but differ in this, that ἄμφι is confined mostly to the Ionic dialect and to poetry, while περί belongs to all the dialects, and hence expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the surrounding of something (on both sides), the being near and close to something.

I. With the Gen. (1) in relation to space; (a) to denote removal from that which surrounds (Poet.); (b) to denote dwelling or rest around something, § 287, Rem., though seldom;—(2) in a causal sense, to denote the occasion of something (*around, for, on account of*), though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in relation to space (Poet. only), to denote rest *around, at, near, among*;—(2) in a causal sense (very seldom in prose), (a) to denote the cause or occasion, as with the Gen., with this difference, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an internal and mental reason (Poet.).

III. With the Acc. (1) in relation to space, to denote local extension (*round, at*);—(2) to denote time and number approximately;—(3) in a causative and figurative sense, to denote a mental dwelling upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἄμφι πορφύρεων πέπλων ξίφη σπάσαντες, *from the garments which were around the sword*. (b) Her. 8, 104. ἄμφι ταύτης οἰκέουσι τῆς πόλιος. (2) Μάχεσθαι ἄμφι τινος. X. Cy. 3. 1, 8. εἰς καιρὸν ἦκει, ὅπως τῆς δίκης ἀκούσης παρὸν τῆς ἄμφι τοῦ πατρὸς. II. (1) Τελαμῶν ἄμφι στήθεσσιν Il. β, 388. Ἀμφι κλάδοις ἕζεσθαι, *to be surrounded by branches, to sit among*. (2) (a) Il. π, 565. ἄμφι νέκνι κατατεθνεῶτι μάχεσθαι. II. γ, 157. ἄμφι γυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστήρες ἔρην εἶχον ἄμφι μουσικῇ. 62. φο-

βηθεὶς ἀμφὶ τῇ γυναικί. 3, 32. ἀμφὶ τῷ θανάτῳ αὐτῆς διεξέ-
γεται λόγος. (b) Ἀμφὶ φόβῳ, *prae metu*, ἀμφὶ θυμῷ, *prae ira*. III.
(1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἀμφὶ τὸν Πாகτωλὸν ποτ-
αμόν. 2. 4, 16. τεθήρακα ἀμφὶ τὰ ὄρνια. Hence also of the per-
sons around any one, as in οἱ ἀμφὶ τινά, see § 263, d. (2) Ἀμφὶ τὸν
χειμῶνα, *about winter*, ἀμφὶ δειλῇ, *sub vesperam*, ἀμφὶ τοὺς μν-
ρηίους, *circiter*. (3) Ἐχειν ἀμφὶ τι, *to be employed about something*, e. g.
ἀμφὶ δειπνον, ἀμφ' ἵππους, ἄρματα.

3. Περι signifies all round, round, a circle.

I. With the Gen. (1) in relation to space to denote the tarry-
ing around an object. This use of it is confined to poetry, and
even here is very rare, comp. § 287, Rem. — (2) in a causal and
figurative sense, (a) to denote the cause or occasion of a re-
spect; here it stands in a great variety of connections, *about*,
concerning, *for*, *on account of*, *in respect to*; — (b) to denote a
mental cause, (*for*, *from*, *prae*), though seldom; (c) to denote
the relation of a person or thing to that which belongs to them,
which, as it were, surrounds them and refers to them, (Gen. of
the possessor); (d) to denote worth and superiority.

(1) Od. ε, 68. αὐτοῦ, *there*, τεάνυστο περὶ σπείους γλαφυροῖο
ήμερίς. 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a)
Μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος; with verbs denoting a
physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying
and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety,
fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος,
ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος. Dem. Phil. 1. 52, 43. τὴν μὲν ἀρχὴν τοῦ
πολέμου γεγενημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον. (b) Περι
ὀργῆς, *prae ira*, Th. 4, 130. (c) Τὰ περὶ τινος, *the affairs, fortune*,
circumstances of any one, etc., οἱ περὶ τινος, *those belonging to any one*,
and as it were surrounding him. Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ
πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν). (d) In the
Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου,
περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι, *to*
value high, higher, etc., so also περὶ πολλοῦ ἐστίν ἡμῖν, *of great value*.

II. With the Dat. (1) in relation to space, to denote rest around
or near something, with the idea of surrounding or encircling
it; — (2) in a causal sense, (a) like ἀμφὶ with the Dat., but much
more frequently; (b) to denote an external or internal reason
(Poet.).

(1) Her. 7, 61. *περὶ τῇσι κεφαλῇσι εἶχον τιάρας*. Pl. Rp. 359, d. *περὶ τῇ χειρὶ χρουσοῦν δακτύλιον φέρειν*. (2) (a) *Μάχεσθαι περὶ τινι* (Poet.). Th. 1, 60. *δεδιότες περὶ τῷ χωρῷ*. 4, 70. *δείσας περὶ Πελοποννησίοις*. 6, 9. *περὶ τῷ ἐμαντοῦ σώματι ἐρῶδῶ*. Her. 3, 35. *περὶ ἐωυτῷ δειμαίνοντα*. Pl. Phaedon. 114, d. *θαρόειν περὶ τινι*, *to be of good courage about something*. (b) *Περὶ χάσματι, φόβῳ, σθένει, ὀδύρῃ*, *prae*, *as it were surrounded by*.

III. With the Acc. (1) in relation to space, around, (a) to denote motion round about something, into the circle or vicinity of an object (Poet.); (b) to denote extension around, in or at, through something, with verbs of rest; — (2) to denote time and number approximately; — (3) in a causal sense, to denote the respect in which anything is considered.

(1) (a) Il. x, 139. *περὶ φρένας ἦλθ' ἰωή*, *the clamor came round his mind*; (b) Her. 3, 61. *Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι*, *round in Ægypt*. 7, 131. *ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς*. Th. 6, 2. *ῥῶκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια (circa S)*. Hence *οἱ περὶ τινα*, *those around any one*, *οἱ περὶ Πλάτωνα*, § 263, d. Comp. *ἀμφὶ*. (2) Th. 3, 89. *περὶ τούτους τοὺς χρόνους*. *Περὶ μυρίους*. (3) *Ἀμελῶς ἔχειν περὶ τινα*. X. An. 3, 2, 20. *ἐξαμαρτάνειν περὶ τινα*. 1, 6, 8. *ἄδικος περὶ τινα*. C. 1, 1, 20. *σωφρονεῖν περὶ τοὺς θεοὺς*. *Αἱ περὶ τὸ σῶμα ἡδοναί, τὰ περὶ τὴν ἀρετὴν*, *the essence of virtue, what pertains to it*.

§ 296. (2) *Ἐπὶ, upon*. (531—533.)

With the Gen. (1) in relation to space, (a) to denote rest upon a place or object, to denote contiguity to a place, *at, near to*, § 287, Rem.; (b) to denote a direction to a place, § 273, Rem. 8; — (2) in relation to time, to denote the time in or during which something takes place, § 273, Rem. 12; — (3) in a causal and figurative sense, (a) with verbs of saying, swearing and affirming before any one, (as it were leaning or resting on some one); (b) to denote the occasion or author, especially in the phrase, to be named after some one or some thing; (c) to denote conformity, with verbs signifying *to examine, to judge, to consider, to say* and *to show*; (d) to denote dependence or resting on something, a continued remaining on something; (e) to denote the manner; (f) to denote the purpose, which is then consid-

ered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐθ' ἐπὶ γῆς. Her. 7, 111. τὸ μαντήϊον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπ' αἰτῆς (τῆς τραπέζης) ὀρχήσατο. 2, 35. τὰ ἄχθαι οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. ὁ Ξενοφῶν πέμψας ἄγγελον κλεῦει (αὐτοῦς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ, *at, near the river*. (b) Th. 1, 116. πλεῖν ἐπὶ Σάμων. X. Cy. 7. 2, 1. ἐπὶ Σάρονδεων φεύγειν. Dem. Phil. 3. 123, 48. ἀναχωρεῖν ἐπ' οἴκου. (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῶ κακὰ τῇ Ἑλλάδι, *in the time of Darius*. X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν, *mea, nostra, vestra memoria*. The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος, *during the reign of Cyrus*. (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων, *before, in the presence of*, properly, resting or leaning upon. Dem. Cor. ἐπώμοσαντο ἐπὶ τῶν στρατηγῶν. Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito jurejurando, leaning or resting on the oath*. (b) Καλεῖσθαι ἐπὶ τινος. Her. 7, 40. Νισαῖοι καλέονται ἵπποι ἐπὶ τοῦδε. 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιεῖσθαι ἐπὶ τινος. Ἐφ' ἑαυτοῦ, *of one's own accord, sua sponte, ἐπὶ προφάσιος* Her., *praetextu*. Λέγειν ἐπὶ τινος, *dicere de aliqua re*. Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδεῖξαι τι ἐπὶ τινος, etc., *as it were resting upon*. Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *visne, ad haec ipsa imitatore[m] istum exigamus?* 475, a. εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*. (d) Ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by one's self, separately, properly, resting or depending on one's self, independent of others*. Her. 5, 98. οἰκόντας τῆς Φρυγίης χθρὸν τε καὶ κώμην ἐπ' ἐωυτῶν. 4, 114. οἰκώμεν ἐπ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians, viz. Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three deep* (properly to be placed or stand on one, the row rests upon one, etc.). Dem. Phil. 1. 42, 6. ἀν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθέλησητε γενέσθαι γνώμης, *firmiter adhaerere huic rationi*. 9. οὐχ οἶός τ' ἐστίν, ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων. Phil. 2. 66, 3. κωλύσαιτ' ἂν ἐκείνον πράττειν ταῦτα, ἐφ' ὧν ἐστι νῦν, *quibus nunc studet*. So μένειν ἐπὶ ἀνολίας. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας

οὐδ' ἐμὶ αὖς εἰρημέρα, as it were, *resting on truth*. (f) Her. 5, 109. ἐπ' οὗ ἐπίχθημεν, cui rei praeffecti sumus. Dem. Cor. 266, 118. ἐπὶ τοῦ θωροικοῦ κατασταθείς. Hence οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business*.

II. With the Dat., (1) in relation to space, (a) to denote not only the tarrying or resting upon, as with the Gen., but also (b), and more frequently, in the wider sense of, at, by or near a place or object;—(2) in relation to time (mostly only poetic);—(3) in a causal and figurative sense, (a) to denote dependence (*penes*); (b) to denote a condition under which something takes place; (c) the purpose, design or determination; (d) to denote the goal or aim; (e) to denote the reason, with verbs expressing an affection of the mind, § 285, Rem. 1; (f) to denote measure and price.

(1) (a) Th. 1, 56. (Ποτιδαιῦται) οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης. Her. 7, 41. τουτέων χίλιοι ἐπὶ τοῖς δόρασι ἀντὶ τῶν σαναρωτήρων ῥοιάς εἶχον χροσεάς. (b) Her. 3, 16. ἀποθανόντα ἔθαπεν ἐπὶ τῇσι θύρῃσι. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἴκεον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So also where one thing is said to be along with another, or in addition to, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *to eat the ὄψον with bread*, X., ἐπὶ τῷ σίτῳ πίνειν Id., ἐπὶ τῇ κύλικι ἔδειν Pl. Hence, ἐπὶ τούτοις, *on or in addition to this*, i. e. besides; finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσκει, *pear on pear*. X. Cy. 2, 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας, *after him*. Φόνος ἐπὶ φόνο, *murder upon murder*, Eur. (2) Ἐπὶ νυκτὶ (Il. θ, 529). (3) (a) Her. 8, 29. ἐπ' ἡμῖν ἐστι ἡνδραποδίσθαι ὑμᾶς (*penes nos est, vos servos esse*). Dem. Chers. 90, 2. ἐφ' ὑμῖν ἐστι (τούτους) κολάζειν. (b) Ἐπὶ τούτῳ, ἐπ' οὐδενὶ, *hac, nulla conditione, nullo pacto*. Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι. (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνέρεται (*in perniciem hominis*). So ἐπὶ τούτῳ, *hoc consilio*. X. S. 1, 5. Πρωταγόρα πολὺν ἀργύριον δέδωκας ἐπὶ σοφίᾳ (*ad discendam sap.*). Pl. Ap. 20, e. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς, *those placed over the machines*, οἱ ἐπὶ τοῖς πράγμασι, *those intrusted with business*, ἐπὶ τῷ θωροικῷ ὢν, *the one charged with the money for the public shows*. Dem. Cor. 264, 113. (d) Λέγειν ἐπὶ τινί, *to pronounce an eulogy on one*; νόμους θέσθαι ἐπὶ (for) τινί Pl. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί, *nomen alicui imponere*. Also, *against*, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι. Th. 1. 102. τὴν γενομένην ἐπὶ τῷ Μηδῶ ξυμμαχίαν. (e) Ἰέλῃν, μέγα

φρονεῖν, μαινέσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι. (f) X. Cy. 3, 1, 43. ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναικὰ σου ἀκούσαι (*quanto pretio*);

III. With the Acc., (1) in relation to space, (a) to denote the limit, the direction or motion on a place or object; (b) to denote extension upon an object, motion upon, over;—(2) in relation to time, (a) to denote the limit of time (until), as well as the limit of quantity (about); (b) to denote extension over a period of time (during);—(3) in a causal and figurative sense; (a) to denote purpose, design; (b) conformity, manner; (c) to denote the respect in which anything is held.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. (b) Πλεῖν ἐπὶ οἶνον-παρόντων, Homer. Od. λ, 577. ἐπ' ἐννέα κεῖτο πέλεθρα. Κλέος πάντας ἐπ' ἀνθρώπους, Hom., τὸ κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους Pl., ἐπὶ δεξιὰ, ἐπ' ἀριστερά, upon the right, left side, to the right, left. (2) (a) Ἐφ' ἑσπέραν, until evening; (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4, 1. τὸ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστιασάζε. 94. οἱ ὀπλῖται ἐπὶ ὅκτις πᾶν τὸ στρατόπεδον ἐτάζαιτο. Ἐπὶ μέγα, πολὺ, πλεον, μεῖζον, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον, τεύχεσθαι ἐπὶ πολλούς X. (3) (a) Her. 1, 37. ἐπὶ θήρῳ ἵεναι (venatum ire). 3, 14. ἐπὶ ὕδωρ ἵεναι (aquaturn ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεῦσθαι ἐπὶ Ἀνδρούς, ἐλαύνειν ἐπὶ Πέρσας, properly, upon one, i. e. against; (b) ἐπ' ἴσα, equally, in the same way. Her. 3, 71. τὴν ἐπιχειρήσιν ταύτην μὴ οὕτω συντάχνηε ἀβούλως ἀλλ' ἐπὶ τὸ σωφρονέσσετον αὐτὴν λάμβανε, more according to or with, reflection. (c) Pl. Rp. 370, b. διαφέρων ἐπὶ. παρὰ ξιν. Τὸ ἐπ' ἐμὲ (quod ad me attinet).

§ 297. (3) Παρά, by, near.

(535.)

Παρά denotes nearness to something, by, near.

I. With the Gen., (1) in relation to space, to denote a removal from near a person (Poet., also from near a thing;—(2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez* quelqu'un, from near some one, from some one. (2) (a) yet almost entirely in relation to space, Her. 8, 140. ἀγγελὴ ἦκει παρὰ βασιλῆος. So it is regularly used of ambassadors, e. g. ἀγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος, the commission, command, etc., from any one; (b) (b) with passive verbs, see § 251, Rem. 4; (c) with verbs of learning and hearing, e. g. μαθάνειν παρὰ τινος, ἀκοῦειν παρὰ τινος; (d) Παρ' ἐαυ-

τοῦ, ἐαυτῶν, sua sponte; (e) with verbs of giving and the like, e. g. παρ' ἐαυτοῦ διδόναι, *from himself*, i. e. from his own resources.

II. With the Dat., (1) in relation to space, to denote rest near a person; — (2) in a causal or figurative sense, to denote a reference to the judgment or opinion of a person.

(1) Ἔστι παρὰ τοῦ βασιλεῦ. (2) Her. 3, 160. παρὰ Δαρείῳ κριτῇ, *judice Dario, in the opinion of*. 1, 32. παρ' ἐμοί, *meo judicio*. 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκούντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσοῦτω θαυμασιώτερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc., (1) in relation to space, (a) to denote a direction or motion into the vicinity of a person (Poet., also of a thing); (b) to denote a direction or motion near a place and by it, along, along by, by; (c) to denote extension near a place or object (along, *per*), generally to denote indefinite nearness (by); — (2) in relation to time, to denote extension (during); — (3) in a causal and figurative sense, (a) to denote dependence, the possessor (*penes*); (b) to denote a comparison and estimation; hence (c) to denote conformity, with verbs of considering, showing and the like; (d) to denote a reason, wholly like *propter*, *by virtue of*, *on account of*.

(1) (a) Her. 1, 36. ἀπικέσθαι παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παριέναι, *along, near, by Babylon*. From this have originated various ethical expressions, e. g. παρὰ μοῖραν, *near fate and by it*, i. e. against, contrary to fate, παρὰ δόξαν, *praeter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ το δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναμιν. It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύναμιν. Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα, *praeter haec*; (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν, *along the Asopus*. Dem. Ol. 1. 24, 22. ἡ τίχῃ παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*. Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηόν. (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*), παρὰ τὴν πόσιν, *inter potandum*. So also of single points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discriminis tempore*. (3) (a) Isocr. Archid. 126. ἐμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, *constabat, in hoc iis positam esse salutem*. Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν. (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι. So παρ' ὀλίγον ποιεῖσθαι τι, *to make of little account*. Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, *nearly, almost*, παρὰ πολύ, *by far*, παρ' οὐδὲν τίθεσθαι, *to make no account of*; after com-

parisons and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίον ἐκλείψεις πικρότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οἷδὲ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκείνα ἢ ποιῇ ἢ πάσχει. Hence of alternations, ἡμέρα παρ' ἡμέραν, one day in distinction from another, every other day, alternis diebus, also παρ' ἡμέραν alone. Often with the additional idea of preference, *prae, practer*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, in comparison with, beyond, other animals. (c) Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω, in conformity with, properly, holding an object near to another. (d) Dem. Phil. 1. 43, 14. οὐδὲ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

§ 298. (4) *Πρός, before.*

(536.)

Πρός (formed from *πρό*), denotes *before, in the presence of*.

I. With the Gen. (1) a local relation, or relation of space, which expresses a direction or motion from the presence or view of an object, especially from the situation of a place; — (2) a causal relation, to indicate that a thing proceeds from an agent, from the presence of a person exercising some power, or of an object conceived as a person; (a) of derivation; (b) of a possessor and of the property to whom or which anything belongs, § 273, 2, (c) (α); (c) of an author or cause.

(1) Her. 3, 101. οὐκίουσι πρὸς νότου ἀνέμου. 107. πρὸς μεσημβρίας Ἀραβίη ἐστὶ (*ab oriente* instead of *in orientem* versus, *towards the east*). X. An. 2. 2, 4. ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ. (2) (a) πρὸς πατρός, πρὸς μητρός, *on the father's or mother's side*. (b) *Πρὸς* γυναικός ἐστι, *it is the manner of women*, πρὸς δίκης ἐστίν, *it is conformable to justice*. Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν πρᾶχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινος, *stare ab aliquo*. Th. 4, 92. πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι. (c) Her. 2, 139. ἵνα καχόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι. 7, 5. στρατηλάται ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus*, as it were, *in the presence of men*; also with ἀκούειν and like verbs; with passive verbs, see § 251, Rem. 4, and intransitives. Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. 73. ταῦτα πρὸς Κλυξάρειω παθόντες. With forms of swearing and protestation, e. g. πρὸς θεῶν, *per deos*, properly, *before the gods*.

II. With the Dat., to denote a *resting before* or *with* an object; also of *being employed in* or *with* a thing; finally, in the sense of *besides, in addition to, (praeter)*.

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. *Εἶναι, γίγνεσθαι πρὸς πρᾶγμασι.* Πρὸς τούτῳ, πρὸς τοῦτοις (praeter ea).

III. With the Acc., (1) in a local relation, or relation of space, (a) of the site of a place, or direction of an object, *towards*, (where, also, the Gen. may be used, see No. I, 1); (b) of persons, or of things conceived as persons, standing both in friendly and in hostile attitudes; (c) of the extension of a thing; — (2) to denote an indefinite approximation of time; — (3) causal and figurative, (a) to denote the aim, object; (b) fitness, conformity; hence (c) the reason, *propter*; (d) a comparison, for the most part with the additional idea of preference (*prae, praeter*); (e) with the meaning *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἑσπέραν. Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὄρεται. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς, *to us, properly, come before us.* 7. 6, 6. ἡμᾶς πρῶτῳ ἄξιμεν πρὸς αὐτούς. 5. 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (πρὸς τοὺς Ἕλληνας). *Λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα;* σπονδᾶς, συμμαχίαν ποιῆσθαι πρὸς τινα, *with;* μάχεσθαι, πολεμεῖν πρὸς τινα, *against.* These phrases everywhere imply the meaning *to come into the presence of, before the face of any one*; also, λογίζεσθαι, σέψασθαι, σκοπεῖν, ἐνθυμεῖσθαι πρὸς εἰ αὐτόν, *secum reputare*; likewise, (Σωκράτης ἦν) πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόνοὺς καρτερικώτατος, *against*, X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρῆχε, *among all other men*, etc. the preposition here extending the idea, *ibid.* 61. (2) Πρὸς ἡμέραν, *against, about the break of day.* (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εἰρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν; (b) Her. 1, 38. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσεν, *in accordance with this view.* So κρίνειν τι πρὸς τι. Also, πρὸς βίαν, *violently, against the will*, πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *accurately, in conformity with accuracy*, etc. (c) Πρὸς ταῦτα, *properly, in accordance with this, hence for this reason, therefore.* (d) Her. 8, 44. Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συνμμάχους) παρεχόμενοι νῆας ὁγδώκοντα καὶ ἑκατόν, *i. e. equal to all the other allies, as much as the rest put together.* So also to denote an exchange, e. g. Pl. Phaed. 69, α. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον

καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὡς περ νομίματα. (e) Σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλεος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*. (537.)

I. With the Gen., (1) in a local relation, or relation of space, (a) to denote a motion from a lower place, *forth from under, away from under*, (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a quiet rest under an object, § 287, Rem.;—(2) a causal and figurative relation; (a) to denote the author with passive verbs, § 254, Rem. 4, and intransitives; (b) an outward or inward (intellectual) ground, occasion, influence; (c) a mere instrumental cause, means, mode.

(1) (a) Od. ι, 140. ἀντὶς ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, “*under the grotto out*.” η, 5. ὑπὸ ἀπήνης λύνει ἵππους. X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβόηθει. (b) Il. θ, 13. ῥίψω ἐς Τάρταρον —, ἔχῃ βάθιστον ὑπὸ χθονός ἐστι βέρεθρον. Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος. (b) Her. 1, 85. ὑπὸ τῆς παρεούσης συμφορῆς, “*under the influence of present misfortune, on account of existing calamity*.” 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ἐπὶ γῆν. Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον. Ὑπὸ ἀνάγκης. Ὑπὸ μέθης μαίνεσθαι, Pl. Ὑπὸ ῥίγους. Her. 1. 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρῳξε. So ὑπὸ χαρᾶς, φθονοῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὦρυσσον ὑπὸ μαστίγων; also of persons, 9, 98. ὑπὸ κήρυκος προηγόρευε, “*under the help of the herald*,” i. e. praeconis voce; particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὑπὸ αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat., (1) in a local relation, to denote a quiet rest under an object;—(2) causal and figurative, (a) to denote the author (almost exclusively poetical), see § 251, Rem. 4; (b) to indicate the means, as with the Gen., but only Poet.; (c) to denote subjection.

(1) Ὑπὸ γῆ εἶναι; used of mountains, *at the foot of*, e. g. ὑπὸ. Τμῶλφ ὑπὸ τῷ Ὑμησῳ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπὸ αὐλῷ, etc. (c) Ποιεῖν τι ὑπὸ τινι, *to subject something to one*, and ποιεῖσθαι τι ὑφ’ ἐαυτοῦ, *sibi subjicere*. Her.

7, 157. τὴν Ἑλλάδα ἐπ' ἰωνιῶ ποιήσασθαι. Th. 1, 110. Αἰγυπτος ὑπὸ βασιλεῖ ἐγενετο.

III. With the Acc., (1) in a local relation, (a) to denote the aim, direction or motion downwards; (b) extension under an object;—(2) the relation of time, (a) to denote an approximation in respect of time, approach to a point of time; (b) extension in time;—(3) causal, to denote subjection.

(1) (a) Ἰέραι ὑπὸ γῆν. X. An. 1. 10, 14. ὑπὸ αὐτόν (τὸν λόφον) στήσας τὸ στρατεύμα πέμπει Λύκιον. (b) Her. 2, 127. ἔπεςσι οἰκήματα ἐπὸ γῆν. 5, 10. τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκέει εἶναι. X. An. 7. 4, 5. ἐν ταῖς ὑπο τὸ ὄρος κόμαις. (2) (a) Ἐπὸ νύκτα, sub noctem, towards, ὑπὸ τὴν πρῶτην ἐπελθοῦσαν νύκτα; so also ὑπὸ τι, aliquatenus, in some measure. (b) Her. 9, 51. ὑπὸ τὴν νύκτα, during. (3) X. Cy. 1. 5, 3. (Κῦρος) διαπέμπει πρὸς τε τοὺς ὑφ' ἐαυτὸν πάντας, καὶ πρὸς Κροῖσον. 6, 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλέα βαρβάρων.

§ 300. *Remarks on the Peculiarities of the Prepositions.* (538—544.)

1. The proper prepositions were originally, (except ὡς, to), adverbs of place, § 286, Rem. 2, i. e. they denote an action in relation to place; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but is much more limited in the Attic writers.

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλῆνοί εἰσι πόληος. ι, 116—118. νῆσος — τετάνυσται ἐλῆεσθ', ἐν δ' αἶγες ἀπειρέσται γεγάασιν ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Λεσβίους εἶλε, under them, i. e. in iis, among them. II. σ, 562. μέλανες δ' ἀνὰ βότρυες ἦσαν. Od. ι, 184. περὶ δ' αὐτὴ ἐψηλὴ δέδμητο κατωρχέεσσι λίθοισιν. α, 66, ὅς περὶ μὲν νόον ἐστὶ βροτῶν, he is over, i. e. eminent. θ, 44. τῷ γὰρ ὅα θεὸς περὶ δῶκεν αἰοδῆν, in a special manner. II. σ, 529. κτεῖνον δ' ἔπι μηλοβοτῆρας, in addition, besides. Also not rare in Her., ἐπὶ δέ, thereupon, tum; μετὰ δέ (postea) Her.; πρὸς γε, πρὸς δέ very common in Homer, also in Attic poetry and prose.

REMARK 1. When two prepositions stand together in poetry, most frequently in Epic, the first always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸ, through and out, II. ρ, 393. τάνναι δέ τε πᾶσα (βοεῖη) διὰ πρὸ. Ἀμφὶ περὶ, round about, Od. λ, 668. ἀμφὶ περὶ στήθεσσιν. II. φ, 10. ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἕαρον. β, 305. ἀμφὶ περὶ κρήνην. Παρὲν with the Gen. near to, with the Acc. along up, along before, e. g. Od. ι, 116. παρὲν λιμένος. μ, 276. ἀλλὰ παρὲς τὴν νῆσον ἐλαίνετε νῆα μέλαιναν. Παρὲς (as a Paroxytone) often in Her. with the meaning besides, e. g. 3, 91. παρὲς τοῦ ἀργυροῦ. Ἐπέκ, under, away, in Homer, also, Her. 3, 116. λέγεται ὑπέκ τῶν γρυπῶν ἀρπάζειν Ἀθημαποῖς. Ἀποπρὸ φέρειν II. π, 669, 679. Περὶ πρὸ. II. λ, 180. περὶ πρὸ γὰρ ἔγχεϊ θύειν, around and before.

REM. 2. Also the improper prepositions *ἐνεκα* and *χαρις*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, *ἀπὸ βοῆς ἐνεκα*, *for the cry's sake*. Lys. Evandr. 793. *περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἐνεκεν*.

2. Since in composition the prepositions retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished,

(a) Those where the preposition is separated from the verb. II. γ, 34. *ὑπὸ τε τρόμος ἔλλαβε γυνῆα*. γ, 135. *παρὰ δ' ἔγχεα μακρὰ πέπηγεν*. δ, 63. *ἐπὶ δ' ἔπονται θεοὶ ἄλλοι*. δ, 161. *ἔκ τε καὶ ὀψέ τελεῖ*. θ, 108. *οὔς (ἵππους) ποτ' ἂν Αἰνείαν ἐλόμην* (ἐλέσθαι τινά τι II. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several sentences following each other, the same compound should stand with each sentence, it is placed only with the first, while in the others the preposition merely is repeated, e. g. II. ψ, 799. *κατὰ μὲν δολιχόσκιον ἔγχος θῆκε ἐς ἁγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν*. Often in Her., e. g. 8, 33. *κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην*, where, still, the first may be taken as Tmesis. See Rem. 4.

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb united with a preposition so as to form one whole, by means of one or more intervening words. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity of the idea is not destroyed. Her. 7, 15. *Ξέρξης ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον*. 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός*. Eur. Iph. Aul. 1365. *δι' ἄρ' ὁλώλαμεν*. The Attic prose remains free from this license with a few special exceptions, e. g. Th. 3, 13. *μή ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελυθεροῦν*, so as to make the contrast emphatic. Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πεῖσεται*. Pl. Phaedr. 237, a. *ξὺ μοι λάβες θ' ἐ τοῦ μύθου, to take part*.

(b) Those instances where the preposition is separated from the Case of its substantive. Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; both, i. e. the verb and the adverbial preposition, form one verbal idea, and this (not the preposition alone) governs the Case. II. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separ.). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κείται*, "lies within the house." ο, 266. *ἀμφὶ δὲ χαῖται ὦμοις αἰσσοῦνται*, "on the

shoulders *about*," (*local Dative*). π, 291. ἐν γὰρ Πάτροκλος φόβον ἦκεν ἅπανσιν, "he cast fear *into all*," (*Dat. of aim*), § 284, Rem. 1. So the Acc. denoting local aim, object, § 277. II. 9, 115. τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην. Acc. of the object receiving an action, § 279. II. β, 156. Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

REM. 5. In the instance last mentioned, a Tmesis is admitted only when mere particles, like μέν, δέ, τέ, ῥά, γάρ, ἄρ', δ' ἄρα, come between the preposition and the Case of the substantive,—a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the *Dat.*, with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the *Acc.*, with verbs whose signification presupposes a quiet resting in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the idea of motion, that of the rest which succeeds; or along with the idea of the rest, that of the motion which precedes. Hence this may be called the *Constructio praeagnans*.

(a) The verb of motion involves the idea of the rest which succeeds, when prepositions with the *Dat.* stand instead of prepositions with the *Acc.* The idea of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions, e. g.

With ἐν, particularly in the Epic language. II. ε, 370. ἥ δ' ἐν γούνασι πίπτει Διώνης δι' Ἀφροδίτη, "he fell *on his knees*, and then *lay on his knees*." Od. α, 200. ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀνάντοιο βάλλουσιν. II. λ, 743. ἤριπε δ' ἐν κονίῃσιν. In prose, τιθέναι ἐν χερσίν, like the Latin, ponere et collocare in manibus. X. H. 4. 5, 5. ἐς δὲ τὸ Ἥραιον κατέφρων, and then οἱ δ' ἐν τῷ Ἠραίῳ καταπεφρευγότες (as a completed action) ἐξήσαν. Pl. Euthyd. 292, e. ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν. (Caes. B. G. 5, 10. naves in littore ejectas esse. Sall. Jug. 5. in amicitia receptus). Also with ἀμφί and περὶ with the *Dat.* instead of the *Acc.* II. λ, 17. κνημῖδας μὲν πρότα περὶ κνήμησιν ἔθηκεν, "he put them *around his legs*, so that then they set fast." Od. 9, 434. ἀμφὶ πύρρ' ἐστῆσαι τρίποδα. With ἐπὶ. II. α, 55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὸς λευκόλενος Ἥρη (like ἐν φρεσὶ θεῖναι). With πρὸς. Od. ι, 284. νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτροισι βαλὼν. 289. σὺν δὲ δύνω μάργας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ. With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι. *to come under the power of any one*, ποιεῖν τι ὑπό τινι, alicui aliquid subicere, ποιεῖσθαι ὑφ' ἑαυτῷ, sibi subicere, § 299, II, (2), (c).

REM. 6. In the following and like examples from Homer, the *Dat.*, without doubt, expresses the relation of *aim*, χεῖρας ἰάλλειν ἐπὶ σίτῳ, ἥκαι βέλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐπ' ἄνθεσιν. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The idea of the preceding motion must then be regarded as predominant.

Il. ο, 275. ἐφ' ἅνῃ λῆς εἰς ὁδόν, *came into the road* and appeared. Her. 4, 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα. Her. 3, 62. προηγόρευε σιάς ἐς μέσον τὰ ἐντεταλμένα, *placing himself in the midst and there standing*. Very frequent in prose is παρῆναι εἰς τόπον τινά, *to have come to a place*, and to be present there; comp. "he is in church, in town, on the land." X. An. 1. 2, 2. παρῆσαν εἰς Σάρονδεῖς. Her. 8, 60. ἐς τὴν Σαλαμῖνα ὑπέκκεται ἡμῖν τέκνα τε καὶ γυναῖκες, *conveyed in safety*. Pl. Rp. 468, a. τὸν ζῶντι εἰς τοὺς πολεμίους ἁλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἁλῶνα.

(c) Verbs signifying *to hang*, and *to hang to*, *to adhere to*, etc., are connected with the prepositions ἀπό and ἐκ, (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, or of hanging to a place, the idea of hanging down from a place.

Od. θ, 67. καδ' δ' ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα λίγειαν, *he hung the lyre on the peg*, so that it then hung down from it. X. C. 3. 10, 13. θώρακες ἐκ τῶν ὤμων κρεμάμενοι. So ἀναστῆναι ἐκ τινος. Her. 4, 10. ἐκ τῶν ζωστήρων φορεῖν φιάλας, "*on the girdles*, so that the bowls hung down." In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place are sometimes used, like prepositions, in the sense of the *constructio praeagnans*, viz. (a) adverbs denoting *rest* instead of the direction *whither*. S. Trach. 40. κῆνος δ' ὅπου (instead of ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε. X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελεθεῖν.—(b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. ποῖ πατήρ ἄπεστι γῆς; 1157. ποῖ κακῶν ἐρημίαν εἴρω; quo me vertam, ut requiem inveniam? Arist. Av. 9. ὅποι γῆς ἐσμεν, *where are we?* Dem. Chers. 102, 50. ποῖ ἀναδύομεθα; quo nos vertamus, ut perniciem vitemus? Phil. 1. 51, 40. ὁ πληγῆς ἀεὶ τῆς πληγῆς ἔχεται, καὶ ἐτέρωσε πατάξῃ τις, ἐκεῖ σὲ εἰσιν αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition followed by the Case which it governs, has a substantive idea, and when the preposition ἐν, which expresses in the most general manner the relation of the place *where*, should be used, this preposition is changed either into ἀπό and ἐκ or into εἰς, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the attraction of prepositions, e. g.

(a) Ἀπό and ἐκ instead of ἐν, or παρὰ with the Gen. instead of παρὰ with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς. X. H. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγορῶν Ἀχαρνᾶνες ἐφυγον ἐς τὰ ἄστυ. Th. 1, 18. οἱ ἐκ τῆς

ἄλλης ἑλλάδος (τύραννοι) ὑπο Λακεδαιμονίων κατελύθησαν. 3, 22. ἴσθοντο οἱ ἐκ τῶν πύργων φύλακες. 7, 70. οἱ ἀπὸ τῶν κατιστροφωμάτων τοῖς ἀκοντίοις ἐχρῶντο. Pl. Apol. 32, b. ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελόμενους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν. Phaed. 109, c. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύνπτοντες. Dem. Phil. 3. 114, 15. τοὺς ἐκ Σέφθίου τεύχεους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείως πρὸς αὐτόν instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο.

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκείθεν and ἔνδοθεν instead of ἐκεῖ and ἔνδον. Dem. Ol. 3. 13, 15. ἀγροῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξοντα. X. Cy. 1. 3, 4. ἵνα ἦσσαν τὰ οὐκαδε ποθοῖη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far rarer). Her. 2, 150. ἔλεγον οἱ ἐπιχώριοι, ὅς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδότῃ ἡ λίμνη αὕτη ὑπὸ γῆν. X. H. 1. 7, 29. Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν ἅπαντας.

5. On the repetition and omission of prepositions, the following things are to be noted,

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each is meant to express a single idea, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαίταν, or the preposition is placed only before the first substantive, when the ideas are meant to express one whole, e. g. X. C. 1. 4, 17. περὶ τῶν ἐν θάλασσῃ καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν, instead of καὶ περὶ τῶν ἐν Σικελίᾳ. 2. 1, 6. ἀγυμνάστως ἔχειν πρὸς τε ψύχην καὶ θάλαπην. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἢ περὶ Μέγαρα ἢ Βοιωτούς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same Case with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted, Pl. Symp. 213, c. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. Th. 1, 28. δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν, αἷς ἂν ἀμφοτέρωι ξυμβῶσιν. X. S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω (Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium).

(c) The preposition is often omitted in the questions and answers of a dialogue, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτόμενον. Theaet. Τί νος δὴ λέγεις; X. S. 5, 5. οἶσθα οὖν, ἔφη, ὁφθαλμῶν τίνας ἔνεκα δεόμεθα; Δῖλλον, ἔφη, ὅτι τοῦ ὁρᾶν.

(d) The preposition in the second member of a comparison connected with the particles of comparison ὥς, ὥς περ, ἥ, is very often omitted, yet more seldom when both members of the comparison are expressed, e. g. Pl. Rp. 330, c. περὶ τὰ χρεῖματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν

Th. 6, 50. ὧς παρὰ φίλους καὶ εὐεργέτας, Ἀθηναίους ἀδεῶς ἀπιέναι.

6. The natural place for prepositions is directly before their substantive. But this arrangement is often changed in the following instances,

(a) When a particle follows the substantive, like γέ, μὲν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, etiam, τοίνυν, ἕως, also οἶμαι used as an adverb, then the above small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γάρ εἰρήνῃ.

(b) The preposition πρὸς in imprecations and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αὐτῷ πιθέσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ πέρι; it is also separated by other words. Her. 6, 101. τοῦτο σφι ἔμελε πέρι. Pl. Apol. 19. c. ὧν ἐγὼ οὐδέν οὔτε μέγα οὔτε μικρόν πέρι ἐπάω. See § 31, IV.

SECTION IV.

§ 301. The Pronoun as Subject, Predicate, Attribute and Object.

1. Pronouns denote the subject, predicate, attribute and object, when these latter are not to be represented as expressing the meaning of objects or qualities, but when it is to be shown merely that an object has reference either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules, which have been stated on the substantive and adjective, also apply to substantive and adjective pronouns; still, a few remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns*.

(353, 354.)

1. Both the substantive personal pronouns, as the subject in the Nom., e. g. ἐγώ, σύ, ἡμεῖς, etc., and the adjective (possessive) pronouns, as attributives, e. g. ἐμὸς πατήρ, are used in Greek, as well as in Latin, only when they are specially emphatic; hence they are particularly used in antitheses, and, also, for the

sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε.* But where this is not the case, they are omitted, and the substantive pronouns are expressed by the verb-endings, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γραφαίς. Ἡ μήτηρ εἰπέ μοι, my mother. Οἱ γονεῖς στέργουσι τὰ τέκνα, their children.*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc., § 87, lies in the greater or less emphasis with which they are pronounced in a discourse. Thus, the accentuated forms are always employed, e. g. in antitheses, e. g. *ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνησεν.* On the use of the Gen. of the substantive pronoun instead of the Adj. (possessive), see Rem. 4. On the apposition in the Gen. connected with the possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns sometimes take the place of the objective Gen. *Od. λ, 201. σὸς πόθος* (like *Ter. Heaut. II. 3, 66. desiderio tuo* instead of *tui*). *X. Cy. 3. 1, 28. εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei.*

2. The reflexive pronouns are always used in such a manner, that they refer to an object as already named (Subject or Object) since this object is opposed to itself as an object or attribute, e. g.

(a) In reference to the subject, *Ὁ σοφὸς αὐτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέσκεις. Ὁ παῖς αὐτόν ἐπαινῇ. Οἱ γονεῖς ἀγαπῶσι τοὺς αὐτῶν παῖδας. Γινῶθι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' αὐτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν αὐτοῦ στρατιωτῶν ἀπέθανεν.*

(b) In reference to the object of the sentence, *X. Cy. 1. 1, 4. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχαῶν δι' αὐτῶν κητσαμένων Ar. Nub. 384. ἀπὸ σαυτοῦ ἐγὼ σε διδάξω.*

(3) The reflexive pronouns may be used in Greek, as in Latin, in the relations above named in connection with an Acc., followed by an Inf., or with a participle, also in such subordinate clauses as stand in a close relation to the principal clause, particularly in sentences expressing design, and in dependent interrogative sentences, as well as in all other subordinate clauses which do not proceed from the speaker but from the subject in the principal sentence. The English language commonly here uses the personal pronouns *him, her, it*, instead of the reflexive pronouns of the third person. Also in this case the reflexive is referred either to the subject or to an object.

When the subject of the principal sentence is different from that of the subordinate sentence (or of the Acc. followed by the Inf.), the reflexive may be either referred to the former or to the latter, its particular reference being determined only from the context.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν ἐθνῶν τοιούτων ἤρξεν (Κυρὸς) οὗθ' ἑαυτῷ ὁμογλώττιων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπεύθοντα τοὺς νέους, ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοίς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν, *in comparison with him*. Th. 2, 92. τὰ ρανάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ρανάγια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι τοῦ στρατοῦ τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the derived Cases of the pronoun αὐτός, -ή, -ό; e. g. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -ό, αὐτῶν, or those of a demonstrative pronoun, are universally employed, when an object is not opposed to itself, but to another object, e. g. ὁ πατὴρ αὐτῷ, (*to him, the son,*) ἔδωκε τὸ βιβλίον, στέργω αὐτόν, *him*, ἀπέχουμαι αὐτοῦ, *from him*. The pronoun αὐτοῦ, etc. does not here differ from the personal pronoun of the third person.

REM. 3. The personal pronoun οὗ, οἷ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But in this case, it is regularly employed only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is, also, employed where the union with the principal clause is much looser, e. g. Ὁ τίραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τίραννος χαρίζεται οἱ). Th. 5, 73. οἱ Ἀθηναῖοι, ὡς ἐξέκλινεν (ὁ Ἄγρις) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν. 6, 32. ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὁμιλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὐνοὺς παρῇν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχέα ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτεθ' ἐσφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτίχιζε τοῖς λίθοις χρώμενος, οὓς οἱ Ἀθηναῖοι προπαρῆβάν τε σφίσι. The forms οἱ, σφίσι and σφᾶς have sometimes the meaning of personal pronouns, οἱ, *him, her*, e. g., X. Cy. 3. 2, 26; σφίσι, *to them*, e. g. X. H. 6. 5, 35; σφᾶς, *them*, e. g. Th. 5, 49. when the object to which they are referred, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to this pronoun, that when it would have a reflex-

ive sense, the compound reflexive $\epsilon\alpha\nu\tau\omicron\upsilon\tilde{\nu}$, $-\tilde{\eta}\varsigma$ etc. is commonly employed instead of it; and that when it has the meaning of the Pers. pronoun third person, the corresponding forms of $\alpha\upsilon\tau\acute{o}\varsigma$ are used by the Attic writers instead of it. The form $\omicron\tilde{\nu}$ ($\omicron\tilde{\upsilon}$) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, c.; $\tilde{\epsilon}$ ($\tilde{\epsilon}$) 327, b. 617, e. Symp. 175, a. c. 233, b.; $\omicron\tilde{\iota}$ occurs far oftener (seldom $\omicron\tilde{\iota}$), and $\sigma\varphi\epsilon\tilde{\iota}\varsigma$, $\sigma\varphi\tilde{\omega}\nu$, $\sigma\varphi\acute{\iota}\varsigma\iota$, $\sigma\varphi\tilde{\alpha}\varsigma$, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of $\alpha\upsilon\tau\acute{o}\varsigma$ are used very frequently instead of the reflexive pronoun; and this always takes place where a member of a sentence or a subordinate clause is represented as proceeding, not from the mind of the person to whom the pronoun refers, but from the mind of the speaker (author), e. g.

X. Cy. 1. 4, 6. $\text{Κῦρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχοροῖη εἰσιέναι πρὸς τὸν ἀάππον, C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset). 19. (Οἱ πολέμιοι) εὐθὺς ἀφ' ὅσονσι τὴν λείαν, ἐπειδὴν ἴδωσιν τινὰς ἐπ' αὐτοὺς ἐλαύνοντας (contra se). C. 4. 7, 1. Τὴν ἑαυτοῦ γνώμην ἀπεφαίρειτο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ. Apol. 33 (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρείττον εἶναι.$

6. In compound reflexive pronouns, the pronoun $\alpha\upsilon\tau\acute{o}\varsigma$ either retains its *exclusive* power, or it does not, i. e. it excludes all other persons or things, except those spoken of, from participation in the action, or it is not used in that exclusive sense.

(a) Isocr. Panath. 16, 242. $\delta\acute{\iota}\kappa\alpha\iota\acute{o}\nu\epsilon\sigma\tau\iota\ \phi\acute{\iota}\lambda\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \pi\omicron\iota\epsilon\tilde{\iota}\sigma\theta\alpha\iota\ \tau\omicron\upsilon\varsigma\ \delta\omicron\mu\acute{o}\iota\omega\varsigma\ \alpha\upsilon\tau\omicron\iota\varsigma\ \tau\epsilon$ (or $\sigma\varphi\acute{\iota}\varsigma\iota\ \tau\epsilon\ \alpha\upsilon\tau\omicron\iota\varsigma$) $\kappa\alpha\iota\ \tau\omicron\iota\varsigma\ \tilde{\alpha}\lambda\lambda\omicron\iota\varsigma\ \chi\omega\rho\acute{\mu}\epsilon\nu\omicron\upsilon\varsigma$, $\varphi\omicron\beta\epsilon\tilde{\iota}\sigma\theta\alpha\iota\ \delta\acute{\epsilon}\ \kappa\alpha\iota\ \delta\epsilon\delta\acute{\iota}\epsilon\nu\alpha\iota\ \tau\omicron\iota\varsigma\ \pi\rho\acute{o}\varsigma\ \sigma\varphi\tilde{\alpha}\varsigma\ \mu\acute{\epsilon}\nu\ \alpha\upsilon\tau\omicron\upsilon\varsigma$ (or $\epsilon\alpha\nu\tau\omicron\upsilon\varsigma$) $\omicron\iota\kappa\epsilon\iota\acute{o}\tau\alpha\tau\alpha\ \delta\iota\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$, $\pi\rho\acute{o}\varsigma\ \delta\acute{\epsilon}\ \tau\omicron\upsilon\varsigma\ \tilde{\alpha}\lambda\lambda\omicron\upsilon\varsigma\ \tilde{\alpha}\lambda\lambda\omicron\tau\omicron\iota\gamma\acute{\iota}\omega\varsigma$ (*se ipsis* and *se ipsos*). Th. 4, 102. $\epsilon\pi\omicron\acute{\iota}\kappa\omicron\upsilon\varsigma\ \sigma\varphi\tilde{\omega}\nu\ \tau\epsilon\ \alpha\upsilon\tau\tilde{\omega}\nu\ \kappa\alpha\iota\ \tau\tilde{\omega}\nu\ \tilde{\alpha}\lambda\lambda\omicron\upsilon\varsigma\ \tau\omicron\nu\ \beta\omicron\upsilon\lambda\omicron\mu\acute{o}\mu\epsilon\gamma\omicron\nu\ \pi\acute{\epsilon}\mu\varphi\alpha\upsilon\tau\epsilon\varsigma$. 1, 60. $\pi\acute{\epsilon}\mu\pi\omicron\upsilon\sigma\iota\ \epsilon\alpha\nu\tau\tilde{\omega}\nu\ \tau\epsilon\ \epsilon\theta\epsilon\lambda\omicron\upsilon\tau\acute{\alpha}\varsigma\ \kappa\alpha\iota\ \tau\tilde{\omega}\nu\ \tilde{\alpha}\lambda\lambda\omicron\upsilon\varsigma\ \Pi\epsilon\lambda\omicron\pi\omicron\nu\eta\sigma\acute{\iota}\omega\upsilon\ \mu\acute{\iota}\sigma\theta\eta\ \pi\acute{\epsilon}\iota\sigma\alpha\upsilon\tau\epsilon\varsigma$. 8, 8. $\epsilon\varphi'\ \epsilon\alpha\upsilon\tau\tilde{\omega}\nu\ \delta\iota\epsilon\upsilon\sigma\omicron\upsilon\tilde{\nu}\tau\omicron\ \tilde{\alpha}\lambda\lambda\omicron\ \sigma\acute{\iota}\gamma\lambda\omicron\ \pi\lambda\epsilon\tilde{\iota}\nu$ (*solū per se*). The Nom. $\alpha\upsilon\tau\acute{o}\varsigma$ is sometimes added to strengthen this *exclusive* power, e. g. Pl. Phaedon. 94, e. $\omicron\upsilon\tilde{\tau}\epsilon\ \gamma\acute{\alpha}\rho\ \tilde{\alpha}\nu\ \omicron\mu\acute{\eta}\rho\omega\ \delta\omicron\mu\omicron\lambda\omicron\gamma\omicron\tilde{\iota}\mu\epsilon\upsilon$, $\omicron\upsilon\tilde{\tau}\epsilon\ \alpha\upsilon\tau\omicron\iota\ \eta\ \mu\tilde{\iota}\nu\ \alpha\upsilon\tau\omicron\iota\varsigma$. — (b) $\text{Οἱ στρατιῶται παρεῖχον ἑαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se). Isocr. Plat. 12, 301. οὐδὲ κοινούς σφᾶς αὐτοὺς παρσχεῖν ἐτόλμησαν. Th. 7, 82. παρέδουσιν οἱ πάντες σφᾶς αὐτοὺς (or ἑαυτούς) (se).$

REM. 4. The reflexive possessives are either used as simples, e. g. Dem. c. Nicostr. 4, 1250. $\tau\tilde{\omega}\nu\ \chi\eta\eta\mu\acute{\alpha}\tau\omega\upsilon\ \sigma\omicron\iota\ \tau\tilde{\omega}\nu\ \epsilon\mu\tilde{\omega}\nu\ \kappa\acute{\iota}\chi\eta\eta\mu\iota$. c. Nausim. 11, 993. $\delta\iota\kappa\alpha\iota\acute{o}\tau\epsilon\rho\omicron\nu\ \delta\acute{\eta}\pi\omicron\upsilon\ \tau\acute{\alpha}\ \eta\ \mu\acute{\epsilon}\tau\epsilon\rho\alpha\ \eta\ \mu\acute{\alpha}\varsigma\ \epsilon\sigma\tau\iota\ \tilde{\epsilon}\chi\epsilon\iota$, $\eta\ \tau\acute{o}\upsilon\tau\omicron\upsilon\varsigma$. c. Boeot. 2, 1010. $\tilde{\epsilon}\mu\acute{\epsilon}\iota\varsigma\ \tilde{\alpha}\pi\alpha\upsilon\tau\epsilon\varsigma\ \tau\omicron\upsilon\varsigma\ \tilde{\epsilon}\mu\epsilon\tau\acute{\epsilon}\rho\omicron\upsilon\varsigma\ \pi\acute{\alpha}\iota\delta\alpha\varsigma\ \tilde{\alpha}\gamma\alpha\pi\acute{\alpha}\tau\epsilon$. $\text{Οἱ πολῖται τὰ σφέτερά σωζέειν ἐπειρωῶντο, or with the addition of the Gen. of αὐτός ac-$

cording to § 266, 2, or instead of the possessives, the Gen. of the compound substantive reflexives is employed, and in Prose, this Gen. is uniformly employed with the Sing. of the Pronoun (*mine, thine, his*, thus $\delta \epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$, $\sigma \epsilon \alpha \nu \tau \circ \tilde{\upsilon}$, $\epsilon \alpha \nu \tau \circ \tilde{\upsilon}$ πατήρ, and not $\delta \epsilon \mu \acute{o} \varsigma$ αὐτοῦ, $\delta \sigma \acute{o} \varsigma$ αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; the Gen. of αὐτός is commonly employed with the Pl. of the Possessives. It may thus be exhibited,

S. $\delta \epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$ (σεαντοῦ, εαντοῦ) πατήρ	not	$\delta \epsilon \mu \acute{o} \varsigma$ (σός, ὅς) αὐτοῦ π.
τὴν $\epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$ (σεαντοῦ, εαντοῦ) μητέρα	not	τὴν $\epsilon \mu \acute{\eta} \nu$ (σὴν, ἥν) αὐτοῦ μ.
τοῖς $\epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$ (σεαντοῦ, εαντοῦ) λόγοις	not	τοῖς $\epsilon \mu \acute{o} \iota \varsigma$ (σοῖς, οἷς) αὐτοῦ λ.
P. $\delta \eta \mu \acute{\epsilon} \tau \epsilon \rho \circ \varsigma$ αὐτῶν πατήρ	extremely rare	$\delta \eta \mu \acute{o} \omega \nu$ αὐτῶν π.
τὴν $\eta \mu \acute{\epsilon} \tau \epsilon \rho \alpha \nu$ αὐτῶν μητέρα	extremely rare	τὴν $\eta \mu \acute{o} \omega \nu$ αὐτῶν μ.
τὰ $\eta \mu \acute{\epsilon} \tau \epsilon \rho \alpha$ αὐτῶν ἀμαρτήματα	extremely rare	τὰ $\eta \mu \acute{o} \omega \nu$ αὐτῶν ἀ.
$\delta \sigma \phi \acute{\epsilon} \tau \epsilon \rho \circ \varsigma$ αὐτῶν πατήρ	more frequent	$\delta \epsilon \alpha \nu \tau \omega \nu$ πατήρ, but not $\delta \sigma \phi \acute{o} \omega \nu$ αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* power or gives it up, (a) Ὁ παῖς ὑβρίζει τὸν $\epsilon \alpha \nu \tau \circ \tilde{\upsilon}$ πατέρα (*suum ipsius patrem*). Τρεῖς ὑβρίζετε τοὺς $\eta \mu \epsilon \tau \acute{\epsilon} \rho \circ \varsigma$ αὐτῶν πατέρας (*vestros ipsorum patres*). Οἱ παῖδες ὑβρίζουσι τοὺς $\epsilon \alpha \nu \tau \omega \nu$ πατέρας (*suos ipsorum p*). X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν $\epsilon \alpha \nu \tau \omega \nu$ τυράννων διεφθαρμένους (ἐβούρσεις) (*a suis ipsorum conjugibus*). X. An. 6. 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ὢν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν $\epsilon \alpha \nu \tau \circ \tilde{\upsilon}$ σωτηρίαν στασιάζειν (*contra suam ipsius salutem*). In order to strengthen the *exclusive* power, the Pronoun αὐτός is frequently inserted, αὐτός τὸν $\epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$, etc.; αὐτός is, also, sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτό ς αὐτοῦ δύνασταιαν. — (b) Th. 2, 101. Στρατονίκην, τὴν $\epsilon \alpha \nu \tau \circ \tilde{\upsilon}$ ἀδελφὴν, δίδωμι Σεύθῃ, *suam sororem*. Aeschin. fals. leg. 30, 40. πρὸς δὲ τὴν βουλὴν τὸν ἀδελφὸν τὸν $\epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἔπεμψε. Th. 6, 21. πολὺ ἀπὸ τῆς $\eta \mu \epsilon \tau \acute{\epsilon} \rho \alpha \varsigma$ αὐτῶν μέλλομεν πλεῖν (*a nostra patria*). Lysias. ἡγοῦνται οὐκέτι τοῖς σφετέροις αὐτῶν ἀμαρτήμασι τὸν νοῦν ἡμᾶς παρέξιεν. Her. 5, 87. (λέγουσιν). εἰρωτᾶν ἐκάστην αὐτῶν (τῶν γυναικῶν), ὅη εἴη $\delta \epsilon \omega \nu \tau \eta \varsigma$ ἀνὴρ (*ubi suus vir esset*). X. H. 4. 4, 17. οἱ Λακεδαιμόνιοι τῶν $\epsilon \alpha \nu \tau \omega \nu$ συμμάχων κατεφρόνου.

REM. 5. It is very rare in good classical authors, that the Gen. of the Pers. Pronoun is used to indicate the nearest subject as its antecedent, e. g. Pl. Lach. 179, c. αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν (instead of τοὺς $\eta \mu \epsilon \tau \acute{\epsilon} \rho \circ \varsigma$ πατέρας or τοὺς $\eta \mu \epsilon \tau \acute{\epsilon} \rho \circ \varsigma$ αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνεώτος αἰτοῦμαι (instead of ὑπὲρ τοῦ $\epsilon \mu \alpha \nu \tau \circ \tilde{\upsilon}$ πατρός). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκίρᾳ ναῦς σφῶν ἔπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ. σφετέρας αὐτῶν ν. or τὰς $\epsilon \alpha \nu \tau \omega \nu$ ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether the *exclusive* power of αὐτός be retained or suppressed, e. g. ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, σφᾶς αὐτοῖς, $\delta \eta \mu \acute{\epsilon} \tau \epsilon \rho \circ \varsigma$ αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν δὲ τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τετράποσι χρῶμεθα. But in other writers, also, such exceptions

are quite rare, e. g. Her. 5, 91. *συγγινώσκωμεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀφθῶς*. This position is never found with the third Pers. Pl., consequently never *αὐτοὺς σφᾶς* instead of *σφᾶς αὐτούς*. But when the Pers. pronoun is used with the reflexive sense, then *αὐτός*, used in its *exclusive* sense, may either precede or follow the personal pronoun, (a) *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοὺς ἡμᾶς*, etc., e. g. Pl. Phaedon. 91, a. *αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως ἔχειν*. Symp. 220, e. *συνδιδέσσει καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ*. X. C. 2. 9, 2. *ἡδέως γ' ἔν (sc. θρέψαιμι τὸν ἄνδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο*. (b) *ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν*, etc., e. g. Dem. Ol. 3, 36. *πύθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος*; X. C. 3. 8, 9. *τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει*. Cy. 5. 5, 20. *σὲ μὲν αὐτὸν ἀφῆκα*. 6. 1, 14. *στέγει ἡμῖν αὐτοῖς εἰσιν*. Pl. Apol. 41, a. *ἔμοιγε καὶ αὐτῷ θαυμαστήν ἂν εἴη ἡ διατριβὴ αὐτόθι*.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. c. Olympiod. 1169. *τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα*. Pl. Rp. 621, c. *δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς*. Lys. 114. *ἐπειδὴν ὑμῖν ἐγὼ μνησῶ, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε κάπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε*. X. C. 3. 5, 16. *φθονοῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις*.

REM. 7. Both the reciprocal and reflexive pronouns are used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily understood that several persons so perform anything in respect to themselves that the action appears as reciprocal. But when the reciprocal is used in order to make *ἑαυτὸν ἕκαστος*, antithetical, while the reflexive, used for the reciprocal, is connected with *ἄλλους*, it is clear that the reciprocal must then necessarily stand, where the antithesis *ἑαυτὸν ἕκαστος* is either expressed or implied, e. g. Isocr. Paneg. *μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (i. e. *ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς*), *they rather rejoice in each other's evils, than in their own good*, i. e. *than each one*, etc., [S. Ant. 55, 56, 145, 146.] Pl. Phaedr. 263, a. *ἀμφιςβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς*. On the contrary, it is natural that the reflexive should be regularly used, where *other persons*, either expressly or by implication, are contrasted, e. g. Isocr. Aegin. 387. *περὶ πλείονος ἡμᾶς αὐτοῖς ἡγοῖμεθα, ἢ τοὺς ἀδελφούς*. de Pac. οἱ μὲν (Θετταλοὶ) *σφίσιιν αὐτοῖς πολεμοῦσιν*, *inter se, non contra externos hostes*. X. C. 3. 5, 2. *εὐμενιστέροισι δὲ ποτέροισι ἑαυτοῖς εἶναι νομίζεις*; with the Nom. *αὐτοί*, added, e. g. X. H. 1. 5, 9. (δεῖ) *σκοπεῖν, ὅπως τῶν Ἑλλήνων μηδὲνες ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες*. So *ὁμολογεῖσθαι, ἀμφιςβητέσθαι, διενεχθῆναι, ἐναντίον εἶναι* and *πράττειν σφίσιιν αὐτοῖς* or *ἑαυτοῖς*. But where an antithesis is neither ex-

pressed nor understood, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθοροῦντες ἐαυτοῦς μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑφορμμένων ἐαυτὰς ἡδέως ἀλλήλας ἐώρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Pers. The reflexive then denotes not a definite person, but only confines what is expressed by the reflexive to the subject; hence it has often plainly the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἐαυτοῦ σύ γε ψυχὴν ὀρεῖς, *your own soul*; σεαυτοῦ is a false reading. 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνου ἐαυτῆς, ἀνήκοος εἶ, *your own praise*. Andoc. de myst. αὐτὸς, μὲν αὐτὸν ἀπώλλυον (instead of ἐμάντιον). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀστασίαστοι πρὸς σφᾶς αὐτοὺς. X. H. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς Θεοὺς.

REM. 8. In the Epic language, this usage occurs only with σφίσι and οἷς (*suus*). Il. κ, 398. φύξιν βουλεύοιτε μετὰ σφίσιν (instead of μεθ' ὑμῖν). Od. ι, 28. οὔτοι ἔγωγε ἧς γαίης δύνάμαι γλυκερώτερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.* (535, 536.)

1. Οὗτος, οὗτως, τοιοῦτος, τοσοῦτος, and ὅδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, viz., that the first four refer to what immediately precedes, the others, on the contrary, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι—τάδε (the following) δέ—ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον—οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὗτως refer to what follows; far more seldom ὅδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. X. C. 1. 2, 61. Αἰχὰς ὀνομαστός ἐπὶ τοῦτω, γέγονε, as follows. Th. 2, 34. ὥδε μὲν θάπτονται, in reference to what precedes. But often ὅδε, ὥδε, etc., are so used that they exhibit an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, καὶν αἰσχυνοίμην ἂν (= in *praesenti* rerum statu). Regularly, however, οὗτος precedes the relative sentence, e. g. οὗτός ἐστιν, ὃν εἶδες ἄνδρα.

2. The adjective demonstratives are often used in poetry,

especially in Epic, and sometimes in prose, according to the statement in § 264, 3, instead of the adverbs *here, there*.

Od. α, 76. ἀλλ' ἄγετ', ἡμεῖς οἳ δὲ περιφραζώμεθα πάντες, *let us here deliberate*. 185. νηῦς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος. Od. σ, 239. ὡς νῦν Ἴρος ἐκεῖνος ἐπ' ἀλέλῃσι θύρησιν ἦσται, *there*. Th. 1, 53. ἡμᾶς τοὺςδε πρώτους λαβόντες χρήσασθε ὡς πολέμοις, *nos, qui hic sumus*. Pl. Rp. 327, b. ἡρόμην, ὅπου εἴη. Οὔτ' οὗτος, ἔφη, ὅπισθεν προσέχεται, *here he comes behind thee*. Hence in the Attic poets ἀνὴρ ὁ δὲ instead of ἐγώ, e. g. S. OT. 1464, and οὔτ' οὗτος in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὔτ' οὗτος ἀνὴρ οὐ παύσεται φλυαῶν; instead of σὺ οὐ παύσει.

REM. 2. In the Epic language, in the case of two sentences following each other, the subject is often repeated in the second by ὅ γε with a certain emphasis, where there can be no doubt in regard to the subjects, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε (idemque) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μείνε, θοὸς περ ἐὼν πολέμιστής, ἀλλ' ὅ γ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, ὁ δὲ is used of the same subject in connection with several actions following each other in a series, where we may translate ὁ δὲ by, *on the contrary, then, etc.* Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι, *on the contrary*. X. An. 4, 2, 6. οἱ δὲ — ἐνταῦθα ἔμνον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' οὐ κατέχον, *idemque*. This usage very often occurs in Hom. and Her. in disjunctive clauses, ἢ—ἢ ὅ γε. Od. β, 327. ἢ τινὰς ἐκ Πύλου ἄξει ἀμύντορας —, ἢ ὅ γε καὶ Σπάρτη-θεν. Her. 2, 173. λάθοι ἂν ἢ τοὶ μανείς, ἢ ὅ γε ἀπόληκτος γενόμενος.

3. The pronoun αὐτός properly αὖτός, means *again he*, and also, *himself, ipse*, e. g. ὁ υἱὸς αὐτός or αὐτός ὁ υἱός. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself, (not another)*. When ἑκαστος is used with αὐτός, the latter always precedes. Her. 7, 19. θείων αὐτὸς ἑκαστος τά προκείμενα δῶρα λαβεῖν. In the oblique Cases, it takes the place of the third person of the personal pronouns, § 302, 4. In connection with the article, αὐτός has the meaning of *idem*, § 246, 3. On the position of the article with αὐτός, *himself*, in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός so that it takes the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτὸν (instead of ἑαυτὸν) φωτὶ κατακρύπτων ἤϊσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν (instead of σαντήν) ἐννυσθαι. Her. 7, 10, 1. τὸ δὲ αὐτὸ οὔσι ἔνεστι δεινόν, ἐμέ σοι δίκαιόν ἐστι φράζειν, *quid autem in nobis timendum insit*.

REM. 4. From the *exclusive* force of this pronoun, the following specific significations arise, (a) *only, alone, solus*, (ipse, non alius). X. An. 4, 7, 11.

ἄλλον οὐδένα (παρκαλέσας) χωρεῖ αὐτός; (b) *even and himself*, like *ipse*, e. g. *Αὐτός ὁ Σωκράτης ἐδάκρυεν*; (c) *of himself*, *sponte*, like *ipse*; (d) in the Hom. language, αὐτός very often forms an antithesis to some person or thing, which is not what is understood by αὐτός, e. g. the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α. 4. αὐτοὺς δὲ ἐλώρια τέχε κίνεσσιν, or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e. g. αὐτός ἔφα; (e) it is used with ordinals and corresponds to the English *himself*, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός.

4. The indefinite pronoun *τις* serves, in connection with adjectives, indefinite numerals and adverbs, like the Latin *quidam*, to bring out distinctly the idea expressed by these words; this may consist either in strengthening or weakening the idea according to the meaning of the word or the connection of the discourse; but with pronouns and cardinal numbers, it corresponds to the Latin *fere*, *almost*, *somewhat*.

Μέγας τις ἀνὴρ, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδείς τις, ὀλίγοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάντι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι, *incredibilem quandam vim*. X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιάδε τις ἦν, *haec fere*. 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσοδοι τῇ πόλει). So οὕτω τι, or οὕτω, ὥδε πως, *sic fere*; τρεῖς τινες, *about three*.

REM. 5. The proper place of the pronoun *τις* is this,—as an enclitic it follows the word to which it belongs, e. g. ἀνὴρ τις, καλός τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐθύτης λόγος. On the relative and interrogative pronouns, see what is said on the adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one*, *any one*, is usually expressed in Greek, (a) by *τις*, e. g. *Οὐκ ἄν τις εὖροι ἄνδρα σοφώτερον*; (b) by the third Pers. Pl., e. g. *λέγουσι*; (c) by the second Pers. Sing. of the verb, especially by the Opt. with ἄν, e. g. *φαίης ἄν, dicas, one may, can say*, although the English frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. Prospective and Retrospective Use of the Pronoun. (357.)

1. The personal pronoun of the third Pers., viz. οὗ, οἷ, ἑ, μιν, and the demonstrative ὅ, ἡ, τό, are frequently so placed in Homer as to direct the attention and refer to a following substantive. Il. v. 321. ἀντίκα τῷ μὲν ἔπειτα κατ' ἰφθαλμῶν χέεν Ἀχλὴν, Πηλεΐδῃ Ἀχιλλεῖ. Il. φ. 249. ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλεῖα.

2. In the same way, the Neut. of a demonstrative is used to prepare, as it were, for a following substantive, or a following Inf. or entire sentence.

Pl. Apol. 37, a. *τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως.* X. Cy. 8. 7, 25. *τί γὰρ τούτου μακαριώτερον, τοῦ γῆμιχθῆναι;* Pl. Gorg. 515, e. *ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ εἰ λέγονται Ἀθηναῖοι διὰ Περι- κλέα βελτίους γεγονέναι.* Dem. Phil. 1. 41, 5. οἶδεν — *τοῦτο κα- λῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἅθλα τοῦ πολέμου κείμενα ἐν μέσῳ.* Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of perspicuity, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of rhetorical emphasis. Such a pronoun, again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. *ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο.* Th. 6, 69. *αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνονσαι, αὗται ὑπῆρ- χον ἔρμα.* So also with the personal pronouns; here the enclitic forms are regularly used, when the pronoun is employed to resume a preceding word. Eur. Phoen. 507. *ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.*

SECTION V.

The Infinitive and the Participle used as an Object and Attribute.

§ 305. A. *The Infinitive.* (545.)

The Infinitive expresses the idea of the verb abstractly and differs from the substantive in the following respects,

(1) The Inf. without the article can be used only as a Nom. (subject, see § 238, 4,) and as an Acc. (*αἰσχύνομαι λέγειν*);

(2) Yet so far as it retains the nature of the verb,

(a) It denotes, by different forms, the different condition of the action, viz. duration, completion or what is future and impending, § 257, Rem. 3, e. g. *γράφειν, to write or be writing, γε- γραφέναι, to have written, γράψαι, to write or to have written, γράψειν, to write*, the English having no Inf. Fut.;

(b) It has Act., Mid. and Pass. forms;

(c) It has the government of the verb, i. e. it governs the same

Case as its verb, e. g. γράφειν ἐπιστολήν, ἐπιθυμῆν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(d) Its attributive qualification is an adverb, and not, as in the case of an actual substantive, an adjective, e. g. καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 306. I. *Infinitive as an Object without the Article.* (546—554.)

1. The Inf. is used, as the object in the Acc., to express something effected or aimed at, with the following classes of verbs and adjectives,

(a) With verbs, which denote an act or expression of the will, e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικαιῶ, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλευόμαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴωθα, etc.—δέομαι, *to entreat*, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc.—ἔω, συγχωρῶ, ἀμελῶ, etc.;—so also the opposites of these, e. g. δέδοικα, φοβοῦμαι, φεύγω, ἀναβάλλομαι, ὀκνῶ, etc.—ἀπαγορεύω, κατέχω, κωλύω, etc.;—ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Her. 5, 49. ἀναβάλλομαί τοι ἀποκρίνεσθαι. Th. 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρασκευάζετο βοηθεῖν ἐπ' αὐτούς. Pl. Gorg. 457, e. φοβοῦμαι διελέγχειν σε. Phaedon. 98, d. ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3, 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσכולίαν αὐτῷ (τῷ βασιλεῖ) παρῆξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῳ πράττειν, ὃ τι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with αἰσχύνεσθαι, αἰδέϊσθαι, ἀνέχεσθαι, ὑπομένειν, τλῆναι, περιορᾶν, ἐπιτρέπειν, ἄρχεσθαι, παύειν, παντοῖον γίνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, ἐπείχεσθαι, see § 311.

REM. 2. The verb πείθειν, *to persuade*, regularly takes for its object a substantive sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. more seldom. X. C. 1, 1, 1. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἶη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction

ὥς τε with the Inf. which is governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ξέρξεα, ὥς τε ποιέειν ταῦτα. Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, or ὡς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose the verbs προθυμῆσθαι, διαροῦσθαι, μηχανᾶσθαι, παρακτελέεσθαι, διακτελέεσθαι, παρασκευάζεσθαι are connected with ὅπως and the Fut. Ind.

(b) With verbs, which denote the action of some power of the mind or the expression of it, e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὔχεσθαι, δοκεῖν, κινδυνεύειν, etc.—λέγειν, φάναι, etc., and the opposites of these, e. g. ἀρεῖσθαι, to deny, ἀπιστεῖν, etc.

Νομίζω σφαλεῖν. Ἐλπίζω εὐτυχῆσειν. Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθορεῖν. Λέγω εἰδέναι ταῦτα.

REM. 4. On the difference between the Inf. and the Part. after the verbs ἀκοῦειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γινώσκειν, μνησκεισθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀγγέλλειν, λέγειν, φράζειν, φαίνεσθαι, see § 311.

REM. 5. It will be seen, § 329, that, after the verbs above mentioned, the object may be expressed by a complete substantive sentence with ὡς or ὅτι.

(c) After verbs which denote ability, cause, power, capacity or faculty, e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (possum)—ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστι, (licet)—ποιῶ, διαπραττομαι, κατεργάζομαι, etc.—δεινός, powerful, capable, fit, ἱκανός, ἐπιτήδειος, κακός, ἥττων, αἰτίος εἰμι, etc.;—after verbs of choosing, appointing, naming, educating, teaching.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. 7, 129. ἀνωνύμους τοὺς ἄλλους εἶναι ποιέει. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς γὰρ ἂν σοῦ γε ἱκανώτερος πῆσαι. 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4, (b).

REM. 7. The result, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥς τε. Pl. Prot. 338, c. ἀδύνατον ἡμῖν, ὥς τε Πρωταγόρου τοῦδε σοφώτερόν τινα ἐλέσθαι. So often in Plat. ἱκανὸς ὥς τε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥς τ' ἄνευ φνγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφυκέναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγ-

καῖον, δίκαιον, ὠφέλιμόν ἐστι and the like,—after verbs of giving, taking, going and sending and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος, *worthy* or *worth*, ἡδύς, ῥάδιος, χαλεπός and many others,—after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, to express a purpose or a determination, a result or effect.

Th. 4, 61. πῆφνκε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ ἔκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν, *to rule the yielding, but to guard against the assailing*. Πικομεν μανθάνειν, *ad discendum*. Th. 2, 27. τοῖς Αἰγυνῆταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρῆχῳ ἑμμενόν ἐρωτᾷν Ἄξιός ἐστι θανατάξεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἢ δις τός ἐστι, *dulcissimus ad bibendum*. 6, 112. τέως ἦν τοῖσι Ἑλλησι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκοῦσαι, *a terror to hear*. Θαῦμα ἰδέσθαι, *a wonder to see*.

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the explanatory Acc., § 279, 7. Il. x, 437. θείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained, *willing according to his nature*, i. e. *really*. Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχέοιμι. Pl. Phaedr. 252, a. ἔθεν δὲ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. This phrase is used but seldom in affirmative sentences.

REM. 9. Like the usage of θαῦμα ἰδέσθαι, the Inf. ὄρεῖν, εἰσορεῖν and ἰδεῖν, are sometimes joined with verbs of appearing and showing one's self. X. Cy. 5, 4, 11. σὲ ἐπαναθεασόμενος ἦα, ὁποῖός τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων, *I came to see what sort of a looking person you are, you, who have such a soul*.

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δυνατός, ἄξιος, etc., and with substantives, e. g. θαῦμα, φόβος, and with verbs of giving, etc. Such Infinitives, the English translates both actively and passively, e. g. Ταῦτα ῥᾷδιά ἐστι μαθεῖν. Καλός ἐστιν ἰδεῖν, *pulcher est visu, he is beautiful to see or to be seen*. Th. 1, 138. ἄξιος θανατάσαι. Pl. Phaed. λόγος δυνατὸς κατανοῆσαι. The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. ῥᾷδια ποιεῖν μὴν εἰδότε τὴν ἀλήθειαν. So Σωκράτης πᾶσι παρῆχεν ἑαυτὸν ἐρωτᾷν, *he yielded himself to all to question, i. e. he permitted all to question him*.

REM. 11. From the use of the Inf. after verbs of willing, wishing, entreating and imploring, the following peculiarities in the use of the Inf. are to be explained,

a. The Inf. is very frequently used instead of the Imp., in the Epic writers, not unfrequently also in other poets, and even in Attic prose writers. The Inf. must then be considered as the object depending on the Imp. of a

verb of willing, which is to be supplied, e. g. ἔθελε. But if any qualifications of the predicate are connected with the Inf., these as referring to the subject σύ contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290 sqq. νοστίσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμά τέ οἱ χεῖναι, καὶ ἐπὶ κτῆρα κτερεῖναι — καὶ ἀνέρι μητέρα δοῦναι. Il. β, 75. ἡμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. Il. ζ, 92. ἡ δέ — οἷ' ἔσσα κληῖδι θύρας ἰεοῖο δόμοιο, πέπλον — θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο. Her. 6, 86. σὺν δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων τὰυτὰ ἀπαιτήρ, τούτῳ ἀποδοῦναι, ei reddere. Th. 5, 9. σὺν δέ, Κλειρίδα, — αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγασθαι ὡς τάχιστα ξυμμεῖσαι.

b. When the Inf. refers to the third Pers., its subject as well as the accompanying qualifications of the predicate, are in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of wishing, which is to be supplied, e. g. εὔχομαι, δός, ποίει, or of a verb denoting *what ought to be*, *must be*, e. g. χρή, δεῖ; so in clauses containing a wish, entreaty, precept and compact. Il. η, 179 sq. ὧδε δέ τις εἵπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἶαντα λαχεῖν, ἢ Τυδεὸς υἱόν, ἢ αὐτὸν βασιλῆα πολυχρῆστοι Μυκήνης! Aesch. Suppl. Θεοὶ πολῖται, μή με δουλείας τυχεῖν. X. Ven. 5, 11. τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἡμελημένην ἐλαφρὰν ἐσθῆτα ἐπὶ τὸ κυνηγέσιον — τὸν δὲ ἀρκυνωρὸν ἔπεσθαι.

c. Hence the Inf. is sometimes used in reference to the first and second Pers., in questions denoting indignation. Her. 1, 88. ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρῶντι χρόνῳ; shall I speak or be silent? Od. κ, 431. ἃ δεῖλοι, πόσ' ἔμεν; τί κακῶν ἱμεῖρετε τούτων; *whither go*, i. e. *whither will you go?*

d. Finally, the Inf. is used instead of the Opt., with αἶ γάρ, εἴθε, to express *a wish*. Od. ω, 375 sq. αἶ γάρ, Ζεῦ τε πάτερ —, τοῖος ἔων τοι χθιζὸς ἐν ἡμετέροισι δόμοισι τεύχε' ἔχων ὅμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας! instead of ἐφ' ἐσταίην κ. ἀμύνοιμι.

§ 307. Nom., Gen., Dat. and Acc. with the Infinitive. (558—560.)

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαί σου ἐλθεῖν. Συμβουλεύου σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies to *impel*, to *urge*, hence to *command* (*jubere*), in Attic prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν, *jubeo te scribere*.

2. When adjectives or substantives are joined with the Inf. to define or explain the predicate, they are put, by Attraction, in the same Case with the personal object.

Gen. with Inf. Δέομαί σου προθύμου εἶναι. X. H. 1. 5, 2. Κύρου ἐδέοντο ὡς προθυμότητος πρὸς τὸν πόλεμον γενέσθαι

Dat. with Inf. Συμβουλεύσοι προθύμῳ εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἂν εἶχον καὶ ἐξοπλισαμένοις προίεναι. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.

Acc. with Inf. Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

REM. 2. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf., see Rem. 3, e. g. δέομαι ὑμῶν ὑμᾶς βοηθούς γενέσθαι. Her. 6, 100. Ἀθηναίων ἐδείθησαν σφίσι βοηθούς γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδείθησαν, and the subject of γενέσθαι. Th. 1, 120. ἀνδρῶν σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δέ, ἀδικομένων ἐκ μὲν εἰρήνης πολεμεῖν. Her. 3, 36. ἐνετείλατο τοῖσι θεράπονος λαβόντας μὴ ἀποκτείνειν. X. An. 1. 2, 1. Ξενία ἦκειν παρῃγγειλε λαβόντα τοὺς ἄνδρας. Cy. 2, 1, 15. ἔξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβαίνειν.

REM. 3. Verbs which take for their object a substantive merely, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3, p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν. Th. 4, 97. προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν, instead of αὐτοῖς ἀπιούσιν ἀποφ. X. C. 4, 7, 1. Σωκράτης αὐτὰρ κείεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο. So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *jubere*, are constructed with the Acc. and the Inf., in the Attic poets. S. Ph. 101. λέγω σ' ἐγὼ δόλῳ Φιλοκλήτην λαβεῖν. Also προσήκει, πρέπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι with Dat. or Acc. with Inf., δεῖ, χρεῖ, § 279, Rem. 4. Pl. Ion. 539, e. οὐκ ἂν πρέποι γε ἐπιλήσμονα εἶναι ὁ ἀψυρδὸν ἄνδρα.

3. Besides the instance already mentioned, the Acc. with the Inf. is used in Greek as in Latin, in the following instance. When a subject with its predicate, e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ, is made the object of our thought or wish, the subject is put in the Acc. (τὸν ἀγαθὸν ἄνδρα) and the predicate in the Inf. (εὐδαιμονεῖν), e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that the good man is happy*. If the predicate is expressed by an adjective, participle or substantive with εἶναι, γίγνεσθαι, etc., § 240, (2), e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν, then these words also are put in the Acc., e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.

4. But when the subject of the governing or principal verb is

at the same time the subject of the Inf. also, the subject is not expressed by the Acc. of a personal pronoun in Greek, as in Latin, but is wholly omitted, and when adjectives or substantives stand with the Inf., to explain or define the predicate, they are put, by attraction, in the Nom.

Οἶμαι ἁμαρτεῖν, *I believe I have erred*, or, *that I have erred*, *credo me errasse*. Οἶμι ἁμαρτεῖν. Οἶται ἁμαρτεῖν. Οἰόμεθα ἁμαρτεῖν. Οἶμαι εὐδαίμων εἶναι, *I think I am happy*, or, *that I am happy*, *credo me beatum esse*. Οἶμι εὐδαίμων εἶναι. Οἶται εὐδαίμων εἶναι. Οἰόμεθα εὐδαίμων εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. Her. 7, 136. Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsū instead of se ipsum) δὲ ταῦτα οὐ ποιήσειν.

REM. 4. If, however, where the subject of the governing verb and the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων, *se, non alios homines*. 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ὀλβιώτατον.—The enclitic pronouns are sometimes used without any special emphasis. Pl. Rp. 400, b. οἶμαι με ἀκηκοέναι.

5. When the governing word is an oblique Case of a participle, the qualifications of the predicate which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινὰ τῶν δοκούντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur*. Her. 1, 176. τῶν νῦν Λυκίων φημέων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπὶ ἡλυδες, *eorum Lyciorum, qui se Xanthios esse dicebant*.

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of willing and the contrary, § 306, 1, (a); (b) of thinking, believing, saying, § 306, 1, (b); (c) of causing, appointing, naming, § 306, 1, (c); (d) after the impersonal verbs and expressions signifying *must*, *ought*, *should*, *it happens*, e. g. δεῖ, *προσέχει*, *πρέπει*, *ἔξεστιν*, *ἐπιεικές*, *καλόν*, *κακόν*, (etc.) *ἔστιν*, *συμβαίνει*.

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the grammatical subject of the sentence; but logically, i. e. in respect to the sense, the Acc. with the Inf. must here be regarded as the logical object, and the impersonal expressions as transitive verbs, e. g. Her. 3, 124.

ἐδόκεε οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίσθαι δὲ ὑπὸ τοῦ ἡλίου (ἐδόκεε οἱ = ἡγεῖτο). Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαίμονα εἶναι, felicem esse, βασιλέα εἶναι, regem esse, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression, personal, and referring it to the person of the subject. This is the case, (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, it seems; (c) with συμβαίνει, accidit; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπόν ἐστιν, etc.; (e) in the phrase τοσοῦτον δέω with the Inf. followed by ὥς τε with the Inf. or Ind. (*tantum abest, ut — ut*) so far is it from, and πολλοῦ δέω with the Inf.

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. On the Acc. with the Inf., see Rem. 5. Pl. Phaedon. 74, a. ἄρ' οὐκ οὐκὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἄφ' ὁμοίων κτλ. 67, c. κάθαρσις εἶναι οὐ τοῦτο συμβαίνει. Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλεύθερος. Her. 6, 12. ἐπίδοξοι τῷ τὸ τοῦτο πείσασθαι εἰσι. X. Cy. 5. 4 19. ἄξιοί γε ἐσμεν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτον δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, so far are they from pitying, that they rather rejoice even, etc.

REM. 7. The personal construction with the verbs δοκεῖν, εἰκέναι, λέγεσθαι and the like, extends also to clauses with ὥς expressing comparison, as is the case in Latin with *ut videor, ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οὐκ ἐπαινέτης εἶ, ἔφην ἐγὼ ὥς εἰοικας τῶν τοιοῦτων ἀνδρῶν. X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσαι ἄμασαι. 6, 3. 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δεισαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2.

§ 308. II. *Infinitive with the Article.* (561, 562.)

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all those relations, which are indicated by the Cases of substantive, with and without prepositions. On the contrary, it here also, as in the Inf. without the article, § 305, 2, retains the nature of a verb, e. g. (a) τὸ γράφειν, τὸ γράφαι, τὸ γεγραφεῖναι, τὸ γράψαι; (b) τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιθυμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι; (c) τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν, the beautiful death. Yet pronouns in the Neut. Sing., as

attributives, are connected with the Inf. In this way, whole clauses, by prefixing the article, are represented as one extended substantive idea.

2. When the Inf., whether used as a subject or object, has subject and predicate qualifications belonging to it, both these, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent*, § 307, Rem. 5. When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressly stated, and the predicate qualifications are put, by means of attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαναμαστόν. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive, both as an attributive and as an object of a verb. X. An. 1. 3, 2. Κλέαρχος μικρόν ἐξέφυγε τοῦ μὴ καταπειρωθῆναι. Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αἰτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, ἢ τοῦ τοῖς φίλοις ἀρῆγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλει ἐπιμελῆσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. The Gen. is often used to explain the preceding substantive, e. g. Pl. L. 657, b. ἡ ζήτησις τοῦ καινῇ ζητεῖν ἀλλ' ἢ μουσικῇ χρῆσθαι. With prepositions, e. g. ἀντὶ, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, ἧς, *except, besides*, μέχρι, *until*, ἐκ, *from*, in consequence of, ἄνευ, *without*, especially ἐνεκα and ὑπέρ with the Gen. in connection with μὴ, *in order that not, in order not*. Th. 1, 69. ἀντὶ τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγησίλαος ἀντὶ τοῦ ἐπὶ Καρίαν ἵεναι, εὐθὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίαν ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπέρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν. Very frequently τοῦ, τοῦ μὴ is used to denote a purpose, an object, *in order that, in order that not*, § 274, 3, (a), since by the language, as is frequently the case, that which calls forth the action is substituted for that which is to be done or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ *in order that his revenues might come in better*. X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστερὰν (οἶνου) ἐγγεάμενοι καταρρόφοῦσι, τοῦ δὲ,

εἰ φάρμακα ἐγγέοιεν, μὴ λυσιτελεῖν αὐτοῖς. 6, 40. τοῦ μὴ διαφεύγειν τὸν λάγων ἐκ τῶν δικτύων σκοποῦς καθίστης.

(c) Dative. Pl. Phaed. 71, c. τῷ ζῆν ἐπὶ τι ἐναντίον, ὥσπερ τῷ ἐργηγοῦναι τὸ καθεύδειν. With attraction, Th. 2, 42. παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι (*cedendo servari*). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέεσθαι, *to differ from other animals in this, that*. With prepositions, e. g. ἐπὶ with the Dat., *on the condition that*, ἐν. Pl. Gorg. 456, e. (οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρίβαις) παρέδωκαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις (τοῖς ὅπλοις) πρὸς τοὺς πολεμίους. S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται. With prepositions, e. g. πρὸς with the Acc., *in order that*, εἰς, *in order that, in order to*, especially διὰ with the Acc., *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With Attraction, X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωϊατο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο.

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τό, even when they would have their object, if a substantive, in the Gen. The addition of the article, gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Cy. 1. 6, 32. οὐκ ἀπέχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκεῖν αὐτῶν περιᾶσθαι (*ἀπέχεσθαι τινος*). Th. 3, 1. τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοურγεῖν (*εἶργειν τινά τινος*). Pl. Lach. 190, e. ἐγὼ αἴτιος (sc. εἰμί) τό σε ἀποκρίνασθαι (*αἴτιός εἰμι τινος*). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. Both the Acc. of a substantive and the Inf. with the Acc. of the article, are used to express exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκείνος πανὶ ἀνιάθει· εἶπε πρὸς ἑαυτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *that I have just now been called hither!* Without the article, Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ ταλαίφρονα κατὰ γὰρ οἶκῆν, αἵτετον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τό is placed before the Inf. which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a state or condition, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of*

affairs, pro praesenti temporis conditione, τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6, 9, τὸ κατὰ τοῦτον εἶναι, *so far as he is concerned*. H. 3. 5. 9. τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολόλαιε, *so far as it depends on them*.

§ 309. *The Participle.*

(553).

1. The idea of the verb, as expressed by the participle, is that of an adjective. The participle is like the adjective, both in its form and in its attributive use; for it has three genders and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number and Case.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb,

(a) The participle has different forms to denote the different condition of the action, viz, duration, completion and what is future and impending, e. g. γράφων, *writing*, γεγραφώς, *written*, γράψας, *one who has written*, γράψων, *one who will write*, § 257, Rem. 3.

(b) The participle has Act., Mid. and Pass. forms, e. g. γράψας, *written*, γραψάμενος, *written*, γραφείς, *written*.

(c) It governs the same Case as its verb, e. g. γράφων ἐπιστολήν, *writing a letter*, ἐπιθυμῶν τῆς ἀρετῆς, *desiring virtue*, μαχόμενος τοῖς πολεμίοις, *fighting with the enemies*.

3. The participle is used in Greek as follows,

(a) In all respects like the adjective either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς, *the writing boy*; or as a predicate in connection with εἶναι, e. g. τὸ ῥόδον ἀνθόειν εἶσιν, *the rose is in flower*.

(b) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by translating it by the relative, *who*, *which*, e. g. Γυνή τις ὄρνι ἐῖχε καθ' ἡμέραν ὡδὸν αὐτῇ τίχτονσαν, *a hen laying, or which laid an egg daily*.

(c) It is used, agreeing with the object of a verb, to complete the idea of the object, e. g. ὁρῶ ἀνθρώπον τρέχοντα, *I see a man running*.

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν, *Cyrus laughing said*.

REMARK. As the use of the participle, mentioned under 3, (a), is explain-

ed in §§ 264, 1. and 238, Rem. 7, and as No. (b) has no further difficulty, only the usage mentioned under 3, (c) and (d) now remains to be considered.

§ 310. *The Participle as the completion of the verbal idea.* (564—574.)

1. As the participle is an attribute, and consequently expresses an action as already belonging to an object, only such verbs can take a participle for their complement, as require for this complement an action which, as an attribute, belongs to an object,—this object being in some action or state.

2. The participle here agrees in Case with the substantive object of the principal verb, but this object is in the Case which the principal verb otherwise requires. *Ἀκούω Σωκράτους* and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον*. *Χαίρω σοι* and *χαίρω σοι ἐλθόντι*. *Ὀρῶ ἄνθρωπον* and *ὀρῶ ἄνθρωπον τρέχοντα*.

3. But when the subject of the principal verb is also the object of the same verb, as *οἶδα (ἐγὼ) ἐμὲν τὸν θνητὸν ὄντα*, then the personal pronoun, which would be the object of the verb, is omitted, and the participle is put, by means of attraction, in the same Case as the subject of the principal verb, i. e. in the Nom. Comp. § 307, 4., e. g. *οἶδα θνητὸς ὢν*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is emphatic. Comp. § 307, Rem. 2. X. Cy. 1. 4, 4. *οὐχ, ἀκρείτων ἦδει ὢν, ταῦτα προὔκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ἦδει ἐαυτὸν ἦτινα ὄντα, ταῦτα ἐξῆρχε*. 5, 10. *περιεῖδον αὐτοὺς γήρᾳ ἀδυνάτους γενομένους, they permitted themselves to become enfeebled by old age*.

REM. 2. With *σύννοϊδα, συγγιγνώσκω ἐμὲν*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σύννοϊδα (συγγιγνώσκω) ἐμὲν*—*ταῖς εὖ ποιήσας* or *σύννοϊδα ἐμὲν*—*ταῖς εὖ ποιήσαντι*. Pl. Apol. 21, b. *ἐγὼ ξύννοϊδα ἐμὲν σοφὸς ὢν*. 22, d. *ἐμὲν*—*ταῖς ξυνῆδριν οὐδὲν ἐπιστάμενον*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat. e. g. *σύννοϊδά σοι εὖ ποιήσαντι*,—X. S. 4, 62. *τί μοι σύννοισθα τοιοῦτον εἰργασμένον;* (quid me tale commisisse scis?) or (though more seldom) the Substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύννοϊδα εὖ ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύννοϊδα*

ἐπὶ μὲν κωμῶδων θῆαν καὶ πάνν προῦ ἀνιστάμενον, καὶ πάνν μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεῖσθαι. Also λανθάνω ἐμαυτὸν ποιῶν τι. X. An. 6. 1, 22. (οἱ ἱππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι. — With εἰσικέναι, to appear, to seem, to be like, and ὁμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὁμοιον εἶναι, in the Dat. almost without an exception. X. II. 6. 3, 8. εἰσικατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι. An. 3. 5, 13. ὁμοιοί ἦσαν θανμαζόντες. Pl. Menon. 97, a. ὁμοιοὶ ἔσμεν οὐκ ὁρθῶς ὁμολογηκόσι. Rp. 414, c. εἰσικας, ἔφη, ὁκνοῦντι λέγειν.

4. The verbs and expressions, with which the participle is used as a complement, are the following,

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι, to know, ἐπίστασθαι, to know, μαρθάνειν, to perceive, γινώσκειν, to know, ἐνθυμεῖσθαι, to consider, πυνθάνεσθαι, to perceive, αἰσθάνεσθαι, μνησκέσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1. 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι. Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. of an immediate perception, and more frequently with the Acc. of the mediate perception. X. C. 2. 4, 1. ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγόμενον. H. 4. 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα. Cy. 1. 4, 25. Καμβύσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κύρον. Οἶδα θνητὸς ὢν. Οἶδα ἄνθρωπον θνητὸν ὄντα. Her. 3, 1. ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις; 40. ἡδὺ πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὔπρῆσσοντα. X. C. 2. 2, 1. αἰσθόμενος δὲ ποτε Ἀμπρόκλεια πρὸς τὴν μητέρα χαλεπαίνοντα. With the Gen., § 273, 5, (e). 4. 4, 11. ἤσθησαι οὖν πόποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba declarandi, i. e. verbs which signify to declare, to show, to make clear and the like, e. g. δεικνύναι, to show, to exhibit, δηλοῦν, δηλὸν ποιεῖν, φαίνειν, to show, φαίνεσθαι, to show one's self, apparere, δηλὸν and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, to prove, to convict, ἀλίσκεσθαι, to be convicted, ποιεῖν, to represent, εὐρίσκειν, to find, etc.

Her. 7, 18. Ἀγιάβανος, ὃς πρότερον ἀποσπεύδων μούνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν. 6. 21. Ἀθηναῖοι δηλὸν ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει. Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷον ἔστι ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουλευθῶσιν. Dem. Aph. 1. 819, 20. ἡμέτερος ἐλεγχθήσεται ψευδόμενος.

REM. 3. Instead of the impersonal phrases *δῆλόν ἐστι, φανερόν ἐστι, φαίνεται*, apparet, the Greek uses the personal construction, comp. § 307, Rem. 6, e. g. *δῆλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιεῖσας*. X. An. 2. 6, 23. *στειρόγων φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τοῦτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων*. Pl. Apol. 23, d. *κατὰ δὲ ἄλλοι γίγνονται πρὸς ποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν*.

(c) Verba *affectuum*, i. e. verbs which denote an affection of the mind, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν, to be content, ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι* and *αἰσχύνεσθαι, to be ashamed, μεταμλεῖσθαι, μεταμλεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδιῶς, χαλεπῶς φέρειν*, etc.

X. H. 6. 4, 23. *ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς*. Hier. 8, 4. *διαλεγόμενοι τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ ἔθνους ἡμῶν οὖσι*. Th. 1. 77. *ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιάζόμενοι*. 4, 27. *(οἱ Ἀθηναῖοι) μετεμέλονται τὰς σπονδὰς οὐ δεξάμενοι*. 5, 35. *τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλονται ἀποδεδώκοις*. Eur. Hipp. 8. *τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο*. *Χαίρω σοι ἐλθόντι*. Pl. Rp. 475, b. *ὑπὸ σμικροτέρων καὶ φανλοτέρων τιμώμενοι ἀγαπῶσιν*.

(d) Verbs signifying to satisfy one's self with something, to enjoy something, to be full of something, e. g. *τέρπεσθαι, ἐμπίπασθαι, μεστὸν εἶναι* and the like.

Od. α, 369. *νῦν μὲν δαινύμενοι τερπόμεθα*. Il. ω, 633. *ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώοντες*. S. OC. 768. *μεστός ἦν θυμούμενος*. Eur. Ion. 924. *οὐ τοι σὸν βλέπων ἐμπίπλωμαι πρὸς ὥπον*. Her. 7, 146. *ἐπεὶ αὖ ταῦτα θηεύμενοι ἔωσι πληρέες*.

(e) Verbs signifying to oversee, to permit, to permit to happen, to bear, to endure, to persevere, also to be wearied, and to be exhausted, e. g. *περι- καθ- εἶς- ἐφορᾶν, προίεσθαι, to neglect, to permit, ἀνέχεσθαι, καρτερεῖν, ὑπομένειν, λιπαρεῖν, perseverare, κάμνειν, ἀπειπεῖν*, etc.

Her. 7, 168. *οὐ περιόπτῃ ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη*. 101. *εἰ Ἕλληνας ὑπομενέουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι*. 9, 45. *λιπαρέετε μένοντες*. 3, 65. *(ὑμῖν ἐπισκήπτω) μὴ περιῦδεῖν τὴν ἡγεμονίην αὐτὶς ἐς Μήδους περιελθούσαν*. Isocr. Archid. 125, 47. *ἀπέποιμεν ἂν ἀκούοντές τε καὶ λέγοντές, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν*. X. Cy. 5. 1, 26. *ὀρῶντές σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι*. An. 5. 1, 2. *ἀπείρηκα ἤδη συσκευαζό-*

μενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰδὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος. Th. 1, 86. τοὺς ξυμμάχους οὐ περιεφόμεθα ἀδικουμένους. 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προσέθαι ἀδικουμένους. For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying to begin, and cease, to make cease, to be remiss in something, e. g. ἀρχεσθαι, ὑπάρχειν; παύειν, πάνεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν, etc.

Her. 6, 75. Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἀρχετο ἐκ τῶν κνημέων ἐωτὸν λωβώμενος. Παύω σε ἀδικοῦντα. Παύομαι σε ἀδικῶν. X. O. 1, 23. (αἱ ἐπιθυμίαι) ἀκικίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οἵποτε λήγουσιν, ἔστ' ἂν ἀρχώσιν αὐτῶν. καὶ ἄλλα γε δη μυρία ἐπιλείπω λέγων, *to omit in speaking*. Symp. Ἐλλείπεται εὐ ποιῶν τοὺς ἐνεργετοῦντας ἑαυτόν. Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἢ πόλις).

(g) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὖ ἐποίησας ἀφικόμενος. Th. 1, 53. ἀδικεῖτε πολέμου ἀρχοντες καὶ σπονδὰς λύοντες. 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιῶν. Pl. Phaedon. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με. X. Hier. 11, 14 sq. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὖ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. An. 2, 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες.

(h) The verbs *πειρᾶσθαι* (especially in Herodotus), *to try or attempt something*, *παρασκευάζεσθαι* (usually with ὥς and the Fut. Part.), and the Ionic phrases *πολλός εἰμι*, *ἐγκειμαι*, *γίγνομαι*, *to be urgent about, to lay it to heart, to consider of importance*.

Her. 7, 9. ἐπειρήθην ἐπελεύων ἐπὶ τοὺς ἄνδρας τούτους. Pl. Phileb. 21, a. οὐκ οὖν ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα; Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμῆσοντες. Without ὥς, 18. (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὸς ἐνέκειτο λέγων. 9, 91. πολλὸς ἦν λισσόμενος ὁ

ξῆνος. 1, 98. Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος. 7, 10, 3. παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον.

(i) Certain expressions, mostly impersonal, e. g. it is fit, useful, profitable, good, agreeable, shameful, it is to my mind, and the like; after these, however, the Inf. is equally correct, and even more frequent, when the action of the dependent verb is not considered as already belonging to the subject, but as resulting or following from the action implied in the above impersonal expressions.

Ἦρ' ἐπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι. Th. 1, 118. ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται. Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτερά σὺ νοῖσει πράξασιν.

(k) The verb ἔχειν signifying *to be in a condition or state*, forms with the participle an apparent periphrasis of the simple finite verb from which the participle comes. This periphrasis is only apparent, since no form of the finite verb would denote the full force of ἔχειν, which in this construction always expresses the continued condition of the action, similar to the Latin *aliquid pertractatum habere*.

Her. 3, 65. δόλῳ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι. 6, 12. ἀνδρὶ Φωκαεῖ ἀλαζόνι ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν. X. An. 1, 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Dem. Phil. 3, 113, 12. καὶ Φερὰς πρόην ὥς φίλος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών. On the contrary, ἔχω λέγειν, *I can say*.

(l) Finally, the participle is used as a complement with the following verbs, (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελεῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἴχομαι, *to go away, to depart*. In English, these verbs are often rendered by an adverb, and the participle connected with them, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονεῖα τοῦ παιδὸς ἐλάνθανε βόσκων, *unobserved, secretly*. 3, 83. καὶ νῦν αὕτη ἡ οἰκὴ διατελέει μούνη ἐλευθέρη εὐοῦσα Περσέων, *continually*. Διάγω, διατελεῶ, διαγίγνομαι καλὰ ποιοῶν, *continually, always*. 1, 157. ὥχeto φεύγων, *he fled away*. 6, 138. οἴχοντο ἀποπλέοντες. Οἴχομαι φέρων, *I carry away*. Th. 4, 113. ἐτυχον ὄπλιται ἐν τῇ ἀγορᾷ καθύδοντες ὥς πνιγόντια, *happened to be sleeping*. Τυγχάνω is always used, where an event has not

taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can generally be translated by *happen to be*, *chance to be*, sometimes it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him, or to anticipate him in doing it*. Her. 4, 136. ἔφθησαν πολλοὶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *long before the Persians*. The conjunction πρὶν ἢ (or ἢ alone) with the Inf. can also follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἥκειν. Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely—when, no sooner—than*, e. g. Isocr. Paneg. 58, 86. (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πύθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμνηοῦντες, *the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard, when, etc.* So in the phrase, οὐκ ἂν φθάνοις ποιῶν τι, *you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*. X. C. 2. 3, 11. οὐκ ἂν φθάνοις λέγων; (*quin statim loqueris?* i. e. *quantocius dicas?*) 3. 11, 1. οὐκ ἂν φθάνοις, ἔφη, ἀκολοθοῦντες; *will you not follow immediately?* οὐκ ἂν φθάνοις περιειρων; *will you not be quick in saying this, will you not say it quickly?* (i. e. *statim reliqua conclude.*)

REM. 4. The relation expressed by *λανθάνειν* and *φθάνειν* is sometimes so changed, that they take the form of participles and thus serve to complete the idea of the principal verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν. 6. 4, 10. ἡ δὲ λαθοῦσα αἰτὸν συνεφείπετο.

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an *essential* word; also after *Verba sentiendi* and *declarandi*, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐρεπεῖς ἑμᾶς. 54, 41. ἐὰν ἐν Χερρόνησῳ πύθῃσθαι Φίλιππον (sc. ὄντα, *tarrying*); very often with *φαίνομαί*, not seldom also with *τυγχάνω*, *διατελῶ*, *διαγίγνομαι*, e. g. X. C. 1. 6, 2. ἀνυπόδητος τε καὶ ἀχίτων διατελεῖς.

§ 311. *Remarks on the difference between the usage of the Participle and Infinitive.*

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν constructed with a Part., implies an immediate perception, or if indirect, yet one that is sure and well-grounded; constructed with the Inf., it implies a perception not immediate but derived by hear-say, e. g. Ἀκούω αὐτοῦ διαλεγόμενου (i. e. *ejus sermones auribus meis percipio*). Καμβύσης ἤκουσε τὸν Κῦρον ἄνδρος ἤδη ἔργα διαχειριζόμενον. See § 310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει ὁ

- Ἀστυάγης τὸν Κῦρον, οἳ ἤκουε, *ex aliis audiverat*, καλὸν καγαθὸν αὐτὸν εἶναι.
2. *Εἰδέναι* and *ἐπίστασθαι* with the Part., *to know*, with the Inf. *to know how to do something, to be able*. Οἶδα (*ἐπίσταμαι*) θεοὺς σεβόμενος, *I know that I honor the gods*; but, Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν, *I know how to honor the gods*. S. Aj. 606. εἰσόμμεσθα μὲν θεοῖς εἴκειν. Also *νομίζειν* with the meaning, *to be convinced, to know*, (*εἰδέναι*) is connected with a Part.; still, this occurs very rarely. X. An. 6. 6, 24. νόμιξε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς, — ἄνδρα ἀγαθὸν ἀποκτείνων.
 3. *Μανθάνειν* with the Part., *to see into, to perceive*, with the Inf. *to learn*. Μανθάνω σοφὸς ὢν, *I perceive that I am wise*, σοφὸς εἶναι, *I learn to be wise*. X. Cy. 4. 1, 18. μαθήσονται ἐναντιούσθαι (τοῖς πολέμοις).
 4. *Γινώσκειν* with the Part. *to know, to perceive*, with the Inf. *to learn, to judge, to determine*. Γινώσκω ἀγαθοὺς ὕντας τοῖς στρατιώταις τοὺς ἀγῶνας, *I perceive that the prize-fights are useful*, but ἀγαθοὺς εἶναι, *I judge that*, etc. X. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρείσσον εἶναι, *judicavit*. Isocr. Trap. 361, d. ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν παῖδα, *they concluded to give up*, etc.
 5. *Αἰσθάνεσθαι* with a Part. *to perceive, to observe, to understand, to learn*, with the Inf. *to think, to imagine, opinari*. Αἰσθάνομαί σε μέγα παρὰ βασιλεῖ δυνάμενον Th. 6, 59. αἰσθάνόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Λαγείῳ δύνασθαι. 5, 4. οἴκετι ἐπὶ τοῖς ἄλλοις ἔρχεται, αἰσθόμενος οἷκ ἂν πεῖθειν αὐτούς, *opinans*, *se iis non esse persuasurum*.
 6. *Πυνθάνεσθαι* with a Part. *to learn, to hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνθάνομαί σε λέγοντα. Lys. Nicom. 184, 17. πυνθάνομαί τε αὐτὸν λέγειν, ὡς ἀσεβῶ καταλὼν τὰς θυσίας, *ex aliis audivi*. X. H. 1. 4, 11. ἀνήχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν. Th. 5, 55. πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
 7. *Μεμνήσθαι* with a Part. *to be mindful, to remember*, with the Inf. *to contemplate doing something, to intend, to endeavor*. Μένειναι εὖ ποιήσας τοὺς πολίτας, *I remember to have done good*; εὖ ποιῆσαι, *I strive, wish, to do good*. X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι. Cy. 8. 6, 6. (οἱ σατράπαι) ὅ τι ἂν ἐν τῇ γῇ ἐκύστη καλὸν ἢ ἀγαθὸν ἦ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν. S. 4, 20. μεμνήσῃ διακριθῆναι περὶ τοῦ κάλλους, *thou wilt prepare to contend with me*.
 8. *Φαίνεσθαι* with a Part. *to appear, apparere, to show one's self*, with an Inf. *to seem, videri*. Ἐφαίνετο κλαίων and κλαίειν. X. S. 1, 15. καὶ ἅμα λέγων ταῦτα ἀπεμύτιετό τε (ὁ γελωτοποιὸς) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, *to seem to weep*. Th. 2, 20. αὐτῷ ὁ χάρος ἐφαίνετο ἐνστρατοπεδεῦσαι.
 9. *Ἵοικέναι* with a Part. *to be manifest, to be like, to resemble*, § 310, Rem. 2., with the Inf. *to seem, videri*, Ἵοικατε τυραννίσι μᾶλλον, ἢ πολιτείαις ἡδόμενοι. X. Hier. 7, 1. Ἵοικεν, ἔφη, μέγα τι εἶναι

- ἡ τιμή. Cy. 1. 4, 9. ποίει, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events, with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θοράκῃ τριτόν ἢ τέταρτον ἔτος τοῦτ' Ἡραῖον τεῖχος πολιούρκων (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσίριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain.
11. Δεικνύναι and ἀποφαίνειν with a Part. to show, to point out, with an Inf. to teach. Ἐδεδίξα σε ἀδικήσαντα. X. An. 2. 3, 14. ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Dem. Cor. 272, 135. (ἡ βουλὴ Αἰσχίνην) καὶ προδότην εἶναι καὶ κακόνου ὑμῖν ἀπέφαινε (docuit). But the Inf. is placed after δεικνύναι, when the object of this verb is not to be represented as a thing perceived, but as a thing possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδέϊξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φανλός τε καὶ οὐκ ἄξις εὐεργεσίας.
12. Δηλοῦν with a Part. to disclose, to reveal, with an Inf. to say, to announce, to command. Δηλῶ σε ἀδικοῦντά. X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμοχον αὐτὸν παρεῖναι (edixit, ut adessent).
13. Ποιεῖν with a Part. to render, to represent, § 310, 4, (b), with an Inf. (a) to cause, (b) to suppose, to put a case. Ποιῶ σε γελῶντα. Ποιῶ σε γελᾶν. Pl. Symp. 174, c. ἄκλητον ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν θοίνην. X. An. 5. 7, 9. ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν, I will suppose, I will put the case.
14. Αἰσχύνεσθαι and αἰδεῖσθαι with a Part. to be ashamed on account of something which one does, with an Inf. to be afraid to do a thing, to omit something through fear or shame. Αἰσχύνομαι κακὰ πρᾶττων τὸν φίλον and αἰσχύνομαι κακὰ πρᾶττειν τὸν φίλον. X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνυσθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μένητε παρ' ἐμοὶ ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλείπων. X. S. 8, 33. τοιούτους γὰρ ἂν ἔφη οἶσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοῖς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖη τὸν κατὸν σύσκηνον παραλαβεῖν.
15. Περιορᾶν § 310, 4. (e) is constructed (sometimes without marked distinction, though seldom,) with an Inf. as συγχωρεῖν, ἔῃν, e. g. Th. 4, 48. οἷδ' εἰσιέναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα, they would not permit that any one should enter. Ἐπιτρέπειν, to permit, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταῦτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν. Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of audere, are constructed with the Inf. Her. 7, 139. καταμεινάντες ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι.
16. Ἀρχεσθαι with a Part., when it has the meaning of being in the beginning of an action, or when the way and manner, in which the begin-

ning of an action takes place, is to be stated ; with an Inf., when it means to begin to do something, to commence, (something intended), Ἦρξαντο τὰ τέχνη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. ἤρξαντο καὶ τὰ μακρὰ τέχνη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8, 8, 2. ἄρξομαι διδάσκων ἐκ τῶν θείων. C. 3, 1, 5. πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἤρξωμαι θάναειν. 6, 3. ἔκ τινος ἄρξῃ τὴν πόλιν ἐνεργετεῖν. 5, 15. (Ἀθηναῖοι) ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων.

17. Παύειν with the meaning to hinder is constructed with an Inf., e. g. Pl. Rp. 416, c. τὰς οἰκίσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκενάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειράσθαι with a Part., to make trial of anything, to practise, § 310, 4, (h), still this construction is rare ; with the Inf. to attempt to do something ; παρασκενάζεσθαι is very often connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι is constructed with the Acc. and Inf. Her. 3, 124. παντοῖη ἐγένετο μὴ ἀποδηῆσαι τὸν Πολυκράτεια, she used every expedient, etc.

§ 312. *The Participle used to express Adverbial subordinate Relations.* (575—584.)

1. The Part. is also used to denote that attributive qualification of a substantive, by which, at the same time, the predicate of the sentence is more exactly defined. In this case, the Part. expresses the adverbial relations of time, cause, motive or design, condition, and concession, way and manner.

The English often uses a Part. in this case, e. g. *he said laughing*, (γελῶν); *the city, besieged by the enemy, suffered much distress*, (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause, or a substantive with a preposition. In translating from English into Greek, when one wishes to use a Part. instead of a subordinate clause, the following things are to be noted,

2. When in English the subject of the subordinate clause is either the subject or object of the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the finite verb of the subordinate clause must be changed into a participle which agrees in Gender, Number and Case with the subject when the subject in both clauses is the same, but with the object in like manner, when the object is the same in both clauses ; and, finally, the pronoun in the principal clause, which denotes the subject or object, is omitted. This may be called the *Participial construction*, e. g.

When the enemy fled, they were pursued by the enemy. Οἱ πολέμιοι φερόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν. *When the Persians made an irruption into the country, the Greeks went out against them.* Τοῖς Πέρσαις εἰς τὴν γῆν εἰςβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν.

3. But when in English, the subordinate clause has a subject, which is neither the subject or object in the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the subject of the subordinate clause be put in the Gen. (Lat. Abl.), and the finite verb of the subordinate clause be changed into a Part. agreeing with this Gen. in Gender, Number and Case. This is called the *Genitive absolute*, e. g.

“When the bodies are exhausted the animal spirits become weaker.” Τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχαὶ πολὺ ἀσθενέστεραι γίγνονται X. O. 4, 2.

REMARK 1. The reason why the Greeks choose the Gen., has been seen in treating of the Gen., § 273, Rem. 11.

REM. 2. Subordinate clauses may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participial construction and the Genitive absolute are used, as is seen in No. 1, in order to denote,

(a) Some relation of time, where the English uses subordinate clauses, with the conjunctions *since*, *as*, (used of time), *after*, *when*, *while*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after wasting their money.* So the frequent circumlocution with ποιήσας in the sense of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἰσὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτω τῷ τρόπῳ ἐξηρήθησαν· ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. Gen. absolute, II. α, 88. οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κόλλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίησε.

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here, (α) ἀρχόμενος, *in the beginning, originally.* Th. 4, 64. ἄπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπὸ τίνος, which may be translated, *primarily, especially, before all.* The Part. ἀρξάμενος agrees, for the most part, in Number, Case and Gender, with the substantive to be defined more exactly, e. g. Pl. Rp. 600 e. οὐκοῦν τιθώμεν ἀπὸ Ὀμήρου ἀρξάμενους

πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλον ἀρετῆς εἶναι, *that all the poets, particularly Homer, etc.* Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖ μοι αὐτεχνῶς πάντας ἀνθρώπους ἀθλίους ἡγῆσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος.)—(β) Τελευτῶν, *finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ παθῶν ἀνασκινδύνειν θήσεται. X. An. G. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἰργον (τοῖς Ἕλλησι) οἱ Θυρῆες.—(γ) Διαιλιπὼν χρόνον, *after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρό., ἐπισχῶν πολὺν χρόνον, μικρόν. Pl. Phaedon. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχῶν ἤκα.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πρόγραμμα, χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Ηερικλῆς ὤχετο κατὰ τάχος ἐπὶ Καῖνον καὶ Καρίας, ἐξαγγέλλεντων, ὅτι Φοῖνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν. X. Cy. I. 4, 18. σημανθέντων δὲ τῷ Ἀσινάγει, ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὄρια. 3. 1, 38. διασκηνοῦντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπήρκετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαρξὲς δηλωθέντος, ὅτι ἐν ταῖς ναισὶ τῶν Ἑλλήνων τὰ πρόγματα ἐγένετο. Comp. the Latin *cognito, edicto, petito*, etc., instead of *postquam, cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπὶ is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεῦοντος. See § 296, I, (2). The relation of past time is sometimes made more definite by the preposition μετὰ, *after*, with the Acc., e. g. Her. 6, 132. μετὰ δὲ τὸ ἐν Μαροθῶνι τρωμα γυνόμενον Μιλτιάδης αὖξετο. See § 294, II, (2). The indefinite relation of time expressed by *about, nearly*, is indicated by ὑπό with the Acc., e. g. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα, § 299, III, (2), and where two or more actions occur at the same time, this relation is expressed by ἅμα with the Dat., e. g. ἅμ' ἡμέρᾳ διαφωσκούσῃ, *as soon as day-break*, ἅμα τῷ σίτῳ ἀκμάζοντι, *simulac frumentum adultum est*.

REM. 6. In order to determine more exactly the relation of time, adverbs of time are often used with the participial construction and the Gen. absolute, viz. αὐτίκα, εὐθύς, ἐξαίφνης, μεταξὺ, ἅμα. Pl. Rp. 328, c. εὐθύς οὖν μεῖδων ὁ Κέφαλος ἡσπάξετό τε καὶ εἶπεν, *simul ut me conspexit*. Lys. 207, a. ὁ Μενέξενος ἐκ τῆς ἀλλῆς μεταξὺ παλίσῳν εἰσέρχεται, *while he played*. Phaedon. 77, b. ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασχεδάννυται ἡ ψυχὴ, *as soon as the man dies*. Her. 9, 57. καὶ ἅμα καταλαβόντες προσεξέατο σφι, *as soon as they had come up with the enemy, they attacked them*. Th. 2, 91. ἐπαιώνιζόν τε ἅμα πλέοντες, *inter navigandum*.

REM. 7. In order to denote more clearly and emphatically the result of the action expressed by the Part., the following adverbs are very often appended to the predicate of a sentence, viz. ἐνταῦθα, οὕτω, οὕτω δὴ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι.

(b) A cause, reason, where the English uses secondary clauses with the words *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, ἀσχαρὰ νομιζόντες εἶναι, τούτων οὐκ ἀπέχονται, "many having squandered their estates, did not abstain from those gains from which they before abstained, *because they accounted them base.*"

(c) A motive, or a design, a purpose, where the English uses *in order to*, with the Inf., or *that, so that*, with a finite verb. To denote this relation, the Fut. Act. Part. only (sometimes the Pres. Act.) is employed. This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων. 6, 70. ἐς Δελφοὺς χρησόμενος τοῦ χρηστηρίου πορεύεται. X. C. 3. 7, 5. σέ γε διδάξων ὠρμημαί. Πέμπω σε λέξοντα, *I send thee that thou mayest, to, in order to, say.*

(d) A condition, where the English uses a secondary clause with *when, if*; or a concession, where the English employs a secondary clause with the word *although*.

X. Cy. 8. 7, 28. τοὺς φίλους εὖ εὐχετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθαι κολάζειν, *if ye confer benefits on friends, etc.* Isocr. Paneg. 41, 2. τῶν ἀθλητῶν δις τοσαύτην ῥώμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐν ὅς δὲ ἀνδρὸς εὖ φρονήσαντος, ἅπαντες ἂν ἰσχυροῦσιν οἱ βουλευόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προσεῖν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν! *Although men can foresee little, yet, etc.*

REM. 8. When the Part. expresses a concession, the particles καί, καίπερ, καίτοι (rarely), καὶ ταῦτα, are subjoined. X. An. 1. 6, 10. προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέ περ πράσσω κακῶς. Pl. Prot. 339, c. οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. Pl. Rp. 404, b. Ὁμηρὸς ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλήσποντῳ ὄντας, *though they were, etc.* The words ὁμῶς, εἰτα, καίτα, ἐπειτα, καίπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς, (proelio), ἡμείροντο ὁμῶς θείσασθαι τοὺς Μήδους. Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἐαυτοῦ πράττειν ἐπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὁμῶς is often in poetry subjoined to a Part., e. g. Aesch. S. 712. πείθον γυναῖκα καίπερ οὐ στέργων ὁμῶς, or, (which also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaedon. 91, c. Σιμίας φοβεῖται, μή ἡ ψυχὴ ὁμῶς καὶ θειότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται.

(e) The way and manner, also the means, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν, *he spoke laughing.* X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν

(*raptu vivunt, they live by plundering*). C. 3. 5, 16. προαιρουῦνται μᾶλλον οὐτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς. Isocr. Panath. 241, d. τοὺς Ἑλλήνας ἐδίδασξαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οἷς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν. So often *χωόμενος* with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ *χωόμενος* τοὺς πολεμίους ἐνίκησεν.

REM. 9. Here belongs the phrase, *ληρεῖς ἔχων*, or in the question, *τί ληρεῖς ἔχων*; i. e. *thou triflest so, or what is the reason that thou so triflest?* properly *so behest thyself*. Pl. Gorg. 490, e. ποῦα ἵποδήματα *φλυαρεῖς ἔχων*; *what makes you always prate so much about shoes?* Here belong also the Part. *φερόμενος*, and *φέρων*, *summo studio, maximo impetu*, used intransitively, commonly with the accompanying idea of censure, with verbs of motion. Her. 8, 91. ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγειν, *φερόμενοι* (*cum impetu delati*) ἐπέπιτον ἐς τοὺς Αἰγινήτας. 8, 87. (ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς *φέρειουσα ἐνέβαλε νηϊφιλή* (*cum impetu aggressa est amicam navem*).

REM. 10. In like manner the Greek employs the participles *ἔχων*, *ἄγων*, *φέρων*, *λαβών*, where the English may use the preposition *with*; *ἔχων* is used both of animate and inanimate objects which may be in the possession of any one, *ἄγων* of animate objects, *φέρων* of inanimate, *λαβών* of both, e. g. X. Cy. 1. 3, 1. ἐρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν *ἐχουσα*, *with her son Cyrus*, etc. So ὁ Κῦρος ξίφος *φέρων* προσήλασεν, ἵππον *ἄγων* ἦλθεν, ἱππέας *λαβών* τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles *ἔχων*, *φέρων*, *λαβών* and *ἄγων* with verbs of *giving*, *placing*, etc., in order to present the idea of the action that preceded the *giving* and *placing*, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ *τε φέρων καὶ εὐτμήτῳ τελαμῶνι*.

5. Instead of the Gen. absolute, the Acc. is also used, but this is confined almost wholly to instances where the Part. stands without a definite subject, consequently where the verb is impersonal, e. g. ἐξόν, *while, when, since it is* or *was allowed*, (from ἐξεσι, *it is allowed, it is lawful*), or with impersonal phrases, e. g. αἰσχρόν ὄν, *while, because, since it is* or *was shameful*, (from αἰσχρόν ἐστιν, *it is shameful*). The idea of extension in time, which is expressed by the Acc., § 279, 6, is, in this construction transferred to the state or condition of an object; the conjunctions, *while, since*, express this corresponding relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῖν ἐξόν ζῆν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν. Her. 1, 129. παρὲν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε το κράτος. 5, 49. παρ' ἔχον (quum liceat) τῆς Ἀσιῆς πάσης ἄρχειν εὐπειτώς, ἄλλο τι αἰρήσεσθαι; 3, 65. ἀδελφεοκτόνος, οὐ-

δὲν δέον (quum fas non esset, fieri non deberet), γέγονα. So παρὰσχόν or ὑπάρχον, παρόν, quum liceat, liceret; τυχόν; δόξαν αὐτοῖς, quum iis visum sit, or esset, δοκοῦν (quum videatur, videretur); πρὸς ἥκον, quum deceat, decreet. Passive participles, Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν. Εἰρημέγον, quum dictum sit, esset. Adjectives with ὄν, e. g. αἰσχρὸν ὄν, quum turpe sit, esset; ἀδελόν ὄν, δυνάτὸν ὄν, ἀδύνατον ὄν. Also without ὄν, e. g. δῆλον.

(b) Accusatives absolute. The subject is, however, commonly only a neuter pronoun, not a substantive. Her. 2, 66. ταῦτα δὲ γινόμενα, *these things having occurred*, etc., πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν (sed quum nihil decretum esset), ἐχόρουν ἐπ' οἴκου. X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περὺν θέντα, τὰ μὲν στρατεύματα ἀπῆλθον.

REM. 11. The Gen., however, stands with those impersonal verbs where the subject is in a degree implied in the verb, e. g. ὄντος, σαλπίζοντος § 238, Rem. 3. (b). Elsewhere the Gen. seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδύλου ὄντος, εἰ κτλ.

6. The particle of comparison ὥς is connected with a Part., when the action expressed by the Part. is to be indicated as something imagined, conceived of, especially as a conjectural reason. Such a Part., connected with ὥς, signifies the same thing as a Part. of a verb denoting *to think*, or *to say*, followed by an Inf., or Acc. with an Inf.

(a) Simple Participle. X. Cy. 1, 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, καὶ ὅποσονοῦν χρόνον ἄρχοντες διαγέγονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι properly, *are admired, being thought to be wise men*, = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι). Pl. Rp. 329, a. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερηθῆναι). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed, X. An. 1, 1, 3. Ἀρταξέρξης συλλαμβάνει Κῆρον ὥς ἀποκτενῶν. So also very often, with παρασκευάζεσθαι, § 310, 4, h.

(b) Genitives absolute. X. H. 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσεσθαι). 5, 4, 9. ἐκίχοντον ἐξιέναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent). Th. 1, 2. ἐς Ἰωνίαν ὑστερον, ὥς οὐχ ἱκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι).

(c) Accusative absolute. Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδιᾷ μεθεκτέον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννό-

μους τε καὶ σπουδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν. X. An. 5. 2, 12. ὁ δὲ τοῖς πελιασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὥς, ὁπόταν σημῆνῃ, ἀκοντίζειν δεῆσόν. So ὥς ἐξόν, ὥς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὸ καὶ τοὺς νύκτις οἱ πατέρες, καὶ ὥς σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐργουσιν, ὥς τῇ μὲν τῶν χρηστῶν ὁμιλίᾳ ἀσκησιν οὕσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν καταύλσιν. 3, 2. εἵχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κύλλιστι εἰδότας. This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b).

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν; also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (me iturum esse, quocunque etiam vos, statuite). Cy. 2. 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὁποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιώσοντος, οὕτως, ἔφη, ὁ Κῦρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ῥεόντων (reputantes, omnia semper ire et fluere.)

REM. 13. Instead of ὥς, ὥς περ (quasi) is sometimes connected with the Part. In order to bring out emphatically an objective ground or reason, the particles αἶτε (αἶτε δὴ), οἶα, οἷον (in the Ionic writers, also, ὥς τε) are connected with the participle. Her. 6, 79. αἶτε πικροῦ ἐόντος τοῦ ἄλσεος, οὐκ ὥρων οἱ ἐντός τοὺς ἐκτός. X. An. 4. 8, 27. αἶτε θεωμένων τῶν ἐταιρῶν, πολλὴ φιλονεικία ἐρίγνεται. 5. 2, 1. οἱ Κόλχοι, αἶτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, inasmuch as they had been driven out of their houses, etc., πολλοὶ ἦσαν ἄθροοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἶα ἀπροςδοκίτου κακοῦ ἐν εἰρήνῃ γενομένου. Pl. Charm. 153, a. οἷον διὰ χρόνον ἀφειγμένος ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβάς.

§ 313. Special peculiarities in the Participial construction. (585—587.)

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc. or Gen., when the Dat., Acc. or Gen. in the preceding clause indicates the object in a grammatical point of view, but the subject in a logical respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, I think.

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο, voted,) αὐτοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους ἐπικαλοῦντες κ. τ. λ. (as Sallust. Jug. 102. populo Romano melius visum — rati). 6, 24. ἔρως ἐνέπεσε πᾶσιν (= ἐπεθίμονεν πάντες) ὁμοίως ἐκπλεῖσαι τοῖς μὲν πρᾶσβυτέροις ὥς — καταστρεφόμενοις ἐφ' ἃ ἔπλεον, — τοῖς δ' ἐν ἡλικίᾳ — ἐν ἐλπίδες ὄντες σωθῆσθαι. (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἢ ἐμὶ

νῦν. (c) Genitive. Her. 4, 132. *Λαρεῖοι ἡ γνώμη ἔην* (= *ἐγίνωσκον*) *εἰκάζων*. Th. 4, 23. *τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= *τὰ περὶ Π. ἀμφοτέρω ἐπολέμουν*), *Ἀθηναῖοι μὲν — τὴν νῆσον περιπλέοντες* —, *Ἡλοποννήσιοι δὲ ἐν τῇ Ἠπείρῳ στρατοπεδεύόμενοι* (comp. § 266, 3). Sometimes the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὑπεστί μοι θράσος ἄδυνόων κλύουσας ἄρτίως ὀνειράτων* (instead of *θράσος με ἔχει κλύουσας*). Th. 1, 62. *ἦν δὲ γνώμη τοῦ Ἀριστέως* (= *ἔδοξε τῷ Ἀριστεῖ*) *τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι δὲ τὰ ἐναντία τοῦτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸς τοῦτον ἀπὸ τούτου κομᾶν* (sc. *νόμον ἔθεντο*). So also with conjunctions, e. g. *εἰ, ἐάν, ὅταν*, etc. X. C. 2, 1, 23. *ὁρῶ σε ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιησάμενος* (scil. *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμί*.

2. The genitives absolute sometimes occur where the subject of these genitives is not different from the subject of the predicate, or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied, see § 310, Rem. 4. The reason of this peculiar construction is commonly found in the tendency to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. *βοηθῆσαντων ὑμῶν προθύμως πόλιν προσλήψεσθε, you aiding, you will more readily*, etc. 70. *καὶ ἐς λόγους καταστάντων* (*Κερκυραίων*) *ἐψηφίσαντο Κερκυραῖοι*. X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξεν* (sc. *αὐτός*) *λέγειν τῷ Ἀστυνάγει*. Instead of the Accusative. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων — τούτους λυσάμενοι πάντας ἀποπέμπονσι — ἐς τὰς Ἀθήνας*. Instead of the Dative. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους — ἡγγέλθη αὐτῷ* (*Περικλεῖ*).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; instead of the possessive Gen., Homer sometimes uses the Dat. Od. ι, 257. *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον* (= *ἡμῶν ἦτορ*). 458, sq. *τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη θεινομένου χάοιτο πρὸς οὐδέϊ*. Il. ξ, 141. *Αἰρεῖδῃ, νῦν δὴ που Ἀχιλλῆος ὄλοον κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῳ*.

SECTION VI.

§ 314. The Adverb, as expressing the Objective relation. (589.)

The objective relation is, finally, expressed by adverbs. Adverbs denote the relation of place, time, way and manner, the quantity of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; these are to be viewed in a certain sense as resembling the Cases of substantives, since by them, as has been seen, the relations just mentioned are expressed. Hence it is seen why most adverbs have a definite inflexion for Cases, e. g. ὧ, *where*, ἄνω, κάτω, οἶ, οἴκοι, πῇ, ὅπη, etc., § 101, 2.

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called Modal Adverbs. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. The remaining adverbs mentioned, are here treated more particularly.

§ 315. A. Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί. (591—593.)

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it cannot, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, tum vero, δὴ γάρ, jam enim), but is used as a mere suffix, § 314, Rem. It denotes in general that which is *certain, sure, settled, a pointing to something known (already, now, even, certainly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a consequence which follows of itself, nothing further being taken into the account. Ταῦτα, ἄ νῦν δὴ λέγεις, *just now*, ἄ νῦν δὴ ἔλεγες, *even now*. X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες, *now certainly*. Οὐδὲν δὴ κακὸν πεπόνθαμεν, *nihil jam or nihil dum*. Οὐδὲν δὴ κακὸν πεισόμεθα, *nihil jam = further*. With an Imp. or Subj. expressing an exhortation, it signifies *now then*. X. C. 1. 2, 41. διδάσον δὴ πρὸς τῶν θεῶν, *now then teach*. Ἵτωμεν δὴ, *now then let us go, come now*. After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ προῶτον μὲν ἐνθὺς κατειργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων,

οὗ δὲ σὺ ἐτιθιμῶν τυγχάνεις, quod uti satis constat expetis. Hence ἐπεὶ δὲ, *whereas, (since now)*, quoniam (i. e. quum jam), *because now*, puisque, in respect to something conceded, known; ὥς δὲ, *seeing that, quandoquidem*, εἰ δὲ, *si jam, if now*. In a series of sentences connected by καὶ, δὲ is placed after the word which is to be made emphatic. Pl. Men. 87, c. ὑγίεια, φαρμῆν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὲ. So καὶ τὸ δὲ μέγιστον; further, ἄλλος τε — καὶ δὲ καὶ. Her. 1, 30. εἰς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν, καὶ δὲ καὶ ἐς Σάρδεις παρὰ Κροῖσον.—Τί οὖν δὲ; Πῶς οὖν δὲ; *How now then, how I pray?*

2. In general, δὲ is very often used in order to render emphatic and define more exactly, the word after which it stands *surely, even*, (in English often indicated only by the tone of voice). X. Cy. 2. 3, 13. μέγα φρονοῦσιν, ὅτι πεπαιδευνται δὲ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν, *just because they have been taught, etc.* Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαῖ, δὲ ἢ ὑπ' Ἀλκιβιάδου, *lest he should be corrupted, forsooth*. With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δὲ, *quite alone*, ἐν βραχεὶ δὲ, *as soon as possible*, πολλοὶ δὲ, *many*, πολλάκις δὲ, *often*, κράτιστοι δὲ. With a pronoun it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δὲ, *that (well-known) man*, σὺ δὲ ταῦτα ἐτόλμησας; οὕτω δὲ, *entirely* δὲ; so with other interrogative pronouns, X. C. 4. 4, 10. καὶ ποῖος δὲ σοι, ἔφη, οὗτος ὁ λόγος ἐστιν; Eur. Med. 1012. τί δὲ κατηφέϊς ὄμμα καὶ δακρυρόοις; So τί δὲ ποτε; *what then in all the world?* Τίς δὲ οὖν; *who then now, who I pray?* With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὲ, *others, whoever they may be*, ὅσος δὲ, *as much as possible*, ὅπως δὲ, *as possible*, ζῆν ὅπου δὲ χρόνον, *who knows how long?* With conjunctions and other particles, it signifies, (a) *even, precisely*, e. g. ὥς δὲ, *just* δὲ, *indeed, just exactly, just even*; (b) *truly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὲ, *truly* δὲ, *certainly* δὲ, καὶ δὲ, *certainly* δὲ, πού, *certainly* δὲ (= *quite surely*), [Dem. Cor. 33. ταῦτα γὰρ δίκαιά ἐστί μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δῆπου], οὐ δὲ πού, *yet surely not at all* (= *certainly not*), γὰρ δὲ, *for surely*.

3. Ἀντα, which is formed from δὲ, serves like δὲ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or limit them. It is very often used after interrogatives, e. g. τί δ᾽ ἤ τ', ἐπειδὴν τοῦτο γένηται; quid tum demum dicetis, quum hoc factum erit? It is also quite frequently employed in answers (*even, precisely so, certainly so*). Also, ἦ δ᾽ ἤ τα, *yes, forsooth*, οὐ δ᾽ ἤ τα, *minime vero, μὴ δ᾽ ἤ τα, certainly not*, e. g. μὴ δ᾽ ἤ τα δράσθης ταῦτα; καὶ δ᾽ ἤ τα, *and forsooth*.

4. The enclitic *θήν* is a Doric particle, but it also appears in the Epic language. In Homer, *θήν* has always an ironical sense, like the Attic *δήπου*, *without doubt, certainly*. II. β, 104. οὐ *θήν* μιν πάλιν αὐτὶς ἀνίσσει θυμὸς ἀγήνωρ *νικεῖν βασιλῆας ὀνειδέοις ἐπέσσειν*.

5. *Δὴ θεν* (from *δή* and *θήν*) almost always expresses scorn, irony (*scilicet, truly, indeed*); it denotes very seldom a mere, simple explanation. X. Cy. 4. 6, 3. ἀπεπεμφάμην (τὸν τίον), μέγα φρονῶν, ὅτι *δὴ θεν* (*truly*) τῆς βασιλείας θυγατρὸς ὀφιομένην τὸν ἐμὸν υἱὸν γαμήτην.

6. *Δήπουθεν* (from *δήπου* and *θήν*), *I hope so indeed, certainly (nempe, ironically)*. X. Cy. 4. 3, 20. ἐγὼ δὲ ἤν' ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἱππου γένομαι, τὰ τοῦ ἱπποκενταύρου *δήπουθεν* διαπράξομαι, *I shall, as I hope, act the part of a centaur*.

7. *Δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases *τί δαί*; *πῶς δαί*; it expresses the idea of surprise, wonder, (*how so? ain't tu? itane? itane vero?*)

§ 316. B. Confirmative Adverbs.

(594.)

1. *Μήν* (Dor. and Ep. *μάν*) expresses, like *vero*, confirmation, assurance, protestation, *truly*, and often, like *vero*, is used in antitheses, *still, but*. It cannot, however, stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows, (a) *ἼΗ μήν*, *indeed, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς, ἧ *μήν* ὥς φίλοις καὶ πιστοῖς χρήσασθαι αὐτοῖς.—(b) *Οὐ μήν*, *μὴ μήν*, *truly not*.—(c) *Καὶ μήν*, *and indeed, yes surely, very good*. Pl. Phaedon. 58, e. καὶ *μήν* ἔγωγε θαυμάσια ἔταθον παραγινόμενος. *Καὶ μήν* is often used, when a new assertion is adduced to strengthen the meaning. Od. λ, 582. καὶ *μήν* Τάρταρον εἰσεῖδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person. Also καὶ *μήν* καὶ, *et vero etiam, and indeed too*; καὶ *μήν* οὐδὲ, *and indeed not even*.—(d) *Ἀλλὰ μήν*, *at, sed vero, but, but indeed*. In a question, *Τί μήν*; *πῶς μήν*; *quid vero? quid quaeso?*

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μέν*, which, as well as *μήν* and *μάν*, is also found in Hom. So in the Attic dialect, *μέν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. ποῖρα γνώμη; ἔργα κείνεις;—*Ἡρέπει μέν* τὰ ἐπ' ὀφείλει γιγνώμενα γνώμη; ἔργα εἶναι. This confirmative *μέν*, instead of *μήν*, occurs in the following connections, (a) *Μέντοι* expresses confirmation, *surely*, very often in antitheses, like *vero*, to denote a limitation; so, καὶ *μέντοι*, οὐ *μέντοι*, ἀλλὰ *μέντοι*.—(b) *Μενοῦν* or *μέν οὖν*, *sane quidem, quite certainly, yes indeed*, is used, for the most part, only in repetitions, e. g. *πάνν*

μὲν οὐκ, very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίσταται ποιεῖν;—*Μάρτα μὲν οὐκ*, but those with you know nothing of these things? yes, everything, immo omnia. So οὐκ or μὴ μὲν οὐκ, immo non.—(c) Μερδὴ or μὲν δὴ, quite certainly, always in the phrases ἢ μερδὴ, οὐ μερδὴ, ἀλλὰ μερδὴ, καὶ μερδὴ, γὰρ μὲν—δὴ instead of ἢ μὴν δὴ, etc. On the concessive μέν, see § 322, 3.

2. ἼΙ expresses confirmation, *profecto*. In order to strengthen it, μὴν is often subjoined. ἼΙ ποῦ, surely indeed, often ironically. The Epic ἦτοι like ἦ, strengthens the meaning.

3. Νύ in the Epic expresses a protestation, asseveration, but always in an ironical or scornful manner (like the Attic δῆπου), *well now, indeed, nempc*.

4. Νή, the Lat. *nae*, expresses a protestation, but only in affirmative sentences, e. g. νή τὸν Δία, *in truth*.—From νή is formed the lengthened ναι (as δαι from δή), which has the same meaning, and is often used with μᾶ. —Μᾶ denotes, likewise, an asseveration in affirmative sentences, νὰ μὰ τὸν Δία, in negative, οὐ μὰ τὸν Δία. But where μὰ Δία is expressed without a negation, then a negative clause precedes or follows, or it is clear from the context and from an appended adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

§ 317. C. *Emphatic suffixes* γέ, πέρ, τοί. (595—597.)

1. Πέρ is the enclitic, and hence the abridged form of the adverb πέρι, *through and through* (Lat. *per*). The radical meaning of πέρι is *through and through, throughout*. Πέρ agrees with γέ in this, viz. that it expresses an increase, but it differs from γέ, as it denotes the outward dimension of this increase, consequently, its measure, size, contents; γέ, on the contrary, denotes the inward quality of this increase, consequently, the degree, the real value, or strength of it. In the Common Language, πέρι is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. ὅσπερ, *throughout*, or *the very same, who*, ὅσωςπερ, *altogether as great*, e. g. οἷς περ, *throughout*, or *entirely of such a character, as*, etc., ὅπου περ, *everywhere, wherever*, ὅθεν περ, *even hence, whence*, ὥς περ, *so far forth, as far as*, ἐπεὶ περ, *since*, ἐπειδὴ περ, *forasmuch, seeing that, whereas*, εἴπερ, *if indeed, if moreover*. In Eng. the meaning of both particles is often given only by heightening the tone of the word to which they belong.

2. Γέ denotes emphasis, an inward force, certainty, assurance, and thus renders an idea emphatic and marked; it may be used either to augment or limit the force of a word, e. g. ἐγὼ γε, *I indeed*, σύ γε, οὗτός γε, πολλά γε, ὀλίγα γε, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to strengthen and complete a clause. So, ὅς γε, *who or which indeed*,

quid quidem, ὥς περ γε, εἰ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλὰ γε, etc. (like *quamquam quidem, verum quidem*), γέ makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδέ ποτε ἐπέσχετο διδάσκαλος εἶναι τοῦτον, “*certainly* Socrates made his pupils useful men, *although*,” etc. Ἰξ is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἔγωγε τοι, *I surely, ἡμεῖς τοι, ταῦτά τοι*. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῖδοί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, *tamen, quamquam* (properly *for surely*), μέν τοι, *tamen*, § 316, Rem., ἀτάρ τοι, ἀλλὰ τοι, *but certainly*. Also, οὐ τοι (μή τοι), *certainly not, γάρ τοι, for indeed, ἦ τοι—ἦ, still stronger ἦ τοι γε—ἦ, either indeed—or*.

§ 318. D. *Negative Particles, οὐκ and μή.* (598—608.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδέ τις, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδή, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥστε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γίγνοιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐκ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κακὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄγ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δρώσεις τοῦτο;

— Οὐ περιμενεῖς; § 255, 4. — Αἴξον, εἰ (whether) οὐχ ἡμαρτις ταῦτα λέξας. Pl. Phaed. 70, c. σκεψώμεθα —, εἴτ' ἄρα ἐν "Αἰδον εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. — (d) "Οτι οὐκ ἤλθον οἱ πολέμοι, οἱ Ἕλληνες ἡσυχάζον. — (e) "Οτι οἱ βάρβαροι οὐχ ἡττήθησαν, οἱ Ἕλληνες τὰ ἔρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλώκει (Κῦρος), ὥς τε ὁ Ἀστυάγης οὐκ ἐτ' εἶχεν αὐτῷ συλλέγειν θηρία. — (g) Ἀνὴρ, ὃν οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἂν θαναμάζοις.

3. Μὴ on the contrary, stands, (a) with commands, warnings; hence with the Imp. and with the Subj. used in an imperative sense; (b) with wishes and exhortations; (c) with deliberative questions, § 259, 1. (b); (d) with sentences expressing a purpose in connection with ἵνα, etc.; (e) with conditional sentences in connection with εἰ, εἴα, ὅταν, ἐπεί, ἔως ἄν, etc.; (f) with sentences expressing an effect or consequence in connection with ὥς τε and an Inf.; (g) in adjective sentences with ὅς, ὅστις, etc., which imply a condition or design, in general when a subordinate clause contains an idea which is expressed only as a conception, supposition; hence used, in cases where a common reflection is more precisely defined, and where the sentence may be resolved by *is, qui* with the subjunctive = *ita comparatus, ut*; (h) in direct and indirect interrogative sentences, which express *fear, anxiety* on the part of the inquirer, and hence demand a negative answer; (i) in forms of swearing, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial, or abhorrence is expressed, is denoted by μή. Comp. English *beware!* instead of *no*.

(a) Μὴ γράφει, μὴ γράφῃς, § 259, 5. — (b) Εἴθε μὴ γράφοις! — Μὴ τοῦτο γένοιτο! — Μὴ ἴωμεν! — Μὴ γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰς τί, ἢ μή; συμπίεσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μὴ ἀποκρίνομαι; *shall I not answer thee?* — (d) Αἴγω, ἵνα μὴ ποιῇς. — (e) Εἰ μὴ λέγεις. — Ἐὰν μὴ λέγῃς. — "Οταν ταῦτα μὴ γένηται. — (f) Pl. Phaedon. 66, d. ἐκπλήττει (τὸ σῶμα), ὥς τε μὴ δύνασθαι ἐπ' αὐτοῦ καθορᾶν τάληθές. — (g) Pl. Phaedon. 65, a. δοκεῖ, ὅ μὴ δέν ἰδὼν τῶν τοιούτων, μὴ δὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἴ τι μὴδέν, etc.), hence ὅτι μή, *except, nisi* (properly οὐδέν ὅτι μή, in this case generally used for εἰ μή). Her. 1, 32. ἐν τῷ μακροῦ χρόνου πολλὰ μὲν ἐστι ἰδεῖν, τὰ (= ἃ) μή τις ἐθέλει (*multa, quae ita sunt comparata, ut*). — (h) Μὴ τέθνηκεν ὁ πατήρ; *my father is not dead, is he? = is it not to be feared that my father is dead?* Φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; *I fear lest my father is dead.* Μὴ δράσεις τοῦτο; *you will not do this, will you?* Μὴ δειλοὶ ἐσόμεθα; *shall we be cowards?* Μὴ ροσεῖς; Ἄρα μὴ ροσεῖς; — (i) Ar. Eccl. 999. μὴ τὴν Ἀφροδίτην — μὴ γὰρ σ' ἀφήσω, *I will not let you go, the thing shall not be.* Aor. 194. μὴ

γῆν — μή γ' ὅν νῆμα κομψότερον ἤκουσά πω, *Beivre! I have not listened.* μή is often used with the Inf. X. An. 7. 6, 18. ὁμνῶ ἑμῖν θεοὺς ἀπαντας καὶ πάσας μὴ δὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. *Οὐ γῶμεν; negemus?* Isocr. Paneg. 71, 6. λαβόντες ἐξαισιχίλους τῶν Ἑλλήνων, οἱ ἐν ταῖς αὐτῶν οὐχ οἰοῖ τ' ἦσαν ζῆν (*nequirent*); hence in the phrases, οὐδεὶς ὅστις οὐ; οὐδενὸς ὅτου οὐ, etc., § 332, Rem. 12; so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. *Ἴδ' οὐ δώσει (recusabit)*. Dem. Cor. 320, 283. ὡς τ' οὐ μεμνησθαι (= *oblivisci*).

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μή λέγε see § 260, 2. (4) (b), οὐ δράσεις τοῦτο is instead of μή δράσης, and οὐ δράσεις τοῦτο; = *do this indeed*, see § 255, 4.

4. Οὐ stands regularly with the Inf., after verbs of *saying, asserting*, etc.; also after verbs of *believing*, when an Infinitive clause contains an assertion; on the contrary, μή stands after verbs of *commanding, willing, praying, persuading, conceding*, after verbs expressing what ought to, should, must take place, as well as in all phrases where the action appears only as supposed or conceived. For the same reason μή stands with the Inf. which has the article, since here, not a single, definite case is pointed out, but only something general, consequently only that which exists in the conception of the speaker.

X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἶδέναι, τὰ δ' οὐκ εἶδέναι. 2, 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1, 5. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν. 4. πολλοῖς τῶν ξυνότων προηγόρευεν τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν. 20. θανμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόνοους.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μή may be used, according to the manner in which these are resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μή τίς ἐστιν ἔμπειρος). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν (= ὅτι or ὥς [that] αἱ γέφυραι οὐ διελύθησαν).

REM. 4. With some verbs, e. g. φάναι, οἶσθαι, ἀξιοῦν, ὑπισχνεῖσθαι, the negation, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, to deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ἱμάς), οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὀφθαλμοῖς ἔχειν, *desiring that you should not fear what is not to be feared*.

5. With the participle or adjective μή is used, only when these can be resolved by a conditional clause, or are equivalent to such a clause.—in all other cases, οὐ is used. *Οὐ δυνάμενος, one who cannot, or is unable, οὐ βουλόμενος, nolens, οὐκ ἀναγκαῖον, unnecessary, τὰ οὐ καλὰ βουλευόμενα,*

turpia consilia; ὁ οὐ πιστεύων, *is qui non credit*, or *quum (since) non credit*, or *quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur*, ὁ μὴ πιστεύων, *si quis non credit*. X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if anything was not, he represented it as not being*. Οἰδά σε ταῦτα οὐ ποιεῖσιντα. Ἠγγικε τὴν πόλιν οὐ πολιορκηθεῖσαν. X. Cy. 1. 2, 7. ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς (= εἰάν τινα κτλ.). 3, 1. 16. τὸ γὰρ ἂν — χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφροσι (= εἰ μὴ σώφρων εἴη).

6. If in a negative sentence, there are indefinite pronouns or adverbs, e. g. *any one, any how, everywhere, at any time, ever*, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either οὐκ or μή.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὕτε ἰδιώτην οὕτε πόλιν δοῦν. Lysid. 214, d. ὁ κακὸς οὐτ' ἀγαθῶ, οὕτε κακῶ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. Hipp. Maj. 291, d. (τὸ καλόν), ὁ μὴδέποτε αἰσχρόν μὴ δαμοῦ μὴ δὲν ἐφανῆται. So also where the whole is negative, the parts are likewise negative, e. g. οὐ δύναται οὕτ' εὖ λέγειν οὕτ' εὖ ποιεῖν τοὺς φίλους, *he can neither — nor*; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους.

Rem. 5. If the finite verb is connected with a participle, the negation, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατο καὶ κατοικίετο, ὥστε μὴ ἦσιν χάσασα ἀΐξηθῆναι (i. e. ὥστε μὴ ἦσιν χάσαι καὶ μὴ ἀΐξηθῆναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ μὴ γένηται τοῦτο, *non vereor, ne hoc fiat, this certainly will not happen*. In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀπολουθήσεις ἐμοί; *I shall not expect that you will talk = do not talk*, § 255, 4.

8. After verbs and expressions of fear, timidity, anxiety, uncertainty, doubt, distrust,—denying, hindering, abstaining, refusing, avoiding,—preventing, forbidding, contradicting, the Inf. is commonly followed by the negative μή, instead of the Inf. without μή, since the Greek repeats with the

Inf. the negative contained in the idea of these words;—this is done in order to strengthen the negation of the sentence.

Κωλύω σε μὴ ταῦτα ποιεῖν, *I prevent you from doing this.* Her. 3, 128. Δυσίτος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροίτηα. 66. ὁ Πρηξάσπης ἔξαρκος ἦν μὴ ἀποκτεῖναι Σμέρδιν. Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρωθεν γῇν στρατεῦσαι.

REM. 6. But when expressions of fear, anxiety, doubt and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, *numne, whether not*, e. g. δέδοικα μὴ ἀποθάνῃ, *metuo, ne moriatur, μὴ τέθνηκεν, ne mortuus sit, I fear whether he is not dead, has not died = I fear that he is dead, or has died.* On the contrary, μή οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is meant that the thing feared will not take place or has not taken place. Δέδοικα, μὴ οὐκ ἀποθάνῃ, *ne non moriatur, that he may not die, εἰδεδοίκεν, μὴ οὐκ ἀποθάνοι, ne non moreretur, that he would not die, δέδοικα, μὴ οὐ τέθνηκεν, ne non mortuus sit, that he has not died.*

9. Even when the conjunctions ὅτι, ὥς with the finite verb, follow expressions of doubt and denial instead of the Inf., the negation is sometimes repeated in the dependent subordinate clause by οὐ.

X. R. Ath. 2, 17. ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῇν, *to deny to others that I was present.* Pl. Menon. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, εἰάν σοι δοκῶ ἐκόντως ἀπιστεῖν. Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκείνος ἐγνώσκει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι, Phil. 3, 124, 54. οὐ δ' ἂν ἀρνηθεῖεν ἔνοι, ὥς οὐκ εἰς τοιοῦτοι.

REM. 7. So οὐ is sometimes used even after ἥ (quam) following the comparative or comparative expressions which are for the most part connected with a negative. This usage is regular in French, e. g. *il donne plus que vous n'avez donné*, and is designed to make the idea of diversity (consequently a negative idea), which is contained in the comparative, more emphatic, (the gift of one is *different, not equal* to that of the other; he gives this more, and you do not give it more). Her. 4, 118. ἥκει ὁ Πέροης οὐδ' ἐν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας. Th. 3, 36. τῇ ὑστεραίᾳ μετὰ νοιά τις ἐνθὺς ἦν ἀντοῖς καὶ ἀναλογισμός ὡμὸν τὸ βούλημα καὶ μέγα ἐγνώσθαι πόλιν ὅλην διαφθεῖσθαι μᾶλλον, ἢ οὐ τοῖς αἰτίους. II. λήν οὐ is sometimes used in the same manner. Dem. Cor. 241, 45. πλὴν οὐκ ἐφ' ἑαυτοὺς ἐκάστων οἰομένων τὸ δεῖνόν ᾗξεν.

10. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions which denote preventing, hindering, ceasing, abstaining, denying, contradicting, concealing, doubting, despairing, distrusting and the like, when οὐ or another word which may be considered a negative, is placed before μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing hinders you to die, i. e. from dying.* X. An. 3, 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμπεδὼν (=

οὐδὲν ἐμπ.) μὴ οὐχὶ (ἡμᾶς) ὑβριζομένους ἀποθανεῖν; Vect. 3, 7. οὐ δ' ὑς-ελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν. Cy. 2, 2, 20. αἰσχρὸν (= οὐ καλόν) ὄν ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα καὶ ποροῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι.

REM. 8. With the really negative expressions, οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἶμι, οὐδεμία μηχανή ἐστι (= οὐ δυνατόν ἐστι), οὐχ ὁσιόν ἐστιν, οὐκ εἰκός ἐστιν, it is not probable, οὐ φημι, and the like, and also such as ἀνοία, ἀνόητόν ἐστι, the following Inf. is actually made negative by the accompanying μὴ or μὴ οὐ, since the above expressions, when separated from the negative connected with them, have no negative force. Οὐ δύναμαι μὴ ποιεῖν, non possum non facere. X. Apol. 34. οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν, I must think of him, and if I think of him, I must praise him. Pl. Rp. 427, e. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητῆσαι, ὥς οὐχ ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ, since it would not be right for you NOT to render assistance. Her. 7, 5. οὐκ εἰκός ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν, it is right that the Athenians should atone for their injustice. Pl. Symp. 218. c. πάνν ἀνόητον ἡγοῦμαι εἶναί σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι, stultum judico tibi hoc non gratificari. Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, nego id sic se non habere.—Also after the expressions δεινὸν εἶναι, αἰσχρὸν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2, 3, 11. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ συσπουδάειν, so that all were ashamed NOT to be busy.

CHAPTER II.

SYNTAX OF THE COMPOUND SENTENCE.

SECTION VII.

§ 319. A. Coördinate Sentences. (609.)

When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to form one thought, each, however, being, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united with each other, since the one defines and explains the other, and the one appears as the

dependent member of the other, e. g. *since the spring has come, the roses bloom*. The first class of sentences are called Coördinate, the last Subordinate.

REMARK 1. Both the coördinate and subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have several members in common, these common members are usually expressed but once. In this way the sentences are either merely abridged,—which is done (a) when the common subject of several sentences is used but once, but each sentence has its own predicate, e. g. *Οἱ Ἕλληνες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχέσαντο*,—(b) when the common predicate of several sentences is used but once, but each sentence has its own subject, e. g. *Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο*; or the sentences are united in one, e. g. *Σωκράτης ἦν σοφὸς καὶ ἀγαθός*, instead of *Σ. ἦν σοφὸς καὶ Σ. ἦν ἀγαθός. Σ. καὶ Πλάτων ἦσαν σοφοί. Σ. καὶ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί*.

REM. 2. In respect to the grammatical connection, all coördinate sentences are alike; they are all treated grammatically as principal sentences; but in respect to their meaning and logical relations, they may be different. For every thought which forms a complete supplementary member of another thought, can be expressed in a coördinate sentence, which was always the case, in the earliest use of language, e. g. *τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθῆν*, instead of *ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ.*

§ 320. *Different forms of Coördinate Sentences.* (610.)

There are three forms of coördinate sentences, viz. the Copulative, Adversative and Disjunctive. Also such sentences as stand in a causal relation to each other, may be coördinates. Such a coördinate may be called a causal coördinate.

§ 321. I. *Copulative Coördinate Sentences.* (610—615.)

1. The copulative coördinate sentence is one in which the thoughts, that are considered independent, are united together in such a manner, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. The copulative coördinate sentence is either a mere succession of words, or a climax. The copulative coördinate, consisting of a succession of words, is formed,

(a) By *καὶ, et, and*, more seldom in prose by the enclitic *τε, que, and*; these two words have, in general, the same difference of meaning as *et* and *que*. *Καὶ* connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often expands the idea of the preceding member or is a more full explanation of it (*ac, atque, et quidem*); *τε* appends some addition which belongs to the

preceding member;—(b) in a more emphatic and definite manner by *καὶ* — *καὶ*, *et* — *et*, both — *and*, *not only* — *but also*, more seldom by *τέ* — *τέ*; the difference between the two in this case is, that with the former (*καὶ* — *καὶ*) the single members appear more independent and forcible, than with the latter (*τέ* — *τέ*); hence the former is used, when the members are of different kinds or are antithetic;—(c) by *τέ* — *καὶ*, both — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καὶ*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general*, to the *particular* and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἄπειροι ὄντες αὐτῶν (τῶν πολεμίων), τό τε πληθὺς ἄμετρον ὀρῶντες, ὅμως ἐτολμήσατε — ἔναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐάσομεν εὐδεν; — Ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ, καὶ πονηροὶ). Καὶ πένητες, καὶ πλούσιοι. Καὶ χρήματα, καὶ ἄνδρες. Καὶ νῦν, καὶ ἄει. Καὶ πρῶτα, καὶ ὕστατα. X. C. 1. 2, 4. τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς δ' ἄμελοῦντας οὐκ ἐπῆναι. Καλός τε καὶ ἀγαθός. In antitheses, Ἀγαθὰ τε καὶ κακά, the good as well as the evil, χρηστοὶ τε καὶ πονηροὶ, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι. X. Hier. 1, 2. πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικός βίος; Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ οὐνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum S.*). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἳ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος. Hence ἄλλως τε καὶ (*quum aliter, tum, not only in other respects, but also*), especially, but ἄλλως τε without καὶ signifies *praetereaque, adde quod*, i. e. *and especially*. The connection is expressed still more strongly by *τέ* — *καὶ* δὴ καὶ (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαῦκων αἰεὶ τε ἀνδρείοτατος ὦν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο.

REMARK 1. *Καὶ* has this intensive force, also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the invalidity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδες εἰσι φρονιμότεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1. 134, c. δύναται ἂν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two members succeed each other, they are connected in the following manner, (a) with the first member the connective is omitted, and the other members follow, connected by *καὶ* repeated; (b) *καὶ* — *καὶ* — *καὶ*, etc.; (c) *τέ* — *τέ* — *τέ*, etc.; (d) *τέ* — *καὶ* — *καὶ*, etc

X. Cy. 1. 4, 7. ἄγριοι τε πολλοὺς ἤδη πλησίαντας διέφθειραν καὶ λέοντες καὶ κῆπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄϊες καὶ οἱ ὄνοι οἱ ἄγριοι ἄσινεῖς εἰσιν; (c) τέ—τέ, etc., καὶ (Epic) Od. γ, 413. Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης. (f) τέ—τέ καὶ—καί, etc. (seldom) X. C. 2. 2, 5. γυνὴ ὑποδεξιμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα—καὶ—καὶ κτλ. After καὶ two members, considered, as it were, one whole, can follow with τέ καὶ. Her. 7, 1. (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῦτα. X. An. 4. 4, 2. (κύμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείουταις οἰκίαις τύρσεις ἐπῆσαν. But καὶ—τέ are never used as corresponding particles, in the Attic language; where they are found in this position, the member introduced by τέ, is only a mere addition to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες—καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλιών, ναῦς τε (praetereaue) καταδύσαντες περὶ ἐβδομήκοντα ἔστησαν τροπαίων. In like manner καὶ—τέ does not have the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word. This word will be that to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually subjoined to the first [necessary] word of the sentence. Her. 6, 123. οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τοῦτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it should stand after another word. X. C. 3. 5, 3. ᾧ (qua re) πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμεῖσθαι καὶ ἄλκιμοι γίνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the antithesis and the intimate connection between the corresponding members. This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding, or more frequently it stands in only one of the corresponding members; so often εἴπερ τε—τέ, or εἴπερ—τέ; μέν τε—δέ τε or ἀλλὰ τε, as on this side, so on that; τέ, however, can be omitted in the first or last member, hence, μέν—δέ τε or ἀλλὰ τε; μέν τε—δέ or ἀλλὰ, or even the whole first member is omitted, and is supplied by the mind, from the preceding, thus δέ τε, ἀλλὰ τε, also without μέν, δέ—τέ, also τέ—δέ, τέ—αὐτάρ, are corresponding particles; καὶ τε, *atque, yet to this*, is used, when the corresponding member is contained in the preceding (*not only—but also*). Il. ι, 509. τὸν δὲ μεγ' ὤνησαν, καὶ τ' ἔκλονον εὐχαιμένοιο. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τις, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥς τε, *so as, so that*, ὡς εἰ τε, ἅ τε, ἥ ὕ τε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἵνα τε, *there, where*. In Attic prose, the following combinations still remain, viz. οἷός τέ εἰμι with the Inf., signifying *I am in the condition*,

ὥς τε, so that, ὥς ἐί τε and ἔς τε, (i. e. ἐς ὅ τε), quoad. Moreover, ἐπεί τε, postquam, as used by Herodotus, needs to be mentioned.

REM. 5. Καί is originally an adverb, also, etiam. But the idea of emphasis which is expressed by καί, also, necessarily supposes a relation to another clause, e. g. καί ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι). According to the nature of the corresponding member which is to be supplied, the emphatic καί may have either a strengthening (even, yet, entirely, etc.) or a weakening force (even only, only even), e. g. Καὶ καταγελᾷς μου. Καὶ σὺ ταῦτα ἔλεξας; — καὶ μᾶλλον, yet rather, καὶ τρίς, καὶ κάττα, καὶ πάννυ, καὶ πολὺς, καὶ πᾶς — καὶ πάλαι, even long ago, καὶ χθές, καὶ αὐτίκα, καὶ νῦν or ἔτι καὶ νῦν — καὶ ὥς, καὶ οὕτως, vel sic, — καὶ μόνος, καὶ εἷς. With questions, e. g. Dem. Phil. 1, 53. τί χρηὶ καὶ προσδοκᾷν; what is one even to expect only? (= nihil plane exspectandum est). In Homer, this καί often refers back to an antecedent clause expressing time, and may then be translated by immediately. Il. α, 478. ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τοῖ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιοὶν.

2. If the successive clauses are negative, they are connected,

(a) By οὐδὲ (μηδὲ), when a negative member precedes; (b) by καὶ οὐ (καὶ μὴ), when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδὲ or μηδὲ can also be used here; (c) in a more emphatic and definite manner by οὔ τε — οὔ τε (μὴ τε — μὴ τε), neque — neque (neve — neve), neither—nor, when two or more successive members are negative; (d) by οὔ τε — τέ (seldom καί), neque — et, — not — and; as not — so also.

X. Cy. 3, 3, 50. οὐκ ἂν οὖν τοξότας γε (ἢ καλὴ παραινέσις ἀγαθοὺς ποιήσκειν) — οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππέας. C. 3, 7, 9. διατρίβου μᾶλλον πρὸς τὸ σαντιῶ προσέχειν, καὶ μὴ ἀμέλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκώς τότε καὶ οὐ μέμφεω, οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνετε — καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, e. ἔωσιν ἄρα σε ἃ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὔτε θεοί, οὔτε ἄνθρωποι.—X. An. 2, 2, 8. ὤμοσαν — μὴ τε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. 5, 1, 6. οὔτε γὰρ ἀγορεύειν ἱκανή —, ἢ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλουν, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz. οὔτε — οὐ, οὐ — οὔτε; τέ οὐ — τέ (Th. 2, 22.) ἐκκλησίαν τε οὐκ ἐποίει —, τήν τε πόλιν ἐφίλασσε; οὔτε — τε οὐ (Th. 1, 126. οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντιῶν οὐκ ἐδήλου); οὔτε — οὐδέ, neither—and not, which is found also in prose.

REM. 7. Οὐδέ expresses either an antithesis (but not), or it serves to connect a new clause (and not). When οὐδέ — οὐδέ follow one another, they are to be translated by not even—and not (never by neither—nor). X. C. 3, 12, 5. εἰ γὰρ ἴσθι, οὐδέ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδέ ἐν πράξει

οὐδεμιᾷ μείον ἕξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι. Οὐδὲ in disjunctive sentences, corresponds to καί in positive sentences, treated in remark 5, and signifies also *not, not even, ne — quidem*, c. g. οὐδ' ὁ κράτιστος ἐτόλμυσεν αὐτῷ μάχεσθαι — οὐδ' εἰς, *ne unus quidem, οὐδ' ὥς, ne sic quidem*, etc.

3. Emphasis or climax, as has been seen, § 321, I. is expressed by the simple καί, but more definitely by,

(a) οὐ μόνον — ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, also by οὐχ ὅτι μόνον or οὐχ ὅτι (ὅπως) or μὴ ὅτι, μὴ ὅπως (i. e. οὐκ ἐρῶ, ὅτι or ὅπως, μὴ λέγεις, ὅτι or ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only—but also (but not even)*, when the less important member precedes the more important; (c) οὐχ ὅπως or μὴ ὅτι (ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only not—but even (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other; (d) οὐ — ἀλλὰ καί, *not—but even*, — οὐ — ἀλλ' οὐδέ, *not—not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καί ἀγαθός. Pl. Symp. 179. b. καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*). X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Οὐχ ὅπως τοὺς πολέμιους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σεαυτὸν κατὰ τουτοῦν πολιτεύῃ (*non modo non — sed etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγάτο) οὐχ ὅπως ἀντιπράξιν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύειν. Isocr. Plataic. 297. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδ' δουλείας μετρίως ἡξιώθημεν τυχεῖν (*non modo non — sed ne — quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρχεῖσθαι ἐν ὄνυχῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε (*non modo non saltare, sed ne rectis quidem pedibus stare poteratis*). C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών (*non modo non gratis des, sed ne si minus quidem accipias, quam est illarum rerum pretium*). 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὐ λέγειν οὔτ' εὐ ποιεῖν, ἀλλ' οὐδ' πειράσομαι. An. 1. 3, 3. (δαρκεῖν) λαβών οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδ' ἐκαθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. Dem. Mid. 24, 541. οὐ πονηρός, ἀλλὰ καὶ πάννυχος.

REM. 8. Οὐ μόνον — ἀλλά without καί is used, when the second member includes the first, whether the second is greater in the extent of the thought, or in the degree. Isocr. Phil. 5, 111. οὐ μόνον ἐπὶ τούτων αὐτοῖς ὅψει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 32, 250. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγομένοις ταύτην

ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

§ 322. II. *Adversative Coördinate sentences.*

(616—621.)

1. An adversative coördinate sentence is one in which the clauses that are contrasted with each other, are united and form one thought. The opposition or contrast is of such a nature, that the thought expressed in the coördinate clause either merely limits or restricts the thought of the preceding clause, or wholly denies it, e. g. *he is indeed poor, but brave—he is not brave, but cowardly.* But *brave*, and *but cowardly* are here coördinates of the preceding clauses. When the preceding clause denotes a concession, it is called a concessive clause. Limitation is expressed by *δέ*, *ἀλλὰ* (but), *ἀτάρ* (*αὐτάρ* epic), *καίτοι*, *μέντοι*, *ὅμως*; denial of the preceding clause, by *ἀλλὰ*. See No. 6.

2. *Δέ* most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (*τέ*, *καί*) and the adversative (*ἀλλὰ* etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive *μέν*, which, as it denotes concession and admission, points forward to the second member expressed by *δέ*. As *δέ* can denote both a strong and slight contrast, so its signification is sometimes stronger and sometimes weaker.

4. The original signification of *μέν* (arising from *μήν*, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed in innumerable places its force is so slight, that it cannot be translated at all into English.

Τὸ *μέν* ὠφέλιμον καλόν, τὸ *δέ* βλαβερόν ἀσχρόν. Th. 3. 68. διέφθιραν Πλαταιέων *μέν* αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων *δέ* πέντε καὶ ἑξοσιν.

5. *Μέν*—*δέ* are especially used in the following cases,

(a) With divisions of place, time, number, order and persons, e. g.

Ἐνταῦθα *μέν*—ἐκεῖ *δέ*, ἔνθα *μέν*—ἐνθα *δέ*, τότε *μέν*—τοτε *δέ*, ποτε *μέν*—ποτε *δέ*, at one time,—at another, sometimes—sometimes, ἄλλοτε *μέν*—ἄλλοτε *δέ*, ἅμα *μέν*—ἅμα *δέ*, sometimes—sometimes, πρῶτον *μέν*—ἔπειτα *δέ*, τὸ *μέν*—τὸ *δέ*, τὰ *μέν*—τὰ *δέ* and τοῦτο *μέν*—τοῦτο

δέ, partly—partly, on the one side—on the other, both—and, not only—but also, ὁ μὲν—ὁ δέ, hic—ille.

(b) When several predicates belong to the same object, and also, when several actions refer to the same object.

S. Pl. 239. ἐγὼ γένος μὲν εἰμι τῆς περιόχουτου Σκίφου, πλέω δ' ἐς οἶκον, αὐδαμαι δὲ παῖς Ἀχιλέως Νεοπόλεμος. So also in the principal and subordinate clause. Her. 1, 103. οἱ ἐξέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Ἰλνρώπης, τοῦτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

c. Where the same or an equivalent word is repeated in two different clauses.

X. C. 2, 1, 32. ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. 1, 1, 2. Σωκράτης θύων φανερός ἢ πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν. Yet this principle is not always observed. Μέν is regularly omitted, when δὲ καὶ follow, e. g. 2, 8, 5. χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτῆν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of emphasis, in the corresponding demonstrative or concluding clause. Her. 2, 121. καὶ τὸν (i. e. ὃν) μὲν καλέουσι θεός, τοῦτον μὲν προσκνέουσί τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ. So also, when instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τούτῳ μὲν (ὁ Εὐρυσθεὺς) ἐπιτάττων—διετέλεσεν. So also μὲν twice preceding has δὲ twice following; this always implies a strong emphasis. Pl. Apol. 28, e. ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, ὅ τε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἰλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος. ὥς ἐγὼ ᾤθημι τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἡ θάνατον ἢ ἄλλο ὅτι οὐκ ἔστιν ἔργον ἀποφύγεσθαι τὴν τάξιν. Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of μὲν—δέ, the following things are to be noticed. They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1, 1, 10. καὶ ἔλεγε μὲν (Σωκράτης) ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἔξην ἀκούειν. An. 3, 4, 2. ἔπαθε μὲν οὐδέν, πολλά δὲ κακὰ ἐνόμιζε ποιῆσαι. When a substantive or adjective is connected with the article or a preposition, μὲν and δέ are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθροὺς; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1, 1, 12. τὰ μὲν ἀνθρώπεια παρόντες, τὰ δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν

κάλλος—διὰ δέναν μιν δέ, or the opposite, Isocr. Paneg. 64, 114. ἐν ταῖς πολιτείαις μὲν—ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident, that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ἀλλά, etc. But in place of the adversative connectives, sometimes also the copulatives τέ, καί are used, by a kind of anacoluthon, or the construction is entirely changed, without any reference to μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast, is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγεται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὥς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγελέ τις; οἴμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, when they stand in a causal relation to each other; then the hearer or reader is permitted to gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ is used as an adversative, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κίνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?) Again, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οὖν οἶσθα, ἔφη, ὅτι πληθεῖ μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότρεα ἐκ Βοιωτῶν οἶμι πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων. The same principle holds in answers.

REM. 7. Καὶ—δέ, (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐ δέ—δέ, in which connection δέ has an adverbial force, can be translated by *and on the other hand*, *and also*; and *on the other hand not*. X. H. 5. 2, 37. οἱ τε ἄλλοι προθύμως τῷ Τεικεντία ὑπηρέτουν, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ἐνέπρεμπε καὶ ὀπλίτας καὶ ἱππέας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐ δ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

REM. 8. In the concluding clause of a sentence, as in principal clauses, δέ has a double force, either adversative, or merely contrasting. Sometimes μὲν stands in the first member.

a. The adversative δέ in the concluding clause, expresses the contrast between that and the antecedent clause. It is used (α) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῖντεῦθεν λέγε, *so but say then*. (β) 8. 5, 12. ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται, *so on the other hand*, etc.

b. After an antecedent clause denoting time, *δέ* commonly has a contrasting force, yet sometimes an adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers). Od. λ, 387. *αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπασέδισσ' ἄλλυδις ἄλλη ἀγρή Περσιφόνεια γυναικῶν θηλυτεράων, ἡλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Αἰτωίδαο.* So ὅφρα — τόφρα δέ, ὁπότε — δέ, ἕως — δέ. X. An. 4. 1, 2. *ἐπὶ δέ ἀφίκοιτο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος (transitus) δέ οὐκ ἦν —, ἐδόκει δέ τοῖς στρατιώταις διὰ τῶν ἰσθμῶν πορευτέον εἶναι, on the contrary.* As *δέ* is used after antecedent clauses, so also in like manner after participles. Pl. Symp. 220, b. *καὶ ποτε ὄντιος πάγον οἷον δεινοτάτου, καὶ πάντων — ἐνιλιγμένων τοῖς πόδας εἰς πλῆθος καὶ ἀρμακίδας, οὗτος δ' ἐν τούτοις ἐξήει ἔχων ἱμάτιον —, οἷον περ καὶ πρότερον εἰώθει φορεῖν.* X. C. 3. 7, 8. *θαιμάζω σου, εἰ ἐκείνους ὁμοίως χειρὸς οὐ μένος, τούτοις δέ μηδένα τρόπον οἶε δυνησεσθαι προσερχθῆναι.*

6. Ἀλλὰ (Neut. Pl. of ἄλλος), *but, (sed, at,) yet, however,* generally expresses difference and separation. It always stands at the beginning of the sentence. According to the nature of the preceding member, it denotes precisely the opposite of what is affirmed in the first member, so that the first member is abrogated by the last, and hence both cannot be true at the same time. Ἀλλὰ is so used (a) when a negative precedes, e. g. οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί; (b) when an affirmative clause precedes, and the negation of the opposite follows, where in English, we may or not translate ἄλλὰ, e. g. ἐκεῖθεν, ἀλλ' οὐκ ἐνθ' ἐνδεής ἡρπασθη.— Again ἄλλὰ merely denotes something different from what is affirmed in the first member, so that the first member is abrogated only in part, i. e. is only limited or restricted (*yet, however*).

Τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλὰ is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Eur. Med. 325. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. “Ἀλλ' ἐξελῆς με, κοῦδέν αἰδέσαι λιτάς;” very frequently ἀλλ' ἦ —; *but really* —? X. An. 7. 6, 4. καὶ οἱ εἶπον· Ἀλλ' ἦ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. Ἀλλὰ is used in *negative, non-concessive* clauses, when by it not the opposite of the first member is to be expressed, but the general signification of the preceding negative clause is to be restricted by an exception. Here ἄλλὰ is the same as πλὴν or εἰ μή, nisi, and can be translated into English by *except, than*. Here also it expresses something different from the preceding negative clause, and not included in it. In the first member, ἄλλος (ἕτερος) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλὰ, and this ἄλλος points forward to the following ἄλλὰ, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλία, οὔτε Ἑλληνίς, ἀλλὰ, Θρᾷκες καὶ Βιθύνοι.

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negation, thus, οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἢ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλό ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. O. 2, 13. οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἐνυτοῦ διοικεῖν, ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἄριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned, viz. οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά, yet, veruntamen, οὐ γὰρ ἀλλά, then certainly, certainly. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόρυατα, καὶ μικροῦ κἀκείνον ἐξετραχήλισεν· οὐ μὴν (scil. ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη.

REM. 12. Ἀλλά is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, generally when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτιχοῖς! — ἀλλ' ἀνα! — ἀλλ' εἰα! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, well, I will.

7. From the adverb αἶ, on the contrary, again, rursus, and ἄρα, igitur, have originated the Epic αὐτάρα and the prose ἀτάρα. They always stand at the beginning of the sentence, and have the signification of δέ or ἀλλά, but, yet, as it seems with this difference, that, on account of their composition with ἄρα (igitur), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated, § 316, Rem. Καίτοι, yet, verum, sed tamen, atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use quamquam in the same way, e. g. καίτοι τί φημι; quamquam quid loquor? Ὅμως (from ὁμός, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. Ἀλλ' ὅμως is still stronger.

§ 323. III. Disjunctive Coördinate Sentences.

(622—627.)

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by,

ἢ, or, aut, vel, or more emphatically and definitely by ἢ — ἢ, aut — aut, vel — vel, either — or; εἴτε — εἴτε (with the Ind.) or ἐάν τε — ἐάν τε or

ἄντε — ἄντε (with the Subj.), *sive* — *sive*, *whether* — *or*, when the speaker wishes to show, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive sentences, see § 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες εἰς Λακεδαιμόνα διδάσκετε. Pl. Rp. 493, d. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δ' ἢ ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὖν καινὰ, εἴτε παλαιά. 34, e. εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές. Rp. 453, d. ἄντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄντε εἰς τὸ μέγιστον πέλαιγος μέσον, ὅμως γε νεῖ οὐδὲν ἤττον.

REMARK 1. The following forms, also, are sometimes used, viz. εἴ — εἴτε (*si* — *sive*); εἴτε — εἰδέ (*sive* — *si vero*), when the second member contains something opposite to the first; εἴτε — ἢ; ἢ — εἴτε (seldom and only Poet.); when εἴτε is used but once it is poetic.

REM. 2. The disjunctive connectives ἢ — ἢ, in the Epic writers, very seldom in the Tragedians, are united with μέν and δέ, e. g. ἤ μὲν — ἢ δέ. In this case, they do not have a disjunctive, but like καί — καί, τέ — τέ, a copulative force. Instead of ἢ δέ, ἰδή is also used according to the necessities of the verse. Il. ε, 128. ὅφρ' εὖ γιγνώσκῃς ἢ μὲν θεόν, ἢ δέ καὶ ἄνδρα, *both* — *and*, *not only* — *but also*.

2. The particle ἢ is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one ἢ corresponds with another, so here ἢ stands in relation to a word, which expresses a *difference*, e. g. ἄλλιος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἰδιος, διαφέρω, etc., also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρῖν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοῖς ἐπιτηδεύουσιν, ἢ ἀποθνήσκειν τε καὶ τεθνάναι.

REM. 3. The comparative ἢ is sometimes used after the omitted μᾶλλον or after a positive. This is the case (a) after expressions of *willing*, *choosing*, and the like, because these contain the idea of difference, separation or preference, e. g. βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιτελεῖν (= *potius esse*). Il. α, 117. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι. Lysias de aff. tyr. l. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Αἰγυπίακος) ἢ ρεῖτο καὶ συν τῷ γενναίῳ μειονεκτεῖν, ἢ σὶν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομίζουσα λυσιτελεῖν, ἢ ζῆν.

3. The object with which another is compared, is expressed either in the manner mentioned under No. 2, in a coördinate sentence introduced by the comparative ἢ, or it is denoted by the Gen., (§ 275, 2). The Gen. can be used for all Cases, most frequently for the Nom. and Acc. But the

Gen. is not admissible, when ambiguity would be occasioned by the use of it, —and it is never admissible when the time of the two sentences is different.

Eur. Or. 1154. οὐκ ἔστιν οὐδέν κρείσσον, ἢ φίλος σαφής, οὐ πλοῦτος, οὐ τυραννίς (or οὐδέν κρείσσον φίλου). Th. 7, 77. ἤδη τινὲς καὶ ἐκ δευροτέρων ἢ τοιῶνδε ἐσώθησαν, *from a more dangerous situation than that from which we would save ourselves.* Il. α, 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἄρ' εἰοσιν ἡέπερ ὑμῖν ἄνδράσιν ὠμίλησα, *with braver men than with you.* Her. 7, 10. σὺν δὲ μέλλεις ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἄμεινονας, ἢ Σκύθας. But Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾷν (instead of ἢ γαλήνῃ). Th. 6, 16. προσήκει μοι μᾶλλον ἐτέρων — ἄρχειν (instead of ἢ ἐτέροις). Od. ι, 27. οὔτοι ἔγωγ' ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι. Her. 2, 134. πυρραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς (instead of ἢ ὁ πατήρ or properly instead of τῆς τοῦ πατρὸς).

REM. 4. With the neuters πλέον, πλείω, ἑλαττον, when they stand in connection with a numeral, ἦ is commonly omitted, without change of construction (comp. decem plus or amplius homines). Pl. Apol. 17, d. νῦν ἐγὼ προῖτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γερονὸς πλείω ἐβδομήκοντα (annos plus septuaginta natus). The neuters πλέον, μείον, etc. often stand as *adverbs* in the Acc., in connection with substantives of a different Gender and Number. X. Cy. 2, 1, 5. ἱππέας μὲν ἄξει οὐ μείον δισμυρῶν.

REM. 5. Sometimes also the particle ἦ is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἑλαττον ἢ τριάκοντα γερονὸς ἐτῶν (so it is proper to say γέγνησθαι τριάκοντα ἐτῶν § 273, 2, c.); or the Gen. is a prepositive demonstrative pronoun, with which the clause introduced by ἦ may be regarded as in apposition or as explanatory of it. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντες νοήμασιν οἶκον ἔχτην ἀνὴρ ἠδὲ γυνή (= τοῦ ὅτε — ἔχτην).

REM. 6. (*Comparatio compendiaria.*) In comparisons, the Greeks often compare not the attribute of one object with that of another, but the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3, 3, 41. χόρην ἔχετε οὐδέν ἥττον ἢ μῶν (instead of τῆς ἡμετέρας) ἔντιμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἰματὶ οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοῦαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4.

4. When two attributes or predicates (adjectives or adverbs), are compared with each other in the same object, then both are put in the comparative and the last is annexed by ἦ.

Θάττων, ἦ σοφώτερος, *celerior, quam sapientior, more swift than wise, or not so wise as swift.* Pl. Rp. 409, d. πλεονάκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφάτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλ-

λοις. Her. 3, 65. ἐποίησα ταχύτερα, ἢ σοφώτερα (celerius, quam prudentius).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree, than usual. In this case, the Gen. of the reflexive pronouns ἐμαντοῦ, σεαντοῦ, ἐαντοῦ, is used with the comparative, and the pronoun αὐτός with the pronoun of the third person. The other mode of expression by ἢ is not admitted here.

Βελτίων εἰμὶ ἐμαντοῦ. Βελτίων εἶ σεαντοῦ. Βελτίων ἐστὶν αὐτός ἐαντοῦ. Th. 3, 11. δυνατώτεροι αὐτοὶ αὐτῶν ἐγένοντο. In like manner, the superlative is used in connection with αὐτός and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτός ἐαντοῦ. Ἀρίστη αὐτὴ ἐαντῆς. X. C. 1, 2, 46. εἶθε σοι, ὦ Περίκλεις, τότε συνεγερόμην, ὅτε δεινότηατος σαντοῦ ταῦτα ἦθα, when you had the highest distinction in these things, higher than at any other time.

6. There is a peculiar mode of comparison, when an object in relation to some quality, is compared not with another object, but with a whole thought (sentence), this thought being expressed by a substantive which is put in the Gen. depending on the comparative. Here also the other mode of expression by ἢ, does not occur.

Her. 2, 148. ἦσαν αἱ πυγμαῖδες λόγου μέζονες (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. γενόμενον κρεῖσσον λόγου τὸ εἶδος τῆς νόσου. Πρᾶγμα ἐλπίδων κρεῖττον. Instead of substantives, participles are also used, e. g. δέοντος. Pl. Rp. 410, d. οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ὑγριώτεροι τοῦ δέοντος ἀποβαίνουσιν.

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, considering the measure of another object, then the comparative is constructed with ἢ κατὰ, or (though seldom) ἢ πρὸς with the Acc.

Th. 7, 75. μεῖζω ἢ κατὰ δάκρυα πεπονθότας. Pl. Rp. 359, d. κρὸς μεῖζων ἢ κατ' ἄνθρωπον. X. H. 3, 3, 1. (Ἄγρις) ἔτιχε σεμνοτέρως ἢ κατὰ ἄνθρωπον ταφῆς. Comp. Liv. 21, 29. proelium atrocius, quam pro numero pugnantium, editur. In English, we can say, in translating such passages, greater than could have been expected considering the number, and the like, or too great considering, etc.

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it, then the comparative is used

with ἢ ὥστε and the Inf. e. g. *Κακὰ μείζων ἢν, ἢ ὥστε κλαίειν*, evils greater than one could weep for. See § 341. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm*). In all cases of this kind, such thoughts as, *than it was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιυνδοίῳ δὲ τῷ τυράννῳ ἦν ἀδελφὸς ἱπομαρχότερος* (hebetioris ingenii). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκίσομεν, too far*. So particularly the neuters *ἄμεινον, βέλτιον* (better than is right), *κάλλιον, μᾶλλον, χεῖρον, αἰσχριον, κάκιον*, also *νεώτερον*, (more seldom *καιρότερον*, as *καιρός* is used synonymously with *νέωτερος*), and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ χεῖριον, οὐ χεῖρον, οὐ ὅσον* (not so easy, as it seems). etc. Her. 3, 71. *ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι*· οὐ γὰρ ἄμεινον (scil. than if we did it immediately). Pl. Phaedon. 105, a. *πάλιν δὲ ἀναμνησκού· οὐ γὰρ χεῖρον πολλάκις ἀκούειν*.

§ 324. IV. Causal Coördinate Sentences. (628—632.)

1. Finally, these sentences may be so arranged, that the last may denote either the cause or the effect of the preceding sentence, or the consequence flowing from it.

2. The Greeks denote the cause by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes both a confirmation, assurance, (*γέ, yes, certainly*), and at the same time, a result, consequence, (*ἄρα, igitur, now, therefore*). Hence, according as the one or the other meaning prevails, *γάρ* may express, (a) a reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated, (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

Pl. Phaedr. 230, b. *νῆ τὴν Ἥραν, καλὴ γέ ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὕτη μὲν ἀμφικυφῆς τε καὶ ὑψηλή, certainly, by all means, = for*. *Γάρ* is used as explanatory, especially after demonstratives, and such phrases as *τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ* scil. *ἐστὶ, δεικνυμι δέ, ἐδήλωσε δέ, σέφασθε δέ*, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. *ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν;—Λέγω γάρ, yea certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι;—Ποιοῦμεν γάρ, ἔφη, οὕτως*.—In sentences expressing a summons, desire, command and inquiry, the meaning of *γάρ*, as denoting a consequence or result, clearly appears. Arist. Ran. 251. *τοντὶ παρ' ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα! am I so treated by you? well! then*

we shall have hard things to bear! Κακῶς γὰρ ἐξόλοιο! *now so mayest thou,* etc. So, εἰ γὰρ, εἴθε γάρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆς ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνθιμώμεθα γὰρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς ἀλλήτης δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; *now then we would consider.* 1. 4, 14. οὐ γὰρ πᾶν σοι κατὰδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἀνθρώποι βιοτεύουσιν; *now is it not clear to thee?* (nonne igitur—?). II. σ, 182. Ἰδοι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν; *now then who has sent you?* X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἴδὼν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκείνος μὴδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; *now what else has happened then, that you will run the risk, etc.?* Dem. Ph. 1. 43, 10. γένοίτο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *why, can there be a greater novelty?* So, Τί γὰρ; *quid ergo?* Καὶ τί γάρ; *and how now then?* Πῶς γὰρ; and πόθεν γὰρ; as an emphatic negative answer = *by no means.* Πῶς γὰρ οὐ; (instead of it, πόθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκᾶν ὁ μὲν τὰ δίκαια πρῶτων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πᾶς γὰρ οὐ; *to be sure, how not?*

REMARK 1. The explanatory sentence with γάρ very often, particularly in Herodotus, precedes the sentence to be explained, e. g. Her. 6, 102. καί, ἦν γὰρ ὁ Μαροθὼν ἐπιτηδεώτατον χωρίον τῆς Ἀιτικῆς ἐνιπαεῦσαι, ἐς τοῦτό σφι κατηγέστο Ἰππίης. So especially with ἀλλὰ γάρ, at enim, indeed, ἀλλ' οὐ γάρ. Pl. Apol. 20, c. ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γάρ ἐπίσταμαι.

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the one which follows whose meaning is to be strengthened, are often so closely connected with each other, that the subject of the latter is transferred to the former, and then is made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σύμῃ Ἀθηναίοις προσαφίγμεναι γὰρ ἦσαν καὶ οἰκοθην ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβόοντο, etc., instead of οἱ — Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γάρ, κ. τ. λ.

REM. 3. Καὶ γὰρ commonly means *for also*, rarely *etenim*, but sometimes the καὶ corresponds to a following καί, thus, *nam et — et.*

3. The effect or result is denoted,

(a) By ἄρα (*hence, then,*) which never stands as the first word in a sentence, though commonly near the beginning, but sometimes at the end for the sake of emphasis. It expresses an effect which is understood of itself, which comes as a matter of course. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, that is to say*, in such explanatory clauses as more exactly define, or distinguish, something before said, or pointed out.

LUC. JUP. trag. 51. εἰ εἰσὶ βοῦμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βοῦμοί· εἰσὶν ἄρα καὶ θεοί. X. CY. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαύσατο ἄρα τὸν μηρόν, "when he had heard of the death of his friend, then he smote on his thigh," as was natural. It is often connected with an Impf., when the idea of being undeceived in regard to a former opinion, resulting from a better view now entertained, is to be expressed, e. g. 1. 4, 11. ὃ παῖδες, ὡς ἄρα ἐφ' ἡμεῶν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθιγώμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόν περ εἴ τις δεδισμένα ζῶα θιγῶν, "now how childish we were then, as I now indeed see." 1. 3, 8. Σάκας δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἄρα καλὸς τε ὢν ἐτύγχανε, καὶ τιμὴν ἔχων προσάγειν τοῖς δεομένοις Ἀστυάγονι, now the Scacian happened to be beautiful. 9. ὃ Σάκας, ἀπόλοισι· ἐκβαλὼ σε ἐκ τῆς τιμῆς· τί τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω, καὶ οὐκ ἐπιτομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχοοί — καταφύφοῦσι. DEM. COR. 232, 22. ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ — κεκωλικῶς εἶην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι, that I indeed. Hence the use of γὰρ and the strengthened form γὰρ ἄρα. — Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte, nisi forte, if perchance, if not*, often ironical. X. C. 1. 2, 8. πῶς ἂν οἷν τοιοῦτος ἀνὴρ διαφθεῖροι τοῖς νέοις; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν, (properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc. So also, εἰ ἄρα, *num forte, whether therefore*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἄνθρωποις θεραπεύειν, whether the gods have any other employment than, etc. Ἄρα stands very often in interrogative sentences. AESCH. S. 91. τίς ἄρα ῥύσεται; τίς δ' ἄρ' ἐπαρξέσει θεῶν; quis igitur defendet? quis igitur arcebit?

REM. 4. Ἄρα seems to be derived from the verb ἄρῶ, i. e. to be fitted, adapted, suitable, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, even*). In this sense it is used in Homer, e. g. II. η, 182. ἐκ δ' ἔθορε κληῖος κνέης, ὃν ἄρ' ἦθελον αὐτοί, which precisely, τῇ μὲν ἄρα, just then, ὅτ' ἄρα, even, when, τότ' ἄρα, precisely then, εἰ μὴ ἄρα, if not then, ὡς ἄρα, exactly so; οὐκ —, ἀλλ' ἄρα, not — but even; ἐπεὶ ἄρα, since even, γὰρ ἄρα, for indeed. Homer uses ἄρα, in general, in order to connect thoughts together, which are intimately related, and are unfolded from each other.

REM. 5. The lyric, tragic and comic writers also employ the lengthened form ἄρα instead of ἄρα. Thus εἰ ἄρα, εἴτ' ἄρα, instead of εἰ ἄρα, εἴτ' ἄρα. On the interrogative ἄρα and on ἄρα in interrogatives, see § 344.

(b) Οὕν (Ion. ὦν), which commonly has the second or third place in a sentence, means, consequently, hence, therefore (*ergo, igitur*); it appropriately points out the effect of a cause, the necessary consequence of what pre-

cedes, and is accordingly far stronger than ἄρα, and it is also used in a more general sense.

REM. 6. *Οὕν* is used as a suffix to pronouns and conjunctions, and in this case retains its meaning as denoting an effect, ὅστις οὕν, ὅσπερ οὕν, ὅσοι οὕν, μὲν οὕν, γοῦν, δ' οὕν, ἀλλ' οὕν, εἴτ' οὕν, γὰρ οὕν. It expresses a conclusion, a setting aside of everything else and a persisting in that which is affirmed; hence it may express a confirmation and assurance. So ὅστις οὕν, ὅσπερ οὕν, whoever he may be, ὅσοι οὕν, how many soever, μὲν οὕν, yes indeed, § 316, Rem., γοῦν, certainly, surely, οὕκ οὕν, truly, certainly not, δ' οὕν, ἀλλ' οὕν, ἀτὰρ οὕν, but to be sure, εἴτε οὕν, be it this or that, γὰρ οὕν, for surely, εἰ δ' οὕν, if then.

REM. 7. *Οὕκ οὕν*, as a Paroxytone, means, (a) *non ergo*, not with a question (thus οὕκ is used in connection with the syllogistic οὐν, *ergo*); still the form οὕκ οὕν occurs in this case; (b) *nullo modo*, *nequaquam*, by no means, not interrogatively (thus οὕκ is used in connection with the emphatic suffix οὕν), most frequently in answers, e. g. X. O. 1, 9. οὕκ οὕν ἐμοί γε δοκεῖ. — *Οὕκ οὕν*, as a Perispomenon, (a) in a question, *nonne igitur?* *nonne ergo?* X. C. 2, 2, 12. οὕκ οὕν, ἔφη ὁ Σ., καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν; — Ἐγώ γε, ἔφη. Also in this case it occurs in the form οὕκ οὕν, as well as οὕκ οὐν, which last has been adopted in modern times, yet certainly it is to be limited to such questions as involve a special emphasis in the negative, and so οὕκ οὐν is equivalent to *nonne certe*; like S. Aj. 79. οὕκ οὐν γέλως ἡδιστος εἰς ἐχθροῦς γελᾷν; (b) not interrogatively, *ergo*, *igitur*. X. C. 3, 6, 6. οὕκ οὕν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. This last arises from its use as an interrogative, and οὕκ οὐν is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogatory tone, and hence its sense as implying a question has become obscure, e. g. “is it not true therefore that we shall put off? = consequently we shall put off.”

(c) *Τοίνυν*, which never stands as the first word in a sentence, is derived from the Epic τῷ, *therefore*, and the slightly deductive νῦν, *now*, derived from the adverb of time, νῦν; it is used, (a) in order to make a transition, thus, in a particular manner, καὶ τοίνυν, *and now*, ἔτι τοίνυν, *moreover then*; (b) in order to indicate a conclusion, *therefore now*, *so then*. *Τοίγαρ* (compounded of the Epic τῷ, *therefore*, and γάρ) corresponds to the Latin *ergo*, *therefore*; still stronger is τοίγαρ τοι, *on this account even*, and τοίγαρ οὕν, *on this account then*. They commonly stand as the first word in a sentence.

§ 325. Remark on the Asyndetic (disjunctive) Connection of Sentences. (633.)

1. In certain cases sentences are connected without any conjunction (ἀσυνδέτως),

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) στή δέ καταφύσας, οἷδ' ἀλλ' ἔχε μείλιον ἔγχος· Διήφοβον δ' ἐκάλεε ληνκιάσπιδα,

μακρόν ἄνους, ἢ τ ἐέ μιν δόρυ μακρόν.—(b) The asyndeton is very common in explanatory clauses, which are elsewhere connected by ἄρα, (*therefore, then, that is*), and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause what may be called a preparative demonstrative, e. g. τοῦτο, τόδε, οὕτως, ὧδε, etc. X. An. 3. 2, 19. ἐν ἑ μόνῳ προσέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν.—(c) Related to the above is the asyndetic construction in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaedon. 91, c. Ἀλλ' ἵτεον, ἔφη. Πρωτόν με ὑπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνομαι μεμνημένος.—(d) The connecting particle is often wanting, but is, in a certain degree, involved in another word. This appears especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc.—(e) Asyndeton is very common before τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καὶ being omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would bring together in these expressions all which is still to be named in addition to that which has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.—(f) In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three are often placed together, without a connective, if they are the so-called *Epitheta ornantia*, which, as it were, paint the object. Il. π, 140, 802. ἔγχος βριθύ, μέγα, στιβαρόν, κεκορυθμένον. Od. α, 97. καλὰ πέδιλα, ἀμβρόσια, χρύσεια.

SECTION VIII.

B. Subordinate Sentences.

§ 326. *Principal and Subordinate Sentences.*

(634—637.)

1. When sentences, which together present one united thought, are so related, as to their import, or contents, that the one appears as a dependent and merely completing or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καὶ, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαο ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ; or in such a manner that the sentence, which, as to its import merely completes or limits the other, is manifestly in its outward form, a dependent, or a sim-

ply completing, or limiting member of the other, e. g. ὅτε τὸ ἔαυρ ἦλθε, τὰ ῥόδα ἀρθεῖ. This mode of connection is called the *Subordinate*.

2. The clause to which the other as a supplementary member belongs, is called the principal clause; the limiting or defining clause, the subordinate clause, and the two together, a compound sentence.

E. g. In the words, "The man, who came from the camp of the enemy, announced to Cyrus, as night began, that the enemy had fled,"—*the man announced*, is the principal sentence; the remainder, are subordinate sentences. Every principal sentence, if it refer to another sentence and is made dependent on it, is, in relation to that, a subordinate sentence, e. g. *Xenophon relates that a man, who—had announced*; so every subordinate sentence, when new subordinate sentences arise from it, may be considered in reference to these, as a principal sentence, e. g. "that the enemy, *when they had received information from Cyrus*, fled."

3. Subordinate sentences stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives or adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate sentences, viz. substantive sentences, adjective sentences and adverbial sentences.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz, "*That Cyrus had conquered the enemy*, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, "ἀνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη." Comp., "He announced the victory of Cyrus over the enemy," with "He announced, *that Cyrus had conquered the enemy*;" "In the Spring the roses bloom," with, "*when the Spring is come*, the roses bloom."

REMARK 1. The use of subordinate sentences in Greek is not so common as in English, since the Greek makes a much more frequent use of Participials than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτι πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κῦρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive sentences belong also interrogative subordinate sentences, or dependent (oblique) interrogative sentences; for these form the object of the principal governing verb, e. g., "He asked me *whether my father had returned*, i. e. *concerning, or after, the return of my father* ;

"He showed, *who had plotted the conspiracy*, i. e. "he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. *Ὁ ὅς ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ὅδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν.* "Ἦλεξε τοῦτο, ὅτι ὁ ἀνθρώπος ἀθάνατος ἐστιν. Τοῖος—οἷος; ὅσῳ—τοσοῦτω; ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω καλῶς πάντα ἐπραξεν, ὥστε ἐπαῖνον μεγίστον ἄξιως ἦν. Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἰμεινε μέχρι τοῦτου, οὗ ὁ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. *ἐν τούτῳ τῷ χρόνῳ, ὅτε* (instead of *τότε, ὅτε*). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. *Ἦλεξεν, ὅτι ὁ ἀνθρώπος ἀθάνατος ἐστιν. Καλῶς πάντα ἐπραξεν, ὥστε κτλ. Ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἰμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν, etc.* Even both pronouns may be in certain cases omitted, e. g. *Ἰμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.*

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

§ 327. Succession or Sequence of Tenses in Subordinate Sentences. (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, "The Tenses of subordinate sentences must correspond to those of the principal sentences," thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1,) namely, (α) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; (β) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; (γ) by the Future, when the predicate of the subordi-

nate sentence is future in relation to the predicate of the principal sentence, e. g. Ἀγγέλλεται, ἡγγέλιται, ἀγγελλθήσεται, ὅτι οἱ πολέμοι φεύγουσιν — ὅτι οἱ πολέμοι πεφεύγασιν — ὅτι οἱ πολέμοι φεύξονται; the Aorist, (ἔφυγον) may take the place of the Perf., as has been seen § 256, Rem. 1. Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γιγνώσκῃς or ἵνα γνῶς.

REM. 1. The historical tenses often follow the principal tenses. This occurs, (a) when a subordinate sentence stands in a reciprocal relation to another subordinate sentence, so that the predicate of the former does not refer directly to the relation of time expressed in the principal sentence, but to the relation of time expressed in the other predicate. Dem. Ph. 3. 118, 30. ἵσται, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡ δικαιοῦντο. The same principle holds, when the predicate of the subordinate sentence is conditioned by the predicate of another sentence, e. g. Φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν; (b) the Impf. Ind. stands, when a past action is to be considered as continuing at the time spoken of. Her. 3, 89. λέγουσι Πέρσαι, ὡς Δαρεΐος ἦν ἀπτηλος.

(b) An Historical tense, viz. the Impf., Plup. and Aor. in a principal sentence, is followed in a subordinate sentence by an Hist. tense in the Ind. or Opt., namely, (α) by the Impf. in order to denote something then occurring; (β) by the Plup. so as to denote an action already completed; (γ) by the Aor., (§ 256, Rem. 1); (δ) by the Fut. Opt. to denote an action still future, e. g. ἡγγέλλετο, ἡγγελετο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφευγον, ἔφυγον, φύγοιεν, ἐπεφεύγασαν, πεφεύγοιεν, φεύξοιντο. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ὃν εἰδείης. Ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβοις.

REM. 2. Very often, however, in lively narration, the Greeks refer the predicate of a subordinate sentence directly to the present time of the speaker, without any regard to the principal sentence, so that, therefore, an historical tense in the principal sentence is followed by the same tenses which accompany the principal tenses. A dependent clause then assumes the character of an independent or direct clause or discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. By placing in contrast the Hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal. X. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κῦρος τέθνηκεν. Cy. 2. 2, 1. ἐπεμείλετο δὲ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εἰχαριστότατοι λόγοι ἐμβληθήσονται. Her. 1, 29. Σόλων ἀπεδήμησε ἔτια δέκα, ἵνα δῇ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθιμο. Comp. the remarks on oblique discourse.

§ 328. I. Substantive Sentences.

(639.)

Substantive sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

§ 329. A. *Substantive Sentences introduced by*
ὅτι or ὡς, that. (640—643.)

1. Substantive sentences introduced by *ὅτι* and *ὡς, that*, express the object of *verba sentiendi* and *declarandi*, e. g. *ὀρεῖν, ἀκούειν, νοεῖν, μαρθάνειν, γινώσκειν*, etc.; *λέγειν, δηλοῦν, δεικνύειν, ἀγγέλλειν*, etc., § 306, 1, (b); the subordinate sentences, in the second place, introduced by *ὅτι*, express the object of verbs of feeling and emotion, e. g. *θαυμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύρεσθαι, μέμψεσθαι*, etc.; *ὅτι* is also used in order to introduce a subordinate sentence, which contains an explanation of the principal sentence, or of a single word in it.

REMARK 1. Sometimes *ὁπως* and the Poet. *ὅυνεκα* (properly *in as far as*), also *ὁθούρεκα*, in the tragic poets, are used nearly in the same sense with *ὅτι, that*.

REM. 2. When a subordinate clause is referred to a Pass. verb or to an impersonal phrase with *ἐστίν*, e. g. *δῆλον, δεινόν, αἰσχρόν ἐστιν*, and the like, it stands as the grammatical subject.

2. The predicate of this substantive sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of Hist. tenses with *ἄν*.

3. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In a special manner the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut. On the Opt. occurring after a principal tense, see § 327, Rem. 1.

4. The Opt., on the contrary, is used, when what is affirmed is a supposition, therefore, in a special manner, when what is stated as the opinion of another is to be indicated as such, § 345. When the Ind. is changed to the Opt., then one thought is represented as a fact, the other, as a mere conception, something uncertain.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρχοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν. Th. 1, 114. ἡγγέλθη, ὅτι Μέγαρχα ἀφ' ἑστικε, καὶ Πελοποννήσιοι μέλλουσιν ἐμβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Συλοῶν, ὡς ἡ βασιλικὴ περὶ ἐληλίθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνης διαβάλλει (Hist. Pres.) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνε-

θυμούμεθα, οὕτως ἐξηγούσχομεν περὶ αὐτῶν, ὡς ἀνθρώπων πεφικότες πάντων τῶν ἄλλων ἥσαν ἐν τῇ ζωῶν, ἣν ἀνθρώπων ἄρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέ θνηκεν, Ἀρμῆος δὲ πεφεν γὰρ ἐν καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμένειν ἂν αὐτοῦς.

REM. 3. The Ind., and more particularly the Ind. of the principal tenses, standing after a Hist. tense in a principal sentence, often gives the coloring of a direct discourse to a sentence, § 327, Rem. 2. Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελῶσαι τε ἐκ τῶν πρόσθεν διακρύνων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαυμάζειν, ὅτι παρῆσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται καὶ βούλῃ ἀσκαρδαμυκεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Λίς καιρὸν ἤκει, ἔφη, he said "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς. It is even used before the Imp., e. g. Pl. Criton. 50, c. ὥς ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὡς Σώκρατες, μὴ θάψαμας τὰ λεγόμενα.

5. The Opt. with ἄν is used, when what is affirmed is pre-supposed as conditional, as a supposition, conjecture, or as an undetermined possibility, § 260, 2, 4, (a).

X. An. 1. 6, 2. καταλλαγεῖς δὲ οὗτος Κύρος, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλιούς, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καίεν ἐπίοντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτὲ σου, ὅτι ἐκόντως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μή, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμῶντο (ὅστις μή κτλ. instead of εἴ τις μή κτλ.). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with ἄν is used, when the affirmation is to be expressed as what is conditional, whose actual existence or possibility is denied, § 260, 2, (2) (α).

Dem. Aphob. 830, 55. εἰ μὲν ὁ πατὴρ ἠπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζε. Lys. c. Agor. 137, 75. οὐδέποτε πείσεις οὐδένα ἀνθρώπων, ὡς Φορύνχον ἀποκτείνας ἀφελθῆς ἄν, εἰ μὴ μέγала τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνήκεστα κατὰ εὐργάσω.

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive sentence being transferred to the principal sentence and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. καὶ δὴ ληγὴ οἰκοδομία ἐστὶ καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. X. C. 4. 2,

21. (δοκεῖ ὁ τοιοῦτος) δὴ λος τῇ Δι' εἶναι, ὅτι ἂν ὄντο εἶδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι ποτηρότατοί εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive sentence introduced by ὅτι or ὥς, the Inf. (Acc. with the Inf.) or the Part. may stand after several of the verbs mentioned in No. 1. That there is a difference in respect to the meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with ὅτι or ὥς, is only in form. The difference between the construction with ὅτι and ὥς with the finite verb and that of the Inf. (Acc. with Inf.) is this, viz. that in the former, the affirmation is more objective and definite; in the latter, on the contrary, subjective and indefinite. That the distinction between the three modes of construction is often very unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. ἐξαγγέλλει, ὥς οἱ παῖς γέγονε. 65. ὅτε οἱ ἐξηγγείλε ὁ οἰκέτης παῖδα γεγονέναι. 69. ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένους.

REM. 6. The verbs μέμνημαι, οἶδα, ἀκούω and others of similar meaning, are not unfrequently followed by an adverbial sentence, introduced by ὅτε, instead of a substantive sentence introduced by ὅτι or ὥς. This construction seems to arise from an ellipsis, as τοῦ χρόνου, e. g. μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας, as in Eng. "I remember very well when the war broke out." X. Cy. 1. 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ μοι ὑπερμέγεις εἶναι ἔργον τὸ καλῶς ἄρχειν. Comp. memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.

REM. 7. Verbs expressing emotion, No. 1, are often followed, (instead of by a substantive sentence introduced by ὅτι or ὥς), by a subordinate sentence, introduced by a conditional or interrogative εἰ, if, whether, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίγνεται and εἰ ταῦτα γίγνεται. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, often employs this form even in settled and undoubted facts. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν, he is not satisfied, that. Pl. Lach. 194, a. ἀγανακτῶ εἰ οὕτως ἂν νοῶ μὴ οἷός τ' εἰμι εἰπεῖν. Rp. 348, e. τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μέρος τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mid. 30, 548. οὐκ ἤσχυνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he occasions such a calamity for one.

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, that, often stands, and instead of ὅτι τοιοῦτος or ὅτι τόσοις the relatives οἷος, ὅσος are used. Pl. Phaed. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα, that he so, etc. Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε, that she is possessed of such children.

§ 330. B. Final Substantive Sentences, introduced by ἵνα, etc. (644—649.)

1. The second class of substantive sentences are the *final*, i. e. those which indicate an *end, intention, aim*. These sentences

are introduced by the following conjunctions, *ἵνα*, *ὥς*, *ὅπως* (*ὄφρα* Poet.), *ἵνα μὴ*, *ὥς μὴ*, *ὅπως μὴ*.

2. The mode used in final sentences is commonly the subjunctive or optative, since an intention or aim is something that is imagined or conceived. When the verb of the principal sentence is in a principal tense, i. e. Present, Perfect, Future, or an Aorist with the signification of the present, §§ 256, 257, then the final conjunction, i. e. the conjunction expressing the aim, intention, is followed by the Subj. mode; but when the verb of the principal sentence is in an historical tense, i. e. Impf., Plup., Aor., then the final conjunction is followed by the optative.

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that thou mayest come. Λέξον (with the sense of the Pres.), *ἵν' εἰδῶ, dic, ut sciam, that I may know. Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθοις, ut venires, that thou mightest come. Il. λ, 289 sq. ἀλλ' ἰθὺς ἐλάνυε τε μώνυχας ὑποὺς ἰφθίμων Δαναῶν, ἵν' ἐπέρτρεον εἵχος ἄρησθαι, ut gloriam vobis paretis; but, Il. ε, 1—3. ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιο, ut clarus fieret et gloriam sibi pararet. τ, 347. Jupiter said to Minerva, ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον* (with the sense of the Pres.), *ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἴκηται, ut ne fames eum occupet; but, 352. ἡ δ' Ἀχιλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἴκοιτο, ut ne occuparet. Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλεῖον ἐνοχλήσθαι περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι = λέξον μοι, § 256, 4, (e), ὅπως — βουλευώμεθα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα; 1. 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς κυλουμένης) τὰ μὲν ὦντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γινύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. ἵνα δὲ σαφέστερον δηλώθῃ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπανειμι, paucis repetam. 4, 25. Καμβύσης τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελεοίη.*

REMARK 1. The Subj. often follows an historical tense, namely, (a) in a lively narration, where past actions are regarded as present (objective manner of representation, § 327, Rem. 2); (b) when the intention or effect of the same is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔτα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο, "Solon was absent ten years, in order that he might not be compelled," etc. 7, 8. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθηται σφείων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει. Th. 4, 1. καὶ ἐς ἐβελήκασαν ἡμα ἐς τὴν Πηγίνων οἱ Λακεδαιμό-

μοι, ἵνα μὴ (οἱ Πηγεῖροι) ἐπιβροθῶσι τοῖς Μεσσηρίοις.—(b) Od. λ, 93. τίτ' αὖτ', ὦ δῖστίγε, λιπὼν φάος ἡελίοιο ἤλυθες, ὅφρα ἰδῇ νέκυντας καὶ ἀέροντας χάρον. Her. 7, 8. διὸ ἡμεῖς νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= ὅ) τοῦτο πράξωμεν ἐπερθεώμαί τιμῇ. Dem. Phil. 3. 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπίτηδες σε οὐκ ἔγειρον, ἵνα ὡς ἡδιστα διάγῃς.

REM. 2. On the contrary, an introductory principal tense, or an Aor. with the meaning of the Pres., is sometimes followed by an Opt., (a) when the present of a principal sentence is an historical present, or when the speaker has contemplated a past action as connected with the present time; (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; (c) when in a principal sentence, the Opt. stands with or without ἄν, §§ 259, 3, (a) and 260, 2, (4), (a), then an Opt. commonly follows, for the conceptions in the principal and subordinate sentences are represented as separated from the present time of the speaker, § 259, 3; still a Subj. may follow, when the sense expressed by the Opt. relates to the present time. (a) Eur. Hec. 10. πολλὴν δὲ σὺν ἐμοὶ χροτὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἴποτ' Ἴλιον τέλχη πέσοι, τοῖς ζῶσιν εἴη πιασὶ μὴ σπῆναις βίον. X. An. 4, 6, 1. τοῦτον δ' Ἐπισθάνει — παρὰ δὲ ἰδῶσι φυνλάττειν, ὅπως, εἰ καλῶς ἡγήσατο, ἔχων καὶ τοῦτον ἀπίοι. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πορῶ. τοῦτον δ' ὄχῳ, ἵνα μὴ ταλαπαίπωροῖτο, μηδ' ἄχθος φέροι, I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship. (b) Pl. Rp. 410, b. ἂν οὖν, ἣν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινος οἰοῦνται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα φεραπέουιντο, τῇ δὲ τῇ ψυχῇ; the view of the lawgiver, i. e. his purpose. X. An. 2, 4, 4. ὥςδε δὲ πον (βασίλεις) ἢ ἀποσκάπτει τι ἢ ἀποτειγίξει, ὥς ἄπορος εἴη ἢ ὁδός, the view of the king. (c) Theogn. 881. εἰρήνη καὶ πλοῖτος ἔχοι πόλιν. ἔφρα μετ' ἄλλων κομπάζοιμι. Soph. Aj. 1217 sq. γενοίμαν, ὡς ἔλαυν ἔπεισι πόντον πρόβλημ' ἀλκίαντον —, τὰς ἑρὰς ὅπως προσείποιμεν Ἀθήνας. Ph. 325. θυμὸν γέροιο χεῖρ πληρῶσαι ποτε, ἵν' αἰ Μυκήναι γνοῖεν —, ὅτι χη' Σκῆρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 698. παῖδα τόνδε παῖδός ἐκθρέψαις ἄν, Τροίης μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοιικήσειαν καὶ πόλις γέροιτ' ἔτι. X. Cy. 1, 6, 22. εἰ δὴ πείσαις ἐπαινέειν σε πολλούς, ὅπως δόξαν λάβοις —, ἄρτι ἐξηπατηγὼς εἴης ἄν. 2, 4, 17. καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δύναμιν περὶ ῥόμην (sc. ἄν) μὴ πρόσω ἑμῶν εἶναι, ἵνα, εἰ πον καιρὸς εἴη, ἐπιφανείην. On the contrary, Pl. Apol. 28, d. αὐτίκα, φησί, τεθνάειν δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένῳ καταγέλαστος. X. An. 2, 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος ἦ ἐπὶ βουσιλεύῃ μέγαν στρατεύειν;

3. When two or more final sentences follow each other, the Subj. is sometimes changed to the Opt. The two sentences are then placed in a kind of antithesis to each other, since the

former expresses the consequences of the purpose or aim as certain; the latter, without this accessory idea, and thus as uncertain, undetermined, or only derived from something gone before.

Il. ο, 597 sq. *Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὑρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῆν πάσαν ἐπικροήνειε.* Her. 9, 51. *ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόγῳ, καὶ οἱ ἱππεὲς σφέας μὴ σινοίαιτο.* 8, 76. *τῶνδε δὲ εἵνεκεν ἀνῆγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φυγέειν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ.*

4. The final conjunctions, *ὥς* and *ὅπως* (more seldom *ἵνα*), are sometimes followed by the modal adverb *ἄν*, which points to a conditioning sentence.

Od. ε, 167 sq. *πέμψω δέ τοι οὖρον ὀπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἵκηαι, αἷ κε θεοὶ γ' ἐθέλωσι.* Θ, 20 sq. *καὶ μιν μακρότερον καὶ πάσσονα θῆκε ιδέσθαι, ὥς κε ν Φαιήκεσι φίλος πάντεσσι γένοιτο*, sc. *εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο.* Her. 3, 44. *ἐδέχθη, ὅπως ἂν καὶ παρ' ἐωτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ*, ut, si opus esset, exercitum a se peteret. X. Cy. 5, 2, 21. *διὰ τῆς σῆς χώρας ἄξις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅ τε δεῖ φίλια καὶ πολέμια νομίζειν*, “in order that, when we set our foot on the land, we may know,” etc. H. 4, 8, 16. *ἔδωκε χρήματα Ἀνταλκίδῃ, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης πρὸς-δέοιντο.*

5. The final conjunctions, *ἵνα* and *ὥς* (more seldom *ὅπως*), are connected with the Ind. of the historical tenses, when an intention is to be expressed, which is not accomplished, or which cannot be accomplished. In this case, in principal sentences, the Ind. of an historical tense stands both with and without *ἄν*.

Ar. Pac. 135. *οὐκοῦν ἐχρήσῃ σε Πηγάσων ζεύξαι πτερόν, ὅπως ἐφαίνοιντοῖς θεοῖς τραγικώτερος.* Pl. Criton. 44, d. *εἰ γὰρ ὧφελον οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε.* Lys. Simon. 98, 21. *ἐβουλόμην δ' ἄν —, Σίμωνι τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵνα' ἀμφοτέρων ἡμῶν ἀκούσαντες ταλῆθ' ὁμολογῶντες ἔγνωντε τὰ δίκαια.*

6. Verbs which express *care*, *anxiety*, *consideration*, *endeavor*—

ing or striving after an object, effecting, and admonishing, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (curare), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε, *up then*, and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, accompanied either by (according to No. 2), the Subj. and Opt., or by the Fut. Ind. when the accomplishment of the intention is to be represented as something definitely occurring and continuing.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολλοί, οἳ πονηροὺ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὥς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε — τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐρῶ ὑσὶ μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὰ Παναθήναια νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἄν is connected with the Fut. Ind., and it then refers to a condition implied in the same clause. Her. 3, 104. οἱ δὲ δὴ Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅπως ἄν καύματων τῶν θερμοτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. *ὅταν καύματα θερμοτάτα ᾗ*).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., or with the Subj., sometimes has relation to a word to be supplied, viz. ὅρα, ὁρᾶτε, *vide, videte*. X. An. 1. 7, 3. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, "(see) then that ye are men worthy of liberty." Pl. Menon. 77, a. ἀλλ' ὅπως μὴ οἷς οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατρός δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφη.

REM. 5. Verbs expressing *care, anxiety*, are very often followed by ὅπως (sometimes also by ὥς) ἄν with the Opt., in order to express the idea of anxiety, *solicitude how something might happen*, § 260, 2, (4), (a). In this case, ὅπως and ὥς are clearly adverbs, (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνιζοίμεθα.

§ 331. II. *Adjective Sentences.* (650, 651.)

Adjective sentences are adjectives or participles expanded into a sentence, and they express, like adjectives, an attribute, or a more exact definition of a substantive or substantive pronoun. They are introduced by the adjective relative pronouns, ὅς, ἣ,

ὁ, ὅς τις, ἥ τις, ὅ τι, οἷος, etc., which, like the adjective, agree with their substantive in Gender and Number.

Οἱ πολέμιοι, οἱ ἀπέφηνον = οἱ ἀποφύγοντες πολέμιοι. Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πράγματα πράγματα ὁ τὸν Ἀλεξάνδρον πράγματα). Ἡ πόλις, ἐν ἣ ὁ Πεισιστράτος τέτυκτος ἦν = ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις.

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. Il. φ, 198. ἀλλὰ καὶ ὅς δειδοίκε Λιδὸς μέγαλοιο κεραυνόν. So also, οἷ — οἷ, these, those, the one, the other. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances, (a) καὶ ὅς, καὶ ἡ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὅς ἐξαπτηθεὶς διώκει ἀνὰ χράτος. 4. 5, 52. καὶ οἱ γελῶσάντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases only the article, § 247, 3, is used, e. g. καὶ τόν, et eum.—(b) ὅς μὲν — ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων.—(c) ὅς καὶ ὅς, this and that, it not being determined who, any one that you please, (very seldom). Her. 4, 68. τὰς βασιλικῆς ἰστίης ἐπιόρχηκε ὅς καὶ ὅς, exclusively in the Nom., in the Acc. τὸν καὶ τόν, τὸ καὶ τό, see § 247, 3.—(d) in the phrase ἡ δ' ὅς, ἡ δ' ἡ, he, she said.

REM. 2. The reciprocal relation in which the substantive stands to an adjective sentence, and an adjective sentence to a substantive, is expressed thus, viz. a demonstrative adjective pronoun, or the article ὁ ἡ τό, standing in a principal sentence, refers to a relative adjective pronoun standing in a subordinate sentence, while this adjective pronoun, on the other hand, refers to the demonstrative or the article, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ ῥόδον ὁ ἀνθρῶ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος, § 326, Rem. 3. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative is referred immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν = ἀνὴρ καλός. When the relative is referred to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς — σὺ, ὃς, etc. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἔπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, some one, or when the relative ὃς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὖ πίπτονσιν βροτῶν, (τοῦτοις sc.) μικρότερος αἰὼν· οἷς δὲ μὴ πίπτονσιν εὖ, (οἷτοις sc.) τὰ τ' ἔνδον εἰσὶ τὰ θεὸν ἔρυσσε δυστυχεῖς. Th. 2. 41. οὐδὲν προσδόμενον οὔτε Ὀμήρου ἐπαινέτον, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρψει κτλ.

REM. 4. When the relative stands as a substantive, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective sentence, like the adjective standing without a substantive, has the mean-

ing of a substantive, e. g. ἡλθον οἱ ἄριστοι ἦσαν = ἡλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the phrase, ἔστιν, οἱ, e. g. λέγονσι, sumt, qui dicunt, *there are who say it, some people say so*. This phrase has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστιν, nor does the tense undergo any change, when the discourse relates to past or future time; thus this phrase has assumed throughout, the character of a substantive pronoun, (ἐνιοι), and thus, since ἔστιν may be connected with every case of the relative, has a full inflexion, e. g.

Nom.	ἔστιν οἱ	(= ἐνιοι)	ἀπέφυγον
Gen.	ἔστιν ὧν	(= ἐνίων)	ἀπέσχετο
Dat.	ἔστιν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν
Acc.	ἔστιν οὓς	(= ἐνίους)	ἀπέκτεινεν.

Th. 2. 26. Κλέοποπος τῆς παραθαλασσίον ἔστιν ἃ ἐδίωσε. So in the question, ἔστιν οἷτινες; X. C. 1. 4, 2. ἔστιν οὓς τινας ἀνθρώπων τε θαύμακας ἐπὶ σοφίᾳ;

REM. 5. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time,

ἔστιν ὅτε = ἐνίοτε, *est quando*, i. e. *interdum*, e. g. ἔστιν ὅτε ἔλεξεν;

ἔστιν ἔνα or ὅπου, *est ubi*, i. e. *aliquando*;

ἔστιν οὗ or ἐνθα, *est ubi, somewhere, in some places*;

οὐκ ἔσθ' ὅπου, *nunquam*;

ἔστιν ἢ or ὅπῃ, *quodammodo, in whatever manner*;

οὐκ ἔστιν ὅπως, *nullo modo, οὐκ ἔστιν ὅπως οὐ, certainly*.

ἔστιν ὅπως; in the question; *Is it possible, that?*

§ 332. Agreement of the Relative Pronoun.

(652—659.)

1. The relative pronoun agrees in Gender and Number with the substantive or substantive pronoun (standing in the principal sentence), to which it refers; the Case of this relative, however, depends on the construction of the subordinate sentence, and hence is determined either by the predicate, or by some other word in the subordinate sentence, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἔστιν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθόν ἔστιν. Οἱ στρατιῶται, οἷς ἐμαχασάμεθα, ἀνδρείοτατοί ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μέγιστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἣ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective sentence is determined by the substantive or substantive pronoun (which is either expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who, I who, Thou who*, etc.

Ἐγώ, ὃς γράφω, σὺ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Th. 2. 60. ἐμὸς οἱ τοιοῦτῳ ἀνδρὶ ὀργίζεσθαι, ὃς οὐδενὸς οἶομαι ἥσσαν εἶναι. ISOCR. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες — τὴν ἀρχὴν κατασχέειν ἢ δυνήσασθαι; after the Voc., the second person commonly stands, e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it stands in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it stands in the neuter, when the substantives denote inanimate objects.

Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐτεθράμμην. Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφεῖ, καὶ χρώματος ἐντρίφει καὶ κόμῃς πρὸς θεοῖς, αὐτὸς δὲ νόμιμα ἦν ἐν Μήδοις. ISOCR. Panath. 278, b. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, αὐτὸς δὲ διήλθες.

4. If the substantives are of different gender, then the relative, when persons are spoken of, agrees in gender with the Masc. rather than the Fem., etc. § 242, 1; but where things are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μέλαιναν, ὃς δὴ σφι σχεδὸν ἐστι. ISOCR. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, αὐτὴν μέγιστον ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπίδων καὶ ζήλου καὶ τιμῶν, αὐτὰ πάντα προσῆν τοῖς τότε πραττομένοις ὑπὲρ ἐμοῦ. Sometimes, also, the relative takes the gender of the last substantive, e. g. ISOCR. l. d. 163, a. b. ἦν δὲ τὴν εἰρήνην ποιησόμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. There are many exceptions to the rule stated under No. 1, respecting the agreement of the relative. In relation to gender and number there are the following cases,

(a) *Constructio κατὰ σύνεσιν*, § 241, 1, not often in prose with the names of persons, but frequently with collective nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε ὁμιλος —, οἱ αὐτίκα τὸ τόξευμα λαβόντες — ἔφερον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμον ἐν τῇ Μαλέᾳ. Pl. Phaedr. 260, a. πλὴθι ἐις, οἵπερ δικάσουσι.

REMARK 1. The following cases belong here,

(a) The substantive to which the relative refers, is in the Sing., but the relative is in the Pl., when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἷος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἃ μυρία βόσκει ἀγαστινος Ἀμφιτρίτη. Pl. Rp. 554, a. ἀνχηρὸς γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησανροποιὸς ἀνὴρ, οὗς δὴ (eujusmodi homines) καὶ ἐπαινεῖ τὸ πλήθος.

(b) On the contrary, a relative in the singular refers to a Pl. substantive, when the relative has a *collective* signification, e. g. ὅστις, ὃς ἄν with the Subj., quisquis, quicunque. Il. λ, 367. νῦν αὖ τοὺς ἄλλους ἐπείσομαι (persequar), ὃν κε κίχλω. So in particular, πάντες, ὅστις or ὃς ἄν (never πάντες οἷτινες, but always πάντες ὅσοι or ὅστις), e. g. Th. 7, 29. πάντας ἐξῆς, ὃ τῷ ἐντίχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, ὃς ἄν περιτγχάνη.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general*, § 241, 2, or the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἃρ' οὐχὶ μῶρόν ἐστι τοῦ γχείρημά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, ὃ πλήθει χρήμασιν θ' ὕλίσσεται.

(b) When a predicative substantive, in an adjective sentence, is in the Nom., § 240, 2, or in the Acc. § 280, 4, the Gender and Number of the relative frequently do not correspond with that of its substantive, but by means of a kind of attraction, with that of the predicative substantive, which is considered the more important.

Her. 2, 17. ἣ μὲν (ὃ δὲ ὃς) πρὸς ἧῷ τρέπεται, τὸ (= ὃ) καλέσεται Πηλοῦσιον στόμα. 5, 168. τὴν ἄκρην, αὐ καλεῦνται κληῖδες τῆς Κύπρου. 7, 54. Περσικὸν ξίφος, τὸν (= ὃν) ἀκινάκην καλέουσι. Pl. Phaedr. 255, c. ἣ τοῦ ψείματος ἐκείνου πηγὴ, ὃν ἴμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, a. λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν.

REM. 3. So also when the relative does not follow its own substantive immediately, but a predicative substantive, it sometimes agrees with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πᾶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέποτε ἄν εἴη ἡ ῥητορικὴ ἀδικον προᾶγμα, ὃ γ' αἰετὶ δικαιοσύνης τοὺς λόγους ποιῆται.

6. In relation to the Cases, there are the following exceptions to the rule stated under No. 1. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective sentence has almost entirely the force of an attributive adjective or participle, the relative is commonly put

in the same Case, as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative, § 331, Rem., is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective sentence. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησανυροῖς οἷς ὁ πατὴρ κατέλειπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). 2. 4, 17. ὁπότε δὲ οὐ προεληλυθοῖς σὺν ᾗ ἔχοις δυνάμει. 3. 1, 34. ἐγὼ δὲ ὑπισχνοῦμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς, ἄλλα πλείονος ἄξια εὐεργετήσῃς, instead of ἀντὶ τούτων, ἄ. Pl. Gorg. 519, a. ὅταν τὰ ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτέσαντο, instead of πρὸς τούτοις, ἄ. Phaedon. 70, a. (ἢ ψυχῇ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν, instead of τούτων ἄ. Evag. 198. τοιοῦτοις ἔθεσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾷτε, instead of καὶ ἐκ τούτων, ἄ ὁρᾷτε. The preposition is frequently repeated, e. g. Dem. Chers. 96, 26. ἂ φ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει, instead of ἀπὸ τούτων διάγει ὧν ἀγείρει or ἂ φ' ὧν ἀγείρει — διάγει without ἀπὸ τούτων.

REM. 4. By attraction, the adjective sentence acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφείσαις ἐπιστολαῖς). The connection of the adjective sentence with its substantive by attraction, is still more clear and beautiful, when the adjective sentence is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substantives or adjectives belong to an attractive relative, these must also be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε καιρὸς — προσηγάγετο ὧν ἔκρινα δικαίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, instead of ἂ ἔκρινα δίκαια καὶ συμφέροντα. Ph. 2. 70, 17. οἷς οὐδὲν ὑμετέροισι ἔχει (Φίλιππος), τούτους — ἀσφαλῶς κέκτεται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Her. 1, 78. οὐδὲν καὶ εἰδότες τῶν (= ὧν) ἣν περὶ Σάρδις τε καὶ αὐτὸν Κροῖσον, instead of τούτων ἃ ἦν. X. Cy. 5. 4, 39. ἦγέτο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἣπίσται πολλούς, i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat.

REM. 7. Adverbs of place, also, sometimes suffer attraction, since the relative adverb takes the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes, the relative adverb takes the form, which expresses the relation denoted by the substantive,

Th. 1, 89. διεκομίζοντο εἰς τοὺς (sc. ἐντεῦθεν) ὅθεν (instead of οὗ, ubi) ἐπεξέθεντο παιδας. S. Ph. 481. ἐμβάλον μ' ὅπῃ θέλεις ἄγων, ἐς ἀντίλειαν, ἐς πρῶταν, ἐς πρῶτην ὅποι (instead of οὗ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί. This attraction is made in the following manner. The demonstrative referring to the relative, which is in the Gen., Dat. or Acc., is omitted, but the relative is put in the Case of the preceding substantive or of the omitted substantive demonstrative, and the verb εἶναι of the adjective clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective clause, has, in all respects, the force of an inflected adjective; the connection of the adjective clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective clause, e. g. from χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, is formed χαρίζομαι ἀνδρὶ οἷῳ σοί, or, by transposition, χαρίζομαι οἷῳ σοὶ ἀνδρί. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός	ἐρῶ οἷου σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σέ ἀνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας	ἐπαινῶ οἷους ὑμᾶς.

Th. 7, 21. πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους, instead of οἷοι Ἀθηναῖοι εἰσιν. Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μονομαχεῖν. Pl. Soph. 237, c. οἷῳ γε ἐμοὶ παντάπασιν ἄπορον (sc. ἐστί, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Her. 1, 160. ἐπὶ μισθῷ ὅσῳ δῆ, mercede, quantulacunque est. Pl. Rp. 335, b. ἔστιν ἄρα δικαίου ἀνδρός βλάβειν καὶ ὀντινοῦν ἀνθρώπων, instead of ἀνθρώπων καὶ ὅστις οὖν ἐστιν. X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίους, instead of τοσούτο, ὅσον εἰς π. στάδιοι.

REM. 8. Attraction also takes place, when οἷος or οἷός τε, is used instead of ὥστε, and is constructed with the Inf., signifying, *I am of such a nature, character, that*, (is sum, qui with the Subj.). The relatives in such cases can be translated by *such as to*, *such as can*, *are accustomed*, *ready*, etc., § 341, Rem. 2 Dem. Ol. 1. 23, 19. (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιοῦτους ἀνθρώπους οἷους μεθύσθαι ἐντας ὀρχεῖσθαι. Luc. Hermot. c. 76.

Στωϊκῶ τοιοῦτι φ' οἶω μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τήν τῶν ἀνθρώπων (γλωτταν) ἐποίησαν (οἱ θεοὶ) οἶαν ἄρ' ἔρουν τε τήν φωνήν, κ. τ. λ.

REM. 9. When the adjective clause has the signification of a substantive, § 331, Rem. 4, the article is sometimes placed before the attracted οἶος, ἡλίκος, and, in this way, the adjective substantive clause acquires the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺν ἀνήρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἴου σου ἀνδρός	τῶν οἴων ὑμῶν ἀνδρῶν
Dat.	τῷ οἴῳ σοὶ ἀνδρί	τοῖς οἴοις ὑμῖν ἀνδράσι
Acc.	τὸν οἶον σέ ἀνδρα	τοὺς οἴους ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you*. H. 2. 3, 25. γρόντες μὲν τοῖς οἴοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *such men as we and you*. Ar. Eccl. 465. ἐκείνο δεινὸν τοῖσιν ἡλίκοισιν ὦν, instead of *τηλικούτοις, ἡλίκοι νῶ ἔσμεν*.

REM. 10. A similar kind of attraction occurs also in such modes of expression as *θαυμαστὸν ὅσον προὔχώρησε* = *θαυμαστόν ἐστιν ὅσον προὔχώρησε*, *mirum quantum processit*, instead of *mirum est, quantum processerit*. Even in Pl. Rp. 350, d. μετὰ ἰδρωτός *θαυμαστοῦ ὅσου*, instead of *θαυμαστόν ἐστιν μεθ' ὅσου*. Hipp. M. 282, c. χρήματα ἔλαβε *θαυμαστὰ ὅσα*, instead of *θαυμαστόν ἐστιν, ὅσα*. Her. 4, 194. οἱ δέ (sc. *πί-θηκοι*) σφι ἅφ' ἑθνοῖν ὅσοι ἐν τοῖς οὖρεσι γίνονται. Also in the adverbs *θαυμαστῶς ὥς*, *θαυμασίως ὥς*, e. g. *θαυμασίως ὥς ἄθλιος γέγονε*, instead of *θαυμάσιόν ἐστιν, ὥς ἄθλιος γέγονε*. Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, c. ὑπερφυῶς ὥς χαίρω, instead of *ὑπερφνές ἐστιν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective clause under No. 6, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc. S. Tr. 283. τὰς δ' ἄσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εἰροῦσαι βίον, ἥκονσι πρὸς σε. Lysias pro bon. Arist. 649. τήν οὐσίαν ἣν κατέλιπε τῷ νείῳ, οὐ πλείονος ἀξία ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλείῳς. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case of the relative. Pl. Men. 96, c. ὁμολογήκαμεν, πρῶτα γατος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδασκὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς ὅστις οὐ ἂν after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Phaed. 117, d. κλειῶν καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλειψε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς ὅστις οὐ ἂν appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὗ δέ τις	ὅστις	οὗκ ἂν ταῦτα ποιήσειεν
Gen.	οὗθεν ὅς	ὅτου	οὗ κατεγέλασεν
Dat.	οὗθεν	ὅτῳ	οὗκ ἀπεκρίνατο
Acc.	οὗδένα	ὅτινα	οὗ κατέκλυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, since the demonstrative adverb takes the form of the relative. S. OC. 1227. βῆναι κεῖθεν ὅθεν περ ἦκει (instead of κῆσε, ὅθεν). Pl. Crit. 45, b. πολλοχοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπίσουσί σε (instead of ἀλλαχοῦ ὅποι).

8. The adjective clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective clause and subjected to the government of the verb in the adjective clause. This change of the substantive into the adjective clause is called *transposition*. When the attributive qualification expressed by the adjective clause is emphatic, a demonstrative, referring to the substantive which is connected with the relative, follows in the principal clause. But the demonstrative is often used for perspicuity also. The transposition of the substantive can also take place, when the demonstrative stands before the adjective clause.

Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, or ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, or οὗτος ἀπέθανεν, ὅς ἡμᾶς κτλ., or ἀπέθανεν, ὅς κτλ.—Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα —, οὗς τὸ πρῶτον λόγους ἀπεβαλομεθα περὶ φιλίας, εἰς τούτους εἰσπεπλώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἶκους ἔλιψ', ὅτ' ἐς Τροίαν ἔπλει, πάρεθενον —, ταῖτη γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective clause, when they serve at the same time to explain more fully the adjective clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective clause; then the attributive is emphatic. Eur. Or. 842. πότιν' Ἠλέκτρα, λόγους ἄκουσον, οὗς σοι δυστυχεῖς ἦκω φέρων, hear the words which I bring to you as sad, i. e. the sad words, etc. Th. 6, 30. τοῖς πλοίοις καὶ ὅση ἄλλη παρασκευῇ, ὅση). Eur. H. F. 1164. ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ῥοὰς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροισι. Ar. Ran. 889. ἔτεροί γάρ εἰσιν, οἱ σιν εὐχόμεναι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative sentence refers, is sometimes attracted into the subordinate clause, and subjected to its government. A word thus transposed serves to explain

more fully the adjective clause. Od. α, 69. Κύκλωπος κηχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *whom Ulysses blinded, although he was the god-like Polyphemus*. Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἵτιον, ὅτι οἱ παλαιοὶ ἐκέλευσι, ὃν ὀνόματα μεγάλα λέγεται ἐπὶ σοφία, Πιττακοῦ καὶ Βιαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When a clause, or a participle used instead of it, is subordinate to the adjective clause, the two are commonly united together, the relative taking not the construction of the adjective clause, but that of the subordinate clause, i. e. the relative assumes the form which the omitted demonstrative of the subordinate clause would have had.

Isocr. de Pace p. 16, 168. ἀνθρώπους αἰροῦμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (instead of οἷ, ὁπόταν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῦμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν, (instead of οἷ, ἐξὸν αὐτοῖς —, οὐδὲν ἔχουσιν). Dem. Phil. 3. 128, 68. πολλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προσείδοντο, οὐκ ἂν ἀπώλοντο, (instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.).

§ 333. *Modes in Adjective Sentences.* (660—662.)

1. The Indicative is used, when the attributive qualification, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut. Ind. is very frequently used to denote *what should be done* or the *purpose*, e. g. στρατηγὸς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν, § 255, 3. Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅς τις μὴ ἱκανὸς ἔστιν ἴσα ποιεῖν ἐμοί (nemo, qui non possit).

2. The Ind. is also used, as in Latin, in such adjective sentences, as are introduced by the indefinite relatives, e. g. ὅς τις, quisquis, ὅς τις δὴ, quicunque, ὅς τις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, quantuscunque, ὁπόσος, ὅποσοςοῦν, etc.

Her. 6. 12. δουλήην ὑπομῆναι, ἣ τις ἔσται, qualiscunque erit. X. An. 6. 5, 6. ἔθαπτον, ὁπόσους ἐπελάμβανεν ἡ στρατιά. Here the idea of indefiniteness is denoted by the relative, and need not be further expressed by the verb; but it is otherwise, when this idea of indefiniteness is contained in the predicate, see No. 3, and 4.

REMARK 1. The Fut. Ind. with $\kappa\acute{\epsilon}$ (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). Il. ι , 155. $\acute{\epsilon}\nu\delta'$ ἄνδρες ναίουσι πολὺ ῥήγηνες, πολυβοῦται, οἳ $\kappa\acute{\epsilon}$ ἔδωτίνησι θεὸν ὥς τιμήσουσιν, *who will honor him, IF HE SHALL COME TO THEM.*

3. The relative with $\acute{\alpha}\nu$, e. g. $\delta\varsigma\acute{\alpha}\nu$, $\eta\acute{\alpha}\nu$, $\delta\acute{\alpha}\nu$, $\acute{\omicron}\varsigma\tau\iota\varsigma\acute{\alpha}\nu$, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with $\acute{\alpha}\nu$ can be resolved into the conjunction $\acute{\epsilon}\acute{\alpha}\nu$ with $\tau\iota\varsigma$ or any other pronoun and the Subj.

X. Cy. 3. 1, 20. οὕς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσονται, τοῖτοις πολλὰς καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι. 1. 1, 2. ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὕς ἂν αὔσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὕς ἂν ὁρῶ τὰ καλὰ καὶ τὰ γαθὰ ἐπιτηδεύοντας, τούτους τιμήσω. 8. 8, 5. ὅποιοί τινες γὰρ ἂν οἱ προστάται ᾧσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίγονται. Her. 6, 139. ἢ δὲ Πυθίῃ σφέας (κλεῖναι) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= αἱς) ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι (*quascunque — constituerint*). Il. β , 391. ὃν δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς, *AS OFTEN AS I perceive or shall perceive.*

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il. ν , 179. ὃ δ' αὐτ' ἔπесεν, μελίῃ ὥς, ἢ τ' ὄρεος κορυφῇ — χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση. ρ , 110. ὥστε λίς ἡνγένης, ὃν ἔα κύνης τε καὶ ἄνδρες ἀπὸ σταθμοῦ διέωνται.

REM. 3. The modal adverb $\acute{\alpha}\nu$ is so closely united with the relative, as to form with it one word, as in ὅταν, ἐπὶ ἂν, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as δέ. This $\acute{\alpha}\nu$ is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without $\acute{\alpha}\nu$) is connected with the Opt., in the

first place, with the same signification as when followed by the Subj. and *ἄν* (No. 3.), but referring to an historical tense in the principal sentence. Hence it is used in general and indefinite statements; so also in expressing indefinite frequency,—in which case the verb of the principal clause is usually in the Impf. or in the Iterative Aor. Here also, the adjective clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Il. β, 188. ὄντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχεῖη τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παρασιάς. 198. ὅν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. Th. 2. 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολεμίους διέφθειρον. X. Cy. 3. 3, 67. ἰκετεύουσιν (*Hist. Pres.*), ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the second place, the Opt. without *ἄν* is used without reference to the tense of the principal clause, when the attributive qualification is to be represented as a mere supposition, conjecture or assumption, or as an uncertain and doubtful condition, § 259, 3. (a). Then, the adjective clause commonly forms a member of a principal clause expressed as a wish.

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖη, φείδεσθαι δεῖ, *he must beware of saying anything, which he does not know or unless he knows it.* Il. ρ, 640. εἴη δ' ὅς τις ἐταῖρος ἀπαγγεῖλειε τάχιστα Πηλεΐδῃ. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕκαστος εἰδεῖη τέχνην. Pl. Phaedr. 279, c. τὸ δὴ χρυσοῦ πλῆθος εἴη μοι, ὅσον μῆτε φέρειν, μῆτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σῶφρων. X. S. 8, 17. τίς μισεῖν δύναιτ' ἄν, ἢ φ' οὗ εἰδεῖη καλός τε καὶ ἀγαθός νομιζόμενος;

6. The Opt. with *ἄν* is used, when the attributive explanation is to be represented as a conditional supposition, conjecture or assumption, § 260, 2, (4) (a).

X. C. 1. 2, 6. τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, *from whom they might or could receive a reward.* Pl. Phaedon. 89, d. οὐκ ἔστιν ὅτι ἄν τις μεῖζον τούτου κακὸν πάθῃ.

7. The Ind. of the historical tense is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled, § 260, 2, (2), (a).

Od. ε, 39 sq. πόλλ', ὅς' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπῆμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν. Eur. Med. 1339. οὐκ ἔστιν ἥτις τοῦτ' ἄν Ἑλληνὶς γυνὴ ἔτλη, quae sustinisset hoc. Pl. Apol. 38, d. οἷς ἄν (λόγοις) ἐπεισα, εἰ ᾧ μὲν δεῖν ἅπαντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional sentence, see § 339, Rem. 1.

REM. 4. On the Inf. in adjective clauses, in the oratio obliqua, see § 345, 6.

§ 334. *Connection of several Adjective Clauses.—Exchange of the Subordinate Clause with the Adjective Clause.—Relative instead of the Demonstrative.* (663—665.)

1. When two or more adjectives follow each other, which either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g. ἀνὴρ, ὅς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν — ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλέϊτο — ἀνὴρ, ὃν ἐθανυμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces, in the place of the relative, a demonstrative pronoun, mostly αὐτός, or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τε φέρουσιν οἶνον ἐριστιάφυλον καὶ (sc. ἅς) σφιν (Κυκλώπεςσι) Λιὸς ὄμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὀλίγω μὲν πρότερον μεθ' ἡδονῆς διῆλθον, μικρῷ δ' ὕστερον ἡμελλέ με λυπήσειν, and which was to grieve me. Lys. Dardan. 166. οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὗς) προθυμότερους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὗς ἡ μὲν πόλις ὡς ἐχθροὺς — ἀπῆλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριῶτὸς δέ, ὃν ἡμεῖς ἡτέλομεν βασιλέα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά —, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. — (b) Pl. Rp. 505, e. ὃ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτο ἕνεκα πάντα πράττει. Dem. Phil. 3. 123, 47. Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοῦς instead of οὗς οὐδὲν ὑφίστατο, quibus nihil non cessit. X. Cy. 3. 1, 38. ποῦ δὲ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν καὶ σύ μοι μύλα ἐδόκεις θαυμάζειν αὐτόν.

2. The adjective clause frequently takes the place of other subordinate clauses, e. g. Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν οὐδὲν δίδως, in that or because you give us nothing, X. C. 2. 7, 13. The adjective clause is very frequently used instead of a hypothetical adverbial clause, comp. 333, 3; so also instead of an adverbial clause introduced by ὥστε; the last case occurs,

(a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὗ γὰρ οὕτω γ' ἐνήθης ἐστὶν ὑμῶν οὐδεὶς, ὃς ὑπολαμβάνει. X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὃς λίμῳ καὶ ὀίγει δύναται ἂν μαχόμενος στρατεύεσθαι.

(b) after τοιοῦτος, τηλικοῦτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὥστε, usually

have an Inf. depending upon them. Pl. Apol. ἐγὼ τυγχάνω ὧν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι. X. An. 4. 8, 12. δοκεῖ τοσοῦτον χωρίον κατασχεῖν —, ὅσον ἔξω τοὺς ἐσχάτους λόγους γενέσθαι τῶν πολεμίων κερμάτων.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses in general, inasmuch as it takes the place of a demonstrative standing in the sentence and referring to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, although it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin like ταῦτα δὲ εἰπότες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο, etc., where the Latin generally uses the relative *qui*.

§ 335. III. *Adverbial Sentences.* (666.)

Adverbial sentences are adverbs or participles and substantives used adverbially, expanded into sentences, and, like adverbs, denote an adverbial object, i. e. such an object as does not complete the idea of the predicate, but merely defines it. Hence, they express a more full explanation of the place, time, reason, manner and mode. Adverbial sentences are connected with the principal sentence by relative adverbs, e. g. οὗ, ὅθι, ὡς, ὅτε, etc. The relative adverbs of the subordinate clause, have, in the principal clause, corresponding demonstrative adverbs expressed or understood, by which both clauses are united into one, e. g. ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει — ὡς ἔλεξας, οὕτως ἔπραξας.

§ 336. A. ADVERBIAL SENTENCES OF PLACE. (667.)

Adverbial sentences denoting place are introduced by the relative adverbs of place, οὗ, ἧ, ὅπη, ὅπου, ἐνθα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo), and, like adverbs of place, express the three relations of direction, *where*, *whence* and *whither*. The use of the Modes in these sentences, is in all respects like that in adjective sentences, § 333.

Her. 3, 39. ὅκου γὰρ ἰθὺσειε στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχίως (indefinite frequency). Th. 2, 11. ἔπεσθε (ἐκίσε), ὅποι ἄν τις ἦ ἤ-ται. X. An. 4. 2, 24. μαχόμενοι δὲ οἱ πολέμιοι καί, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυν τὰς παρόδους (Opt. on account of ἐκώλυν). Cy. 3. 3, 5. ἐθίρα ὅπου περ ἐπιτυγχάνοιεν θηρίοις, *wherever*. Pl. Apol. 28, d. οὗ ἄν τις ἑαυτὸν τάξῃ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν.

§ 337. B. ADVERBIAL SENTENCES OF TIME. (668—674.)

1. Adverbial sentences denoting time, are introduced by the following conjunctions, ὅτε, ὁπότε, ὥς, ἡνίκα, *when*, ἐν ᾧ, ἕως, *while*; ἐπεὶ, ἐπειδή, *postquam*, ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, *ex quo*, and ἀφ' οὗ, *since*; πρὶν, πρὶν ἢ, *priusquam*, ἕως, ἕως οὗ, εἰς ὃ, ἔστε, μέχρι or ἄχρι οὗ, μέχρι ὅτου, μέχρι, *till, until*.

2. On the use of the Modes, the following things are to be observed,

3. The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

Her. 7, 7. ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐν-
θαῦτα στρατιήν ποιεῖται. 1, 11. ὥς ἡμέρη τάχιστα ἐγγόνεε (ὥς τά-
χιστα, *quum primum, as soon as*). X. H. 1, 1, 3. ἐμάχοντο, μέχρις οἱ
Ἀθηναῖοι ἀνέπλευσαν. An. 1, 3, 11. καὶ ἕως γε μένομεν αὐτοῦ,
σκεπτόν μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλέστατα μενοῦμεν.

4. The conjunction ἕως, *till*, like the final conjunctions, § 330, 5, is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized.

Pl. Gorg. 506, b. ἡδέως ἂν Καλλικλῆϊ τοῦτω ἔτι διελγόμεν, ἕως αὐτῷ
τῇν τοῦ Ἀμφίλοχος ἀπέδωκε ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου, *lubenter cum hoc*
Callicle collocutus essem, usque dum eum (Calliclem) ad philosophiae studium
revocassem.

5. The Subj. is used, when the statement of time or the as-
sertion contained in the predicate, is to be represented not as
something definite, but merely as something conceived and gene-
ral, not as unconditioned, but as depending on circumstances,
and is to be referred to the predicate of the principal sentence, the
verb of which is in one of the principal tenses. In the Common
Language, the conjunctions take the modal adverb ἄν — ὅταν,
ὅποταν, ἡνίκ' ἄν, ἐπάν (ἐπὶ ἄν), ἐπειδάν; πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν,
§ 260, 2, (3), (d).

6. Accordingly the Subj. is used with the above conjunctions
from ὅταν to πρὶν ἄν, when the statement of time is also to
be represented as the condition under which the predicate of the
principal sentence will take place. The Subj. is also very fre-
quently used, to denote indefinite frequency, comp. § 333, 3.

But with conjunctions which signify *till*, the Subj. expresses an object expected and aimed at.

Pl. Prot. 335, b. ἐπειδὴν σὺ βούλη διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι. Dem. Ph. 3. 128, 69. ἔως ἂν σὺ ζῇται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι, *dum servari possit*. X. Cy. 3. 1, 18. πόλιν δ', ἔφη, οὐπω ἑώρακα ἀντιτατιομένην πρὸς πόλιν ἑτέραν, ἥτις, ἐπειδὴν ἡττηθῇ, παραχρῆμα ταύτη ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει. 3. 3, 26. ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς· ὁπότεν στρατοπεδεύονταί, τάφρον περιβάλλοντα εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as*.

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since here a case is supposed, comp. § 333, Rem. 2. Il. ξ, 16. ὥς δ' ὅτε πορφύρῃ πέλαγος — ὥς ὁ γέρον ὠρμαινε. ο, 624. ἐν δ' ἔπες', ὥς ὅτε κῆμα θοῇ ἐν νῆϊ πέσῃσιν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπ' ἂν, πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρὶν, etc. without ἂν with the Subj., is frequently found in the Epic language, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and πρὶν.

7. The Opt., like the Subj., is used with conjunctions of time, but in reference to an historical tense of the principal clause. When the Opt. is used to denote indefinite frequency, an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεὶ, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Od. ε, 385. ἄρσεν δ' ἐπὶ κραιπνὸν βορέην, πρὸ δὲ κύματ' ἔαξεν, ἔως ὅγε Φαιήκεσσι φιληρέτμοισι μιγείη (but ὄρνυσι βορέην καὶ ἄγνυσι κύματα, ἔως ἂν — μιγῇ). Il. κ, 14. αὐτὰρ ὅτ' ἐς νῆάς τε ἵδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμους ἔλκετο χαίτας, *as often as*. Her. 6, 61. ὅπως ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἵστα καὶ ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον, *as often as*. Pl. Phaedon. 59, d. περιεμένομεν οὖν ἐκάστοτε, ἔως ἀνοιχθείη τὸ δεσμωτήριον. X. An. 6. 1, 7. ὁπότε δὲ (οἱ Ἕλληνες) αὐτοῖς (τοῖς πολεμίοις) ἐπίοιεν, ἡχιδίως ἀπέφενγον.

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an uncertain and doubtful condition, as a mere supposition, conjecture or

assumption; generally when the subordinate clause forms a part of a principal clause expressing a wish, § 333, 5.

Pl. Amat. 133, a. *ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι, when I shall assume.* X. Cy. 3. 1, 16. *πῶς δ' ἂν τότε πλείστου ἄξιοι γίγνοιτ' οἱ ἄνθρωποι, ὁπότε ἀδικοῦντες ἀλίσκοιντο;*—Il. σ, 465. *αἶ γάρ μιν θανάτοιο δυσηχέος ὧδε δυνάμην—ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.* Pl. Rp. 501, c. *καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλείφοιεν, τὸ δὲ ἐγγράφοιεν, ἕως ὅτι μάλιστα ἀνθρώπεια ἦθ' εἰς ὅσον ἐνδέχεται θεοφιλῇ ποιήσειαν.*

9. The conjunction *πρὶν* (*πρότερον* ἤ), besides the constructions mentioned, is also followed by the Inf. The different constructions of *πρὶν* are to be distinguished as follows,

(a) When a past event, one that has actually occurred, is spoken of, the Ind. of an historical tense is used, (No. 3).

(b) When a future action, one merely conceived, is spoken of, which can be considered as the condition of the principal clause, the Subj. is used, if the subordinate clause refers to a Pres., Perf. or Fut. in the principal clause, but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7), in both cases, however, only when the principal clause is negative.

(c) But when the action is to be represented only as a conception, a conceived limit, not as an independent occurrence, but only as a subordinate and incidental designation of time, the Inf. is used. Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. *οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον.* X. An. 6. 1, 27. *οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι.* Eur. Med. 279. *οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίης τερμόνων ἕξω βάλω* (= εἰ μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. *μὴ ἀπέλθῃτε, πρὶν ἂν ἀκούσῃτε.* Il. φ, 580. *Ἀγῆνωρ οὐκ ἔθελεν φεύγειν, πρὶν πειρῆσαι τ' Ἀχιλλῆος* (= εἰ μὴ πρότερον πειρῆσαιτο). X. An. 7. 7, 57. *οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.* Her. 6, 119. *Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριεas, ἐνείχε σφι δεινὸν χόλον.* 7, 2. *ἔσαν Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες.* X. An. 1. 8, 19. *πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βύρβαροι καὶ φεύγουσι.* 10, 19. *πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄρι-*

στον, βασιλεὺς ἐφάνη. An. 4. 1, 7. ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολέμιων. Cy. 7. 1, 4. πρὶν δὲ ὁρᾶν τοὺς πολέμιους, εἰς τρεῖς ἀνέπασε τὸ σιγᾶν. 2. 2, 10. πιθανοὶ δ' οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προστυσσόμενον, πρότερον πεύθονται.

REM. 5. The Homeric *πάρος*, when it is not used merely as an adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγέροντο, παράρος δόρποιο μέδεσθαι.

C. CAUSAL ADVERBIAL SENTENCES.

§ 338. I. *Adverbial Sentences denoting Cause.* (675.)

1. Such as express the cause in the form of adverbial sentences denoting time by means of conjunctions of time, viz. ὅτε, ὁπότε, ὥς, ἐπεὶ, quoniam, puisque, because, since, ἐπειδὴ, quoniam, and ὅπου, quandoquidem. In these adverbial sentences, the Ind. is the prevailing Mode, but yet the Opt. with ἄν, § 260, 2, (4) (a) and the Ind. of the historical tenses with ἄν, § 260, 2, (2) (a), can also be used.

Il. φ, 95. μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστρίος Ἑκτορός εἰμι, quoniam sum. X. An. 3. 2, 2. χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν. Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν. Pl. Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ. Il. ο, 228. ὑπόειξεν χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτελῆσθαι, since, if he had not escaped, the thing would not have been accomplished without effort.

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such as express the reason in the form of substantive sentences by the conjunctions ὅτι and διότι (formed from διὰ τοῦτο, ὅτι) and the Poet. οὐνεκα (formed from τούτων ἕνεκα, ὅ) or ὁθούνεκα (instead of ὅτου ἕνεκα). The Ind. is here, also, the prevailing mode, when the statement is not contingent.

Pl. Euthyphr. 9, e. ἄρα τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστι;

§ 339. II. *Conditional Adverbial Sentences.*

(676—683.)

1. The second kind of adverbial sentences are such as express a condition and are introduced by the hypothetical conjunctions *εἰ* and *εἰάν* (*if*, *if*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the subordinate clause. As the conditioning clause precedes the conditioned, or the reason, the result, the former (the subordinate clause) is called the *Protasis*, and the latter (the principal clause) the *Apodosis*.

2. The relation which the conditioning and conditioned statement have to the conviction or persuasion of the speaker, in Greek, is expressed in the following manner,

I. In the first place, the condition is expressed by the Ind., as a reality or fact, and hence as something certain. Two cases are here to be distinguished,

(a) In the *Protasis*, *εἰ* with the Ind. of all tenses is used, and also the Ind. of all tenses is used in the *Apodosis*, when both the condition and that which is subject to the condition or results from the condition, are considered by the speaker as a reality or fact, and hence as certain, whether the thing spoken of is objective or not. The result is very frequently a necessary one. If the *Apodosis* contains a command, the Imp. is used, and when this command is negative, the Subj. also, § 259, 5.

Εἰ τοῦτο λέγεις, ἁμαρτάνεις. Εἰ θεός ἐστι, σοφός ἐστιν. X. Cy. 1. 5, 13. *εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γιγνώσκων, ἐμάντον ἐξαπατᾷ* (here something is spoken of, which in his heart the speaker wholly denies). *Εἴ τι ἔχεις, δός. Εἰ τοῦτο πεποιήκας, ἐπαινεῖσθαι ἄξιός εἰ.* Her. 3, 62. *ὦ δέσποτα, οἷκ' ἐστι ταῦτα ἀληθὲν, οὐκ ἔστι* (= ὅτι) *κοτὲ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανάστηκε — ἐγὼ γὰρ αὐτὸς — ἔθαψά μιν χειρὶ τῇσι ἐμευῦτοῦ· εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστήασιν, πρὸς δέ κεό τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥσπερ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). *Εἴ τι εἴχε, καὶ ἐδίδου. Εἰ τοῦτο ἐπεποιήκεις, ζημίας ἄξιός ἦσθα. Εἰ ἐβρόντησε, καὶ ἥστραψεν. Εἰ τοῦ-*

το λέξεις, ἀμαρτήσῃ. X. Cy. 2. 1, 8. εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἤξει. 7. 1, 19. εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδείς ἡμῶν ἀποθανεῖται.

(b) In the Protasis, εἴ with the Ind. of the historical tenses is used; in the Apodosis, also, the Ind. of an historical tense is used, but in connection with ἄν, when the reality, both of the condition and that which is subject to the condition, is to be denied. This form is used only of the past, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the negation of the reality is not contained in the form of expression itself, for the Ind. of the historical tenses necessarily always denotes a past occurrence or fact; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional sentence stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you erred, or if you had said this, you would have erred*; but you have not said it, consequently you have not erred. Pl. Apol. 20. b, c. τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσον διδάσκει; Εὐννος, ἔφη, ὃ Σώκρατες, Πάριος, πέντε μνῶν. Καὶ ἐγὼ τὸν Εὐννον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα ἀλλ' οὐ γὰρ ἐπίσταμαι, ὃ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31. d. εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη, οὐτ' ἂν ἐμαντόν. Th. 1, 9. οὐκ ἂν οὖν νήσων ἐκράτει (Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (*he would not have ruled over the islands unless he had a fleet*; but he had a fleet, consequently he could rule over the islands). Pl. Gorg. 516, e. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they — Cimon, Themistocles and Miltiades — had been good men, they would never have experienced this injustice*. X. Cy. 1. 2, 16. ταῦτα

δὲ οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἔχρω-
το. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ
πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἕως τὸ ἀσφαλέστατον ἢ ἂν αἰρετέον· νῦν
δὲ ἴσοι μὲν ἐκείνοι (οἱ κίνδυνοι) ἔσονται, ἣν τε ἐνθάδε ὑπομένωμεν, ἣν τε εἰς
τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is
spoken of), “if a greater danger impended over us when we were in a
hostile country, than in one that was friendly, perhaps then the safer
course ought to be chosen; but now, since we are armed, the danger here
and there will be equal.” 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ
ἔχειν, οὕτως, ὥσπερ τὸ λαμβάνειν, ἰδὺν ἦν, πολὺν ἂν διέφερον εὐδαιμονίᾳ
οἱ πλοῦσιοι τῶν πενήτων, in reference to the preceding conversation. An.
7. 6, 9. ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλοι ἂν ἦμεν παρ’ ἑμῖν, εἰ μὴ
Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν
περὶ ἄλλου τινὸς ἢ τοῦ σώματος—Καλλίας ἡγωνίζετο, ἐξήρκει ἂν
μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δέ μοι δοκεῖ αἰσχρὸν εἶναι—
μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν
μόνον τὸ προὔγμα, ἕως ἂν τις τῶν παριόντων ἡμέλησει· νῦν δὲ οὐ περὶ
αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνουν.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3.
Intermediate sentences, which are joined to such conditional sentences,
are likewise expressed by the Ind. of the Hist. tenses (without ἂν), if they
stand in close connection with those tenses. X. C. 1. 4, 14. οὔτε γὰρ βοὸς
ἂν ἔχον σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ’ ἂν πράττειν ἃ ἐβούλετο
(*efficere posset, quae vellet*). 3. 5, 8. εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ὧν
οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si *vellemus* eos sibi vindicare opes, quas alii
habent).

II. The condition is expressed, in the second place, as a con-
ception. The Greek has two different forms to denote this re-
lation,

(a) In the Protasis, *εἰ* stands with the Opt., and in the Apo-
dosis, the Opt. also stands, but in connection with ἂν. (The
Fut. Opt. is here not used). By this form, both the con-
dition, and the thing conditioned, are represented as a present
or future uncertainty, as an undetermined possibility, a mere
conjecture or supposition, without any respect to its actual ex-
istence or the contrary, its possibility or impossibility. This
form corresponds to the English usage, where historical con-
junctions are used in the Protasis and Apodosis, e. g. *If thou
hadst gold, then thou wouldst give it.*

Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἂν, if thou shouldst say this, then thou

wouldst err. — Pl. Symp. 175, d. εἰ ἂν ἔχοι —, εἰ τοιοῦτον εἶη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ῥεῖν ἡμῶν, ἐὰν ἀπώμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοὶ τιμῶμαι τὴν παρὰ σοὶ κατὰκλισιν. Lysid. 206, c. εἴ μοι ἐθελήσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἂν δυνάμην σοι ἐπιδειξαι, ἀλλ' ἔχρη αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης, ὅσον ἀργύριον εἰργασμαι, θάυμασαις ἂν. Ion. 537, e. εἴ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλῃ, φαίης ἂν δήπου τῇ αὐτῇ. Th. 4, 61. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν. X. An. 5. 1, 11. εἰ οὖν αἰτησάμενοι παρὰ Τραπεζοντιῶν μακρὰ πλοῖα κατὰγοιμεν —, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ οὖν καταλιπόντες τὰ σκέη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ῥοιμεν, ἴσως ἂν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν.

(b) In the Protasis, ἐάν stands (ἦν, ἂν) with the Subjunctive, and in the Apodosis, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as such, that its actual existence still depends on circumstances, and hence is expected by the speaker, and is regarded as possible. The thing conditioned, or the inference drawn from the principal clause, is expressed by the Ind. as what is certain or necessary.

REM. 2. Since the Greek Subj. always refers to the future, hence ἐάν with the Subj. almost always corresponds to εἰ with the Fut. Ind.; the only distinction is, that by εἰ with the Fut. Ind. the condition is expressed as what will take place in future; but by ἐάν with the Subj. the condition is expressed as such that its existence as an actual fact, is merely supposed or expected by the speaker. The Subj. does not have its ground in the conditioned relation itself, but in the fact, that, aside from this relation, it is used to denote a concession expected by the speaker, § 259, Rem. 4.

Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ, if thou sayest this, shalt say it, thou wilt err. Ἐάν τι ἔχωμεν, δώσομεν. — Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ (si hoc dixeris, errabis). Pl. Rp. 473, d. ἐάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δυνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι. Lysid. 210, c. ἐάν μὲν ἄρα σοφὸς γένῃ, ὃ πᾶς, πάντες σοι φίλοι καὶ πάντες σοι οἰκεῖοι ἔσονται. X. An. 1. 8, 12. καὶν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used in re-

spect to an indefinite frequency. Comp. § 333, 3 and 4. In the place of $\epsilon\acute{\iota}\nu$ with the Subj., $\epsilon\acute{\iota}$ with the Opt. occurs, when the conditioning sentence is made to depend on an Hist. tense. Still, see § 345, 4. On $\epsilon\acute{\iota}\nu$ with the Opt. and $\epsilon\acute{\iota}$ with the Inf. in *oral. obliq.*, see § 345, Rem. 4, and No. 6.

3. In addition to the common forms of the Apodosis which have been mentioned, and which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. The following cases occur,

(a) The Opt. with $\alpha\acute{\iota}\nu$ in an Apodosis, very often follows $\epsilon\acute{\iota}$ with the Ind. and $\epsilon\acute{\iota}\nu$ with the Subj., when the thing conditioned or deduced is contrasted as uncertain, doubtful, an undetermined possibility, with a condition which is certain, or which is received as certain. The Greek, particularly the Attic dialect, very often employs this form of the Apodosis in a certain kind of polite way, when speaking of settled convictions, § 260, 2, (4), (a).

(a) *Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν, if thou assertest this, thou wouldst err.* Pl. Ap. 37, c. πολλὴ μὲντ' ἄν με φιλοφυχία ἔχοι, $\epsilon\acute{\iota}$ οὕτως ἀλόγιστός $\epsilon\acute{\iota}\mu\iota$. 30, b. $\epsilon\acute{\iota}$ μὲν οἷν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἄν $\epsilon\acute{\iota}\eta$ βλαβερὰ. Alc. II. 149, c. καὶ γὰρ ἄν δεινὸν $\epsilon\acute{\iota}\eta$, $\epsilon\acute{\iota}$ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἄν τις ὅσιος καὶ δίκαιος ὢν τυγχάνῃ. X. C. 1. 2, 28. $\epsilon\acute{\iota}$ δ' αὐτὸς (Σωκράτης) σωφρονῶν διετέλει, πῶς ἄν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; Th. 6, 92. $\epsilon\acute{\iota}$ πολέμιός γε ὢν σφόδρα ἐβλαπτον (*nocebam*), καὶ ἄν φίλος ὢν ἱκανῶς ὠφελοίην.

(β) *Εἰ* with the Ind. of the historical tenses is used in speaking of the denial of a fact, and in the Apodosis, the Opt. is used with $\alpha\acute{\iota}\nu$. In this case, the Opt. with $\alpha\acute{\iota}\nu$ either refers to the present and future, or to the past. Il. β, 80. $\epsilon\acute{\iota}$ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδός κεν φαῖμεν καὶ νοσφίζοίμεθα μᾶλλον. νῦν δ' ἶδεν, ὅς μὲγ' ἄριστος Ἀχαιῶν εἴχεται εἶναι, “if another had told the dream, we should assert it to be a falsehood, and not believe it.” Il. ε, 311. καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, $\epsilon\acute{\iota}$ μὴ ἄρ' ὁξὺ νόησε Λιδὸς Θυγατῆρ' Ἀφροδίτῃ, “and Æneas would certainly have perished there, if Aphrodite had not observed it.”

(γ) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἄν ἐγὼ ἄν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. $\epsilon\acute{\iota}\nu$ οἷν ἡμεῖς ἐπιχειροῦμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἄν δεῦτεροι φαينوίμεθα, then we should have been inferior.

(b) On the contrary, the Ind. sometimes follows $\epsilon\acute{\iota}$ with the Opt. in the Apodosis. Her. 1, 32. οὐ γὰρ τοι ὁ μέγα πλοῦσιος μᾶλλον τοῦ ἐπ' ἡμέρην

ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπίσποιιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῇ ἐπιτρέψει ἢ παῖδας ἄξίους παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρημάτων διωσῶσαι, ἄρ' ἀξιόπιστον εἰς ταῦτα ἡγήσόμεθα τὸν ἀκρατῆ;

(c) The Ind. of the historical tenses with ἄν in an Apodosis follows,

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a fact or something actually existing, while the thing conditioned or deduced, is not considered as a real existence. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν —, πῶς δὲ πάντες ἐξήλουν ἄν τοὺς τυράννους; *if this were really so, why should many strive after the tyranny, and all esteem tyrants as happy?* Eur. Or. 565 sq. εἰ γὰρ γυναικες ἐς τόδ' ἡξουσιν θράσους, ἄνδρας φονεῦν, καταφνγὰς ποιούμεναι ἐς τέκνα —, παρ' οὐδὲν αὐταῖς ἦν ἄν ὀλλύναι πόσεις;

(β) rarely εἰ ἄν with the Subj., Pl. Phaedr. 256, c. but very often εἰ with the Opt., when, in the Apodosis, an action repeated in past time, is indicated, see § 260, 2, (2), (β), but seldom when the reality of the thing deduced is denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὅπλα ἐποιοούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, e. εἰ βουληθείημεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὕγεινοί, ἢ νοσώδεις, ἄρα ἱκανοὶ ἄν ἦσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis, (α) affirmatively, Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῶν ἀγωνιζομένοις οὕτως εἰμαρτο προᾶξαι, τί χρὴ προσδοκᾶν;—(β) negatively, Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα (*prugnavissemus*) καὶ τὴν γῆν ἐδηοῦμεν (*devastassemus*) ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι — ἐπεκαλέσαντο (*advocaverunt*), τί ἀδικοῦμεν;

§ 340. Remarks.

(684, 685.)

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective sentence, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. Ὅς ταῦτα λέγοι, ἄμαρτάνοι ἄν, *whoever should say these things, would err.* Ταῦτα λέξας, ἄμαρτάνοις ἄν. Οὕτω γ' ἄν ἄμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly general Protases are almost always omitted, since they can be easily supplied, by such phrases as, "when one wishes," "If it is allowed," "If I can," "If circumstances should favor," e. g. *Bou-*

λοίμην ἄν (scil. εἰ δυνάμην), *velim*, ἡδέως ἄν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as well as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόγῳ ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). Under like conditions, also, the Ind. of the historical tenses with ἄν often stands without a conditional Protasis, e. g. Ταῦτα λέξας ἤμαρτες ἄν. Ἄνευ σεισμοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβούλομην ἄν (sc. εἰ ἐδυνάμην), *vellem* (different from βούλοίμην ἄν, as *vellem* from *velim*), ἐβούληθην ἄν, *vellem* or *voulissem*. Ἐνθα δὲ ἔγνων ἄν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases,

(a) In expressions of *desire*, e. g. εἴθε τοῦτο γένοιτο (sc. εὐτυχὴς ἄν εἴην), *O that this might be!* εἴθε τοῦτο ἐγένετο (sc. εὐτυχὴς ἄν ᾦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in agitated, impassioned discourse, (*Aposiopēsis*). Il. α, 340 sq. εἴποτε δ' αὐτε χρεῖά ἐμεῖο γένηται ἀεικέα λοίγόν ἀμύναι τοῖς ἄλλοις —.

(c) When the Apodosis may be easily supplied from the context; this occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαίμεναι (sc. ἄγε, μάχου ἐμοί). ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μέν — εἰ (ἐάν) δέ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔχει). εἰ δέ μή, — εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δέ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μενέουσι καρηκομώντες Ἀχαιοί, εἰσόκε περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοί (sc. μὴ μενέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.

4. *Ei δέ* is used instead of *εἰ δέ μή* and *εἰ δέ μή* instead of *εἰ δέ*. When two hypothetical clauses are contrasted with each other, *εἰ δέ* is often used, instead of *εἰ δέ μή*, since by the corresponding member alone, the first member is negated. Pl. Prot. 348, a. καὶ μὲν βούλῃ ἐτι ἐρωτᾶν, ἔτοιμός ἐμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος. ἐάν δέ βούλῃ, σὺ ἐμοὶ παράσχε. On the contrary, a negative clause is followed by *εἰ δέ μή*, instead of *εἰ δέ*, since this form has become altogether common in negating the antecedent clause. X. Cy. 3, 1, 35. πρὸς τῶν Θεῶν, μὴ οὕτω λέγε. εἰ δέ μή, *otherwise*, οὐ θαρσύντά με ἔξεις.

5. When *εἰ μή* has the meaning of *except*, another *εἰ* is sometimes sub-

joined, thus $\epsilon\iota\ \mu\eta\ \epsilon\iota$, like *nisi si, except, unless*, while the predicate of $\epsilon\iota\ \mu\eta$ is omitted. Pl. Symp. 205, c. οὐ γὰρ τὸ ξαντῶν, οἶμαι, ἕκαστοι ἀσπάζονται, $\epsilon\iota\ \mu\eta\ \epsilon\iota\ \tau\iota\varsigma\ \tauὸ\ \mu\acute{\epsilon}\nu\ \alpha\gamma\alpha\thetaὸν\ οἰκεῖον\ καλεῖ$.

6. Ἄν in the Protasis with $\epsilon\iota$ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, while itself is dependent on another condition, not commonly expressed but implied, e. g. $\epsilon\iota\ \tau\alpha\upsilon\tau\alpha\ \lambda\acute{\epsilon}\gammaοις\ \acute{\alpha}\nu$ means, "If thou shouldst say these things, in case circumstances should permit, in case an opportunity should present, in case one should ask thee," etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἄν, $\epsilon\iota\ \tau\iota\ \pi\acute{\lambda}\epsilonο\varsigma\ \acute{\alpha}\nu\ \omega\phi\epsilon\lambda\eta\sigma\epsilon\iota\epsilon\ \lambda\acute{o}\gammaο\varsigma\ \kappa\alpha\lambda\omega\varsigma\ \xi\eta\theta\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \alpha\acute{\nu}\delta\rho\alpha\gamma\mu\alpha\theta\acute{\iota}\alpha\nu$, ἢ τοὺς ἀπαιδεύτους μουσικῆς ἥσµα µάλα καλῶς ἥσθεν εἰς μουσικὴν. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλῳ τῷ ἀνθρώπῳ περὶ τοῦ ἰμην ἄν, καὶ σοὶ πείθομαι, si ulli alii, si id mihi affirmet fidem habeam.

7. When καί is connected with $\epsilon\iota$ (ἐάν), the hypothetical Protasis contains a concessive meaning, and the Apodosis, an adversative meaning; the Protasis denotes a concession; the Apodosis, often in connection with ὅμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows $\epsilon\iota$, e. g. $\epsilon\iota\ \kappa\alpha\iota$ — or precedes the same, e. g. $\kappa\alpha\iota\ \epsilon\iota$ —. In the first case, καί means *also*, and refers not merely to $\epsilon\iota$, but to the entire concessive clause, and $\epsilon\iota\ \kappa\alpha\iota$ means *if also*. In the last case, καί means *even, but also* (implying degrees), and singly refers only to the condition, and $\kappa\alpha\iota\ \epsilon\iota$ means *even if*, e. g. $\epsilon\iota\ \kappa\alpha\iota\ \theta\eta\eta\tau\acute{o}\varsigma\ \epsilon\iota\mu\iota$, *if I also am mortal*, $\kappa\alpha\iota\ \epsilon\iota\ \alpha\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma\ \eta\eta$, *even if I were immortal*. S. O. R. 302. πόλιν μὲν, $\epsilon\iota\ \kappa\alpha\iota\ \mu\eta\ \beta\lambda\acute{\epsilon}\pi\epsilon\iota\varsigma$, φρονεῖς δ' ὅμως, οὔτε νόσῳ ξύνεστιν, etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas. Aesch. Choeph. 296. $\kappa\epsilon\iota\ \mu\eta\ \pi\acute{\epsilon}\piοι\theta\alpha$, τοῦτο γον ἔστ' ἐγραστέον, etiamsi non fido, perpetrandum facinus est.

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., § 312, 4, (d) and Rem. 8.

§ 341. III. *Adverbial Sentences denoting Consequence or Effect.* (686—689.)

1. Adverbial sentences, denoting a consequence or effect, are adverbs of way and manner expanded into a sentence, and are introduced by the conjunctions ὥστε and more seldom ὥς, to which, in the principal sentence, the demonstrative adverb οὕτως, (either expressed or understood), corresponds, e. g. οὕτως καλός ἐστιν, ὥστε θαυμάζεσθαι (= θαυμασίως καλός ἐστιν).

Still, these sentences have often the meaning of a substantive or Inf. standing in the Acc. and denoting an effect, and hence must be considered as substantive sentences. In this last case, the relative *ὥστε* of the subordinate clause corresponds to a demonstrative substantive pronoun, either expressed or to be supplied, e. g. *τοῦτο*, in the principal sentence, e. g. *ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα*, Her.

2. The Inf. is used in these sentences, when the consequence or effect, is to be indicated as a fact, as something palpably and actually exhibited; when the consequence does not refer to a single word of the principal sentence, but to the entire principal sentence, *ὥστε* can be translated by *itaque*. The negative is in this case, *οὐ*, § 318, 2.

Her. 6, 83. Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτίων ἔσχον πάντα τὰ προήγματα. X. Cy. 1. 4, 5. ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. 15. καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἷόν τε εἴη, στυνέξῃ τῷ Κίρῳ, καὶ ἄλλους τε πολλοὺς παραλαμβάνει.

3. The Inf., on the contrary, is used, when the effect is to be represented as merely conceived, existing only in the mind of the speaker, limited to the inward relation of things, or admitted as possible. The principal and the subordinate sentences stand in the closest relations to each other. On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2. The particular cases where the Inf. is used, are the following,

(a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πανύ μικρὰ κεκτημένος πάνν ἡραδίως ἔχειν ἀρκοῦντα. Cy. 1. 1, 5. ἐδυνήθη δὲ (Κῦρος) ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι δὲ ὁ Κῦρος λέγεται — φιλοτιμότητος, ὥστε πάντα μὲν πόρον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα. For the same reason, ἢ *ὥστε* (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. ὦ παῖ Κίρον, τὰ μὲν οἰκίῃα ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν, *greater than that any one can bewail*, i. e. too great, etc. X. C. 3. 5, 17. φοβοῦμαι αἰεὶ, μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. Hence *ὥστε* with an Inf. may also be used to explain a foregoing sentence, e. g. Th. 4, 23. Πελοποννήσιοι

δὲ ἐν τῇ ἡπείρῳ σιγατοεπδευσάμενοι, καὶ προςβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σωθῆναι, *watching for an opportunity, if any should occur, by which their fellow-citizens could be saved.* X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατος ἐστίν, ὥστε φυλάσθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέλασθαι, τοῦτο ἡμέδιως πάνν (Σωκράτης) ἐφυλάττετο.

(b) When the consequence is to be represented as barely possible. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἁλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν, *ut etiam hostes audire possent*, ὥστε οἱ μὲν ἐγγύτατα τῶν πολέμιων καὶ ἔφυγον, a fact. 1. 4, 8. οὐτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of intention or aim. X. R. Eq. 12, 11. ὥς μὲν δὲ μὴ βλάπτεσθαι, θεῶν ἴλεων ὄντων, ταῦτα ὅπλα· ὥς δὲ τοὺς ἐναντίους βλάπτειν, μάχην μὲν μᾶλλον, ἢ ξίφος ἐπαινοῦμεν. Th. 2, 75. προκαλίμματα εἶχε δέρόβεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις οἷστοις βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι.

(d) When the consequence is to be indicated as a condition of what is affirmed in the principal sentence, (*under the condition, that, or it is presupposed, that*). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥς τ' αὐτοὺς ὑπακούειν βασιλεῖ, *quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes essent regi*. X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κύρε, ὅτι ἐγώ, ὥστε ἀπελάσαι Χалδαίους ἀπὸ τούτων τῶν ἄκρων, πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ. Dem. Cor. 252, 8. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥς τ' ἔχειν Ὠρεόν.

(e) When instead of a an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. δεηθέντες—ἐκάστων ἰδίᾳ, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπείθεται ὑπὸ Σεύθου—, ὥς τ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εὐθὺς ψηφισάμενοι αὐτοὶ πρόωτοι, ὥστε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ—πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1. 5, 13. ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τροχεῖν ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κῆρον) εὐσχημόνως πως προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιλίην τῷ πάππῳ, ὥστε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρ᾽ αὐτοῦ.

REM. 1. When the Inf., connected with ὥστε depends on a condition, the

modal adverb ἄν is subjoined to the Inf., § 260, 2, (5), (a). Th. 2, 49. ταῖς ἐν τῷ οὕτως ἐκαίετο, ὥς τε ἡδιστα ἄν ἐς ὕδωρ ψυχρὸν σφῆς αὐτοὺς ἐπέ-
τειν. X. An. 6, 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥς τε
καὶ ἰδιώτην ἄν γινώσκει, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (i. e.
καὶ εἴ τις ἰδιώτης εἴη).

REM. 2. Instead of ὥς τε with an Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with an Inf.; this relative corresponds to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal sentence or to be supplied. Pl. Crit. 46, b. ἐγὼ — τοιοῦτος (sc. ἐμὶ), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πέλει θες θαι, ἢ τῷ λόγῳ. X. Cy. 1, 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6, 5, 7. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινῆναι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνώσκεναι τὸ ψήφισμα. 1, 2. νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, so far that they could live on it. On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of parenthetical clauses, which often occur, and are apparently independent, and which are introduced by ὥς (seldom ὥς τε) with the Inf. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. τοιοῦτῳ τρόπῳ. Th. 4, 36. ὥς μικρὸν μεγάλῳ εἰκάσαι. So ὥς ἔπος εἰπεῖν, ut ita dicam, propemodum dixerim, ὥς συνελόντι εἰπεῖν, ut paucis absolvam, ὥς γέ μοι δοκεῖν, ut mihi quidem videtur, properly tali modo ut mihi videatur, ὥς ἐμὲ εὖ μεμνησθαι. Such clauses are very often expressed in an abridged form without ὥς, e. g. οὐ πολλῷ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, ita ut paulum, multum absit, and in the still shorter form, ὀλίγου, prope, paene. According to the same analogy, ὅσον, ὅσα, ὅτι connected with an Inf., are used instead of ὥς, Rem. 2, e. g. ὅσον γέ μ' εἰδέναι, quantum sciam (properly pro tanto, quantum scire possim), ὅτι μ' εἰδέναι. In like manner, ὥς is used in Herod. with the meaning *for*, with the Inf. in sentences which express a limitation. 2, 8. τὸ ὦν δὴ ἀπὸ Ἡλιουπόλιος οὐκέτι πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου, ut in Aegypto, *for Egypt*, i. e. considering its whole extent.

4. The Opt. without ἄν is used, when the predicate of the principal clause is expressed by the Opt., §§ 333, 5, and 337, 8; with ἄν, when the consequence or effect is to be expressed as a conditioned expectation, supposition or conjecture, § 260, 2, (4), (a); finally the Ind. of the historical tenses is used with ἄν, when it is to be stated, that the consequence will take place under a certain condition, § 260, 2, (2), (a).

X. O. 1, 13. εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥς τε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν εἴ τοι ἀργύριον αὐτῷ ὠφέλιμον εἴη; "If any one should use his money so that he should reduce his body into a worse state, how," etc. Isocr.

Archid. 130, 67. εἰς τοσαύτην ἀμυξίαν ἐληλίθασιν, ὥς τ' οἱ μὲν κεκτημένοι

τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερόν αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν. Pl. Menex. 236, d. σοὶ γε δεῖ χαρίζεσθαι, ὥστε καὶ ἂν ὀλίγον, εἴ με κλεῖοις ἀποδύντα ὀρχήσασθαι, χαρῖσαι μὴν ἂν. — Symp. 197, a. τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος ἴρωτος ἂν εἴη μαθητής. — X. Ag. 1. 26. πάντες πολυμικά ὅπλα κατεσκευάζον, ὥστε τὴν πόλιν ὄντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι. Dem. Cor. 236, 30. οἷα ἂν ὠρκίζομεν αὐτὸν (Φίλιππον), ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφοτέρω εἴχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία.

REM. 4. When ὥστε is connected with the Imp., or the Subj. with an imperative meaning, § 259, 1, (a), then the dependent clause is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε. So ὥστε can be connected with an interrogation. Dem. Aphob. 858, 47. εἰ ἔπατήρ ἡπίσται τοῖτοις, δηλονότι οὐτ' ἂν τὰλλα ἐπέτραιεν, οὐτ' ἂν ἐκείν' οὕτω κατελιπὼν αὐτοῖς ἔφραζεν, ὥστε πόθεν ἴσασιν; (ergo unde scierunt?) Comp. § 344, Rem. 6.

REM. 5. Instead of ὥστε with the meaning *ea conditione, ut*; *ita, ut*, the post-Homeric language also uses ἐφ' ᾧ τε (more seldom ἐφ' ᾧ), to which, the demonstrative ἐπὶ τούτῳ in the principal clause, either expressed or implied, corresponds; this occurs in connection either with the Fut. Ind., or with the Inf., e. g. Her. 3, 83. ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι. X. H. 2. 2, 20. ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τείχη καὶ τὸν Πειραιᾶ καθελόντας Ἀσκεδαμονίοις ἐπείσθαι. 4, 38. οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην — ἔχειν.

D. ADVERBIAL CLAUSES DENOTING WAY AND MANNER AND QUANTITY.

§ 342. I. *Comparative Adverbial Clauses denoting Way and Manner.* (690—691.)

1. By comparative adverbial clauses denoting way and manner, the predicate of the principal sentence is compared in respect to *quality*, i. e. in respect to *way* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως, to which a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood, corresponds.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses, § 333, e. g. λέγεις οὕτως, ὡς φρονεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλη, § 333, 3, ἐκάστω. Very often ὡς ἂν or ὥσπερ ἂν is used with the Opt., § 333, 6. Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως

λέγεσθαι ταῦτα, ὥς περ ἂν τις περὶ ἀνθρώπου ὑγάρτου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense or Aor. is used when the compared object is placed in present view, § 256, 4, (c). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὥς, ὥς τε, ἥ ὕ τς, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact, or with the Pres. Subj., or more commonly with the Aor. Subj., § 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the Mode-vowel. Il. κ, 183. ὥς δὲ κίνες περὶ μῆλα δυνωρῆσονται ἐν αἰλῇ —, ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφαρόϊν ὀλώλει. ρ, 434. ὥς τε στήλη μένει ἔμπεδον, ἥ ἐπὶ τύμβῳ ἀνέρος ἐστήκει. κ. 485, sq. ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἶψαις ἢ οἷσσι κακὰ φρονέων ἐνοροῦσῃ· ὥς μὲν Θρηϊκῆς ἄνδρας ἐπώχετο Τυδεὺς υἱός.

REM. 2. Οὕτως (ὥς) — ὥς are used to express a *wish*, *asseveration*, and so that the clause of comparison, introduced by ὥς, expresses the object of the protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor*. Il. ν, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην —, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα.

REM 3. In clauses introduced by ὥς, ὥς περ, ὥς τε, an attraction in regard to Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥς περ Θρασυβόυλον. The Nom. often stands, (for which a verb must be supplied from the context). Dem. Mid. 363. ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥς περ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην.

REM. 4. Ὡς in connection with a substantive (for which a predicate must be supplied from the principal clause), is used like the Lat. *ut*, in order to explain the predicate in the principal clause. This ὥς, *ut*, expresses either comparison or limitation, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed of an object connected with ὥς, that it possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed of an object, that it possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Αἰῶν γὰρ ἦν, εἶπερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνήρ (ut pastor, as a shepherd;) the fidelity of shepherds being supposed. But Th. 4. 84. ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν (ut Lacedaemonius, for a Lacedaemonian; it being presupposed of Lacedaemonians as a thing known, that they were no great orators.

§ 343. II. Comparative Adverbial Clauses which express Quantity. (692.)

1. In comparative adverbial clauses which express quantity, the predicate of the principal clause is compared in respect to quantity, i. e. in relation to its magnitude or degree, with its predicate. The compared predicates are contrasted either as equal or unequal to each other.

2. The equality of the predicates is expressed in the following manner,

(a) The adverbial clause is introduced by the relative ὅσῳ (ὅσον), and to this the demonstrative τοσοῦτῳ (τοσοῦτον), corresponds in the principal clause.

X. Cy. 8. 1, 4. τοσοῦτον διαφέρειν ἡμῶς δὲ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν. "It becomes us to excel slaves by as much as," etc.

(b) The adverbial clause is likewise introduced by the relative ὅσῳ (ὅσον), and to this corresponds the demonstrative τοσοῦτῳ (τοσοῦτον), in the principal sentence; the predicate of both clauses, however, stands either in the comparative or superlative.

X. O. 7, 42. ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παισὶν οἶκον φύλαξ ἀμεινων γίνῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ (*quo [quanto] melior — eo [tanto] honoratior, the — so much the.*) Hier. 1, 19. ὅσῳ ἂν πλείω τις παρὰθῇται τὰ περιτὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόπος ἐμπίπτει τῆς ἐδωδῆς. Th. 8, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναύται, τοσοῦτῳ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῆτουν. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. ὅσῳ γὰρ ἐτοιμότεατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

REMARK 1. Sometimes τοσοῦτῳ is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι. When ὅσῳ — τοσοῦτῳ are omitted, both clauses may be blended into one, e. g. X. C. 4. 1, 3. αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.

REM. 2. A comparative clause, introduced by ὥς, ὅπως, ἥ, (*as*) ὅσον, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατὸν βέλτιστοι, *as good as possible, quam fieri potest optimi*). Cy. 7. 1, 9. ἥ ἂν δύνωμαι τάχιστα. For the like purpose, also, οἷος, ὅτι are used in connection with εἶναι. X. C. 4. 8, 11. ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος. In consequence of the omission of the verb, the following elliptical expressions originate, ὥς ἄριστα οἶον χαλεπώτατον, ὅτι μάλιστα, etc., § 239, Rem. 2. So, likewise, the expressions ὥς ἀληθῶς, *in fact*, ὥς ἀτεχνῶς, *utterly*, ὥς πάνν, ὥς ἐπὶ τὸ πολὺ, *plerumque*, are to be explained; also ὥς ἕκαστοι, i. e. ἕκαστοι, ὥς ἕκαστοι ἦσαν.

3. The inequality of predicates, which are compared, is expressed as follows, viz. a coördinate clause, introduced by the

comparative particle ἤ, is appended to a comparative. See § 323.

REM. 3. The relation of quantity is expressed thus, viz. the predicate of the principal clause is compared, in respect to its magnitude or degree, with its consequence or effect, and is denoted by a deductive subordinate clause with ὥστε and the Inf. If the degree of the predicate in the principal clause stands with its effect in an *equal* relation, then the predicate of the principal clause is in the positive, e. g. οὕτως ἀνδρεῖός ἐστιν, ὥστε θανυμάζεσθαι. But if the relation expresses an *inequality*, i. e. if the predicate of the principal clause is such as denotes a *higher* degree in an object than can be found in any other object, then the Comparative is used with ἢ ὥστε and the Inf. e. g. τὰ κατὰ μέγζω ἐστίν, ἢ ὥστε ἀνακλαίειν, *greater than that one*, i. e. *too great to be bewailed*. See § 341, 3, (a).

SECTION IX.

§ 344. I. INTERROGATIVE SENTENCES. (693—704.)

1. Interrogatives are either independent of a preceding sentence or dependent upon it, e. g. *Is the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members, e. g. *Is the friend come*, or *Is he not come, knowest thou not whether he is coming?* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by the substantive, adjective or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns, (§ 93, Rem. I,) compounded with a relative, e. g. ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὁπῶς, ὁπῇ, ὁπου, ὁπόθεν, ὁπόσε, etc.

Τίς ἤλθεν;—Τί ποιεῖς;—Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;—
Πῶς λέγεις;—Πόσε φεύγετε;—Οὐκ οἶδα, ὅστις ἐστίν.—Οὐκ οἶδα,
ὅπως τοῦτο τὸ πρᾶγμα ἔπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct interrogative. *Οὐκ οἶδα, τίς ταῦτα ἔπραξεν.* X. C. 4. 6, 2. *εἰπέ μοι — ποῖόν τι νομίζεις εὐσέβειαν εἶναι;* yet there follows immediately, *ἔχεις οὐν εἰπεῖν, ὁ ποῖός τις ὁ εἰσεβής ἐστιν;* Comp. Rem. 2. Pl. Crit. 48, a. *οὐκ ἄρα ἡμῖν οὕτω φορτιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμῖς, ἀλλ' ὅ τι ὁ ἐπιϋίων περὶ τῶν δικαίων καὶ ἀδίκων.* X. C. 4. 4, 13. *οὐ γὰρ αἰσθάνομαι σου, ὁ ποῖον νόμιμον. ἢ ποῖον δίκαιον λέγεις.*—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. *ὅς* instead of *ὅστις*, *οἷος* instead of *ὁποῖος*, etc.

REM. 2. The adverb *ποτέ* is sometimes appended to the interrogative, in order to express the desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. *ποῖοι ποτ' ἐχρήσαντο τεκμηρίω;* 1. *πολλάκις ἐθαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.* R. L. 1, 1. *ἐθαύμασα, ὅτι ποτέ τρόπῳ τοῦτ' ἐγένετο.*

REM. 3. The article is prefixed to the interrogative, when the one has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. *Σωκρ. Νῦν δὴ ἐκεῖνα ἤδη, ᾧ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὠμολογημένων.* Φ. *Τὰ ποῖα;* (in reference to the preceding *ἐκεῖνα*). 279, a. *Σωκρ. Νέος ἔτι, ᾧ Φαῖδρε, Ἰσοκράτης· ὁ μὲντοι μαντεύομαι καὶ αὐτοῦ, λέγειν ἐθέλω.* Φ. *Τὸ ποῖον δὴ;* So *Τὰ ποῖα ταῦτα λέγεις;* From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative, follows an interrogative without the article. In this case, the inquiry relates to the condition or state of an object already existing. Il. π. 440. *ποῖον τὸν μῦθον ἔειπες;* which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other asks, what it means. Her. 7, 48. *δαίμονι ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολειμώτατα, what is that of which thou speakest?* Pl. Gorg. 521, a. *ἐπὶ ποτέρῳ οὐν με παρακαλεῖς τὴν θεράπειαν τῆς πόλεως; (= ποτέρᾳ ἐστὶν ἡ θεράπεια, ἐφ' ἣν με παρακαλεῖς;).*

REM. 4. In order to bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connection with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἐστίν, ἢ ναυτής;* Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι καθαροῦδεῖν;*

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cur*, always imply *censure*, and they differ in this, viz. that the first expresses *design*, the last, *contingency*, e. g. *Τί μαθὼν τοῦτο ἐποίησας; what has come into your mind to do this?* *Τί παθὼν τοῦτο ἐποίησας;* quid expertus hoc fecisti? *what happened to you, that you did this?* Ar. Nub. 339. *τί παθοῦσσι — θνηταῖς εἴξαι γυναιξίν;* 1510. *τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;*

REM. 6. A rhetorical turn of the Greek language, which often recurs, consists in this, viz. that a subordinate clause, introduced by a conjunction, is suddenly changed into a direct interrogative clause, still in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate sentence into the principal, and the principal into the subordinate. X. C. 1. 4, 14. σὺ δὲ ἀμφοτέρων τῶν πλείστον ἀξίων τετυχηκώς οὐκ οἶσι σοῦ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομίεις αὐτοὺς σοῦ φροντίζειν; *but what must the gods do, to make you believe that they care for thee?* Dem. Phil. 1. 43, 10. πότε ἂν χρὴ πράξετε; ἐπειδὴν τί γένηται; *but what must take place if ye shall do your duty?* Hence the elliptical expressions, ἵνα τί; ὥς τί; (sc. γένηται) *to what purpose, for what object?* ὅτι τί; (sc. γίνεται), *on what ground?* So also in an adjective sentence, e. g. Pl. Phædon. 105, b. εἰ γὰρ ἔροίό με, ὅ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμόν ἐσται, οὐ τὴν ἀσφαλὴ σοι ἐρῶ ἀπόκρισιν, *if you would ask in what condition of body he must be, so that he might be warm?* So also τί οὐ is inserted in the midst of clauses without change of construction (*nilhil non*). Dem. Cor. 241, 47. ὑβρίζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.

REM. 7. The Greek may place two, or even more interrogatives, without καὶ, under one common predicate, e. g. Πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα; *how and what?* [Comp. Eng. "*what and what manner of time,*" τίνα ἢ ποῖον καιρὸν, 1 Pet. 1: 11.] Pl. Rp. 400, a. ποῖα δ' ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν, *what imitations and of what life?* Dem. Cor. τίς τί-νος αἰτιός ἐστι; So also with the relative. Isocr. Archid. 124, 42. τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσῃν εὐδαιμονίαν κατέστησαν.

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. X. C. 3. 7, 3. τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαριίδης, ἐν ποίῳ ἔργῳ κατὰ μαθὼν ταῦτά μου καταγινώσκεις; *by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?* The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι; instead of καταμεμάθηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οἷς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the accentuation, e. g. *Art thou sick? Hast thou seen thy friend?* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, since the word on which the stress of the question lies, takes the first place in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὐ τῷ δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν ἀντίκα νῦν ἐθέλεις ἵεναι; This appears very often with negatives, e. g. Οὐκ ἐθέλεις ἵεναι;

4. In the second place (and this usage is far more common), the predicative question is introduced by certain interrogatives. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), § 323, then one of the interrogatives stands in the first member, while ἢ, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following,

(a) Ἦ implies an asseveration, § 316, 2, and hence is used when it is presupposed that the object of the question is actually present. X. Cy. 1. 4, 19. ἢ οὗτοι, ἔφη, ὃ πάππε, πολέμοι εἰσιν, οἳ ἐφesiτήρασι τοῖς ἵπποις ἡρέμα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, e. ἢ ὁρθῶς σοι δοκῶ, ἔφη, ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ; Ὅρθῶς, ἔφη. Very often in connection with other particles, e. g. μὴν, § 316, 1, δὴ, δὴ πον, § 315, 1, 2, δῆτα, § 315, 3, ἄρα, γάρ, § 324, 2, 3, (a), καί, πού, § 316, 2, πού ἄρα. X. O. 4, 23. τί λέγεις, φάναι, ὃ Κῦρε; ἢ γάρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; “Now hast thou *actually* planted?” Ἦ γάρ; is it not true? Pl. Hipp. Min. 363, c. ἢ γάρ, ὃ Ἰππία, ἐάν τι ἐρωτῇ σε Σωκράτης, ἀποκρινεῖ; Ἦ πον; surely indeed? Pl. Lysid. 207, d. ἢ πον, ἦν δ’ ἐγώ, ὃ Ἀνσί, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνν γε, ἢ δ’ ὅς. Still, ἢ πον is used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἢ πον τετόλμηκ’ ἔργον αἰσχιστον τόδε; “has Jason *indeed* dared this thing.”

(b) Ἄρα (only post-Homeric) originates from the illative ἄρα, *igitur*, § 324, 3, (a), and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning, *igitur*, becomes weakened and obscured; hence the illative particles ἄρα, οὐν, are sometimes added in a question introduced by ἄρα. This last particle leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in the first case, ἄρ’ οὐ (*nonne*), is used; in the last case, ἄρα μὴ (*num, whether or not*); μὴ always expresses *solicitude*, *fear*. X. C. 3. 6, 4. ἄρ’, ἔφη ὁ Σωκράτης, ὥς περ, φίλον οἶκον εἰ ἀνῆλθαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῖς ἂν ποιῆσαι; Πάνν μὲν οὐν, ἔφη. 10, 1. ἄρα, ἔφη, ὃ Παρθίασι, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀφθαλμῶν;—Ἀληθὴ ἢ λείγεις, ἔφη. 2. 6, 16. ἄρ’ οὐν οἴσθ’ ἂν τινος, οἳ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται

φίλους ποιῆσθαι; Μὰ Δί' οὐ δῆτ' ἔφη. 3. 13, 3. ἃ ρ' οὔν, ἔφη, καὶ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λυνόμενοι αὐτῶ; Μὰ τὸν Δί', ἔφη, profecto non aegre ferunt. 4. 2, 22. ἃ ρ' οὔν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. 1. 5, 4. ἃ ρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρώτον ἐν τῇ ψυχῇ κατασκευάσασθαι; nonne certe. 2. 6, 34. ἃ ρα μὴ διαβάλλεσθαι δόξεις ἐπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημος, συλλέγεις τὰ γράμματα;—Ἀρα μὴ ἱατρός; ἔφη.—Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. O. 4, 4. ἃ ρα μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; A double question, Pl. Euthyphr. 9, e. ἃ ρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι; Is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὔν*, § 316, Rem.), corresponds entirely to the Latin *num*, *whether*, *is it so?* and hence always leads to the expectation of a negative answer. For the sake of perspicuity, the particles *οὔν* and *μή* are often added, e. g. *μῶν οὔν*, *μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative, (*nonne*). Pl. Lysid. 208, c. ἀλλ' ἄρχει τίς σοῦ; 'Οδὲ παιδαγωγός, ἔφη. *Μῶν* δοῦλος ὢν; but not a slave, is he? Eur. Hec. 754. τί χρῆμα μαστεύουσα; *μῶν* ἐλείθερον αἰῶνα θέσθαι; ῥάδιον γὰρ ἐστὶ σοι. Hecuba answered, *Οὐ* δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. Eur. Andr. 82. *μῶν οὔν* δοκεῖς σοι φροντίσαι τίν' ἀγγελῶν; Pl. Phaedon. 84, c. τί, ἔφη, ἐμὴν τὰ λεχθέντα; *μῶν* μὴ δοκεῖ ἐνδεῶς λέγεσθαι;—*὘ν* οἷς τί χρῆν ποιεῖν ἐμέ; *μῶν οὐχ* ἄπερ ἐποίουν; *nonne*, *quod faciebam?*

(d) The same holds of *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b), i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ* ἐθέλεις ἵναι; *non* or *nonne* vis ire? *do you not wish to go?* Pl. Prot. 309, a. οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ; *are you not in fact an eulogist?* on μέντοι, see § 316, Rem. On *οὐκοῦν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; *Οὐκ* οὔν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; *Οὐδὲ* γεωμέτρης, ἔφη κτλ. 2, 12. *μή* οὔν, ἔφη, ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *do you think that I am unable*, etc.? The negative *οὐ* belongs to the single word *δύνωμαι*. This interrogative *μή* is used very often in an indirect question, after expressions of *considering*, *asking*, *inquiring*, of *solicitude* and *fear*. It appropriately means, *whether not?* but in Eng. can be often translated by *that*. X. C. 4. 2, 39. φερον τί ζῶ, μὴ κράτιστον ἦ μοι σιγᾶν, *I am anxious whether it is not best*. For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἴτε* and *ἔπειτα*, and more emphatically *καὶ ἔτε*, *καὶ ἔπειτα*, introduce questions of astonishment, indignation and irony. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought, § 312, Rem. 8. X. C. 1. 4, 11. εἰ ὦθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶμι φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνέστησαν κτλ. Cy. 2. 2, 31. καὶ ἔπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) *Πότερον* (*πότερα*)—*ἦ* (Homer *ἦ*—*ἦ*) is used like the Latin *utrum*—*an*, in direct and indirect double questions. *Πότερον* is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σοκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν,—*ἦ* ἔστιν οἷς καὶ πάνυ ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχη, ἐξς πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης, ἢ γνώμης ἔργα ἐστίν;

(g) *Ἄλλο τι ἢ* (abbreviated from *ἄλλο τί ἐστι* or *γίγνεται*, *ἦ*) and *ἄλλο τι* has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδέν κολέει παρίειν; *does anything hinder?* Pl. Hipparch. 226, e. ἄλλο τι οὖν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) *Ἦ*, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. *Ἦ* can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πύλαι ἀπεκρύπτου· ἦ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; (= *ἦ ἄρα*—*ἀπεκρύπτου*, *ἦ ὀκνεῖς*—;)

(i) *Εἰ* and *εἰάν* [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in indirect questions, and, indeed, properly only in double questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *εἰάν* are especially used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing and saying. The connection must determine whether the interrogative sentence has an affirmative sense, (*whether*—*not*), or a negative one, (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether*—*not*). C. 1. 1, 8. οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇ γήμαντι, ἢ εὐφραίνηται, δῆλον, εἰ (*whether*—*not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether*—*not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰάν τὸδε σοὶ μᾶλλον ἀρεσκῇ. Pl. Apol. 18, a. δέομαι ὑμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

Rem. 9. Very frequently, especially in Homer, verbs which express any

action, are constructed with this deliberative *εάν* with the Subj. and *εἰ* with the Opt. (Epic *εἴ κε, αἶ κε*), in which case a verb like *σκοπεῖν, περιῶσθαι*, is to be supplied by the mind. II. v, 172. *γλανκίον δ' ἰθὺς φέρεται μένει. ἦν τινα πέφρη ἀνδρῶν.* Th. 1, 58. *Ποτιδαῖαιται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρόσβεις, εἴ πως περσειαν.*

(k) *Εἴτε*—*εἴτε* are used in indirect questions like *εἰ*—*ἦ*, except that by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δεῖξεις τάχα, εἴ τ' εὐγενὴς πέφικας, εἴ τ' ἐσθλῶν κακῇ.* The poets also say *εἴτε*—*ἦ*, or *εἰ*—*εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following things are to be noted. The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists or will exist. The Subj. and Opt. are used in deliberative questions, § 259, 1, (b), and 2; but the Opt. (after an Hist. tense), when the question is to be represented as proceeding from the *mind of another*, § 345, 4, and also when the question depends on a sentence expressing a wish, § 333, 5. The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal sentences, § 260, 2, (2) and (4).

Τί λέγεις;—Εἰπέ, ὅ τι λέγεις; Th. 3, 53. *φοβούμεθα, μή ἄμφοτέρων ἡμαρτήκαμεν.* X. Cy. 3, 1, 27. *ὄρα, μή ἐκείνους αὖ δέήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν.* *Τί εἴπωμεν;—Οὐκ οἶδα, ὅ τι εἴπωμεν.* Od. ε, 473. *δεῖδω, μή θήρῃσιν ἔλωρ καὶ κύρμα γένομαι, that I shall become.* X. C. 4, 2, 39. *φροντίζω, μή κούτιστον ἦ μοι σιγῇ, whether it is not best.* *Οὐκ εἶχον, ὅποι τραπεοίμην.* Ἄρά μοι ἐθελήσαις ἄν εἰπεῖν (sc. εἴ σε ἐρωτήσῃ); X. An. 6, 1, 28. *ἐκείνο ἐννοῶ, μή λίαν ἄν ταχὺ σωφρονισθείην.* C. 4, 2, 30. *πρὸς σέ ἀποβλέπω, εἴ μοι ἐθελήσαις ἄν ἐξηγήσασθαι* (sc. εἰ βούλοιο). Ἄρά σε ἔπεισα ἄν (sc. εἴ σοι ταῦτα ἔλεξα); *persuasissemne tibi?* X. Apol. 28. *σὺ δέ, ὦ φίλτατε Ἀπολλόδορε, μᾶλλον ἄν ἐβούλον με ὁρᾶν δικαίως, ἢ ἀδίκως ἀποθνήσκοντα; vellesne?* *Οὐκ οἶδ' εἴ σε ἔπεισα ἄν.*

REM. 10. On *μή* (whether — not) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final sentences, § 330, 3, expresses the derived or remoter thought. II. π, 650, sq. *φράζετο θυμῷ — μερμηρίζων, ἢ ἤδη καὶ κῆνον.* Ἐκτὼς χαλκῷ δ' ἠώσῃ ἀπὸ τ' ὤμων τεύχε' ἔληται, ἢ ἔτι καὶ πληρόεσιν ὀφέλλειεν πόνον αἰπύν.

7. The answer made to questions by *yes*, is commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by *no*, except that here *οὐ* precedes the word repeated. *Yes* is also expressed by *ναί*, *νῆ τὸν Δία*, *πάνν*, *κάρτα*, *εὔ* and the like, *φημί*, *φήμ' ἐγώ*, *ἐγώ* without *φημί*, and *no* by *οὐ*, *οὐ φημί*, *οὐκ ἐγώ*. Commonly also strengthening adverbs are joined with the words which answer a question, as *γέ*, § 317, 2, e. g. *ἔγωγε*, *οὐκ ἔγωγε*; *γάρ*, § 324, 2, *τοί*, § 317, 3, *μέντοι*, § 316, Rem., *οὐν*, § 324, 3, (b), *μενοῦν*, § 316, Rem. The answer to nominal questions is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395 sq. ὁ ῥᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;—Ο ῥᾶ. Ib. 90 sq. οἷσθ' οὐν, βροτοῖσιν ὃς καθέστηκεν νόμος;—Οὐκ οἶδα. X. C. 4. 6, 14. φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ!—Φημί γάρ οὐν.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE. (705—709.)

1. The words or thoughts of a person,—whether he be a second or third person or the speaker himself,—may either be given again unaltered, in the same form as they were stated by us or another person; then the discourse or thought quoted, seems to be independent of the representation of the narrator, and is called *direct* (*oratio recta*), e. g. *I thought*, PEACE HAS BEEN CONCLUDED; *the messenger announced*, PEACE HAS BEEN CONCLUDED;

2. Or the words may refer to the representation of the narrator and thus be made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal sentence. This is called *indirect* discourse (*oratio obliqua*), e. g. *We believed*, THAT PEACE WAS CONCLUDED. *The messenger announced*, THAT PEACE WAS CONCLUDED.

3. The principal sentences of direct discourse, to which also belong the sentences introduced by the coördinate conjunctions, e. g. *καί*, *δέ*, *γάρ*, *οὐν*, *καίτοι*, etc., in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, (a) either by the Acc. with the Inf., § 307, 6, or by *ὅτι* and *ὡς* with

the finite verb, § 329, or also by the participial construction, § 310, 4, (a), e. g. *Ἐπήγγειλε τοὺς πολεμίους ἀποφύγειν* — *ὅτι οἱ πολέμοι ἀποφύγοιεν* — *τοὺς πολεμίους ἀποφύγοντας*; when they express a command, admonition, wish or desire, (b) by the Inf., § 306, e. g. *Ἐλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμοῖς* (Or. recta, ἐπίθεσθε).

REMARK 1. Intermediate clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Inf. precedes. X. An. 7. 3, 13. *ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γάρ εἴη, καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη, κ. τ. λ.* H. 3. 2, 23. *ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γάρ ἔχοιεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι.*

4. The subordinate clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. *ἐὰν τοῦτο λέγῃς, ἁμαρτήσῃ* becomes *ἔλεξέ σε, εἰ τοῦτο λέγοις, ἁμαρτήσεται*. Her. 3, 75. *τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, fecisset*. X. Ag. 1, 10. *Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.*

REM. 2. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is that it always uses its Subj. only with reference to the Future. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a thought is quoted as the sentiment of another, who, at the moment of quotation is to be represented as one *no longer present*. Her. 7, 103. *ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημνός εἴη, whether the statement made was not idle boasting*. X. Cy. 2. 4, 17. *ἂν τις ἐκῴσῃ ἐξαγγείλῃ δῆ, ὡς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι, if any one announces there, that I INTENDED*. C. 1. 2, 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγομένοις εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), δηλον ὅτι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν, if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right*. Hence if the Greek, after a principal tense, wishes to represent a statement as one conceived in the mind of another person, it must use the Acc. with the Inf. instead of ὅτι with the Subj.

Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by λέγει, ὅτι ἡμεῖς ἀθάνατοι ὁμεν, or ὅτι ἡ. ἀθ. εἴμεν, but by λέγει ἡμῶς ἀθανάτους εἶναι.

REM. 3. The oblique discourse is sometimes used in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Her. 7, 2. ἐστασίαζον (οἱ παῖδες), ὃ μὲν Ἀργεΐωνος, κατότι προσβύτατός τε εἶη παντός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη πρὸς πάντων ἀνθρώπων, τὸν προσβύτατον τὴν ἀρχὴν ἔχειν. Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἶη καὶ ὅτι Κύρος εἶη ὁ κηστόμενος τοῖσι Πέρσησι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with ἄν. Th. 8, 54. καὶ ἐψηφίσαντο πλεύσαντι τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὃ πῃ ἄν αὐτοῖς δοκοίη ἄριστα εἶναι. X. H. 2, 4, 18. ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθεσθαι, πρὶν ἄν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ. 5, 4, 47. ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἄν αὐτὸς ἔλθοι.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are transferred to the present time of the speaker, § 327, Rem. 2.

X. Cy. 2, 2, 1. αἰ μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Comp. § 327, Rem. 2. H. 2, 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἳ τοὺς πατέρας νόμους ξυγγράψουσιν, καὶ οὓς πολιτεύσουσιν. Her. 1, 163. ἐκέλευε τῆς ἐαυτοῦ χάρης οἰκῆν, ὅκου βούλονται. Th. 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται. 1, 107. ἔδοξε δ' αὐτοῖς σκέπασθαι, ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύσονται. Her. 1, 29. ὀρκίοισι μεγάλοις κατεείχοντο Ἀθηναῖοι, δέκα ἔτα χρήσεσθαι νόμοισιν, τοὺς ἄν σφι Σόλων θῇται. X. Cy. 4, 5, 36. τοὺς ἱππείας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τις σημάνῃ. H. 2, 1, 24. Λίσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσε ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποπλεῖν.

REM. 5. But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented at the same time as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with

the Opt. Then the certainty, reality and fact expressed by the two former, are contrasted with the uncertainty, possibility and mere conception denoted by the latter. X. An. 2. 3, 6. ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οὐ αἰτοῖς, ἐὰν αἰσποῦνται γένωνται, ἄξουσιν, ἔρθεν ἔξουσι τὰ ἐπιτήδεια. 3. 5, 13. ὅμοιοι ἦσαν θανμάζοντες, ὅποι ποτὲ τρέπονται οἱ Ἕλληνες, καὶ τί ἐν νῶ ἔχουσιν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὔ) τὸ γένειον τὴν ἀσπίδα πῦσαν σκιάζειν. 6, 84. Σκύθας γὰρ (sc. φασί) τοῖς νομάδας, ἐπεὶ τε σφι Λαγεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, postquam invasisset. Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνήθῃναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, si ampliorem illorum agri partem in suam potestatem redigere possent se eam retenturos. See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often a change of person, comp. § 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κῆρον γελᾶσαι τε ἐκ τῶν πρόσθεν διαγούων καὶ εἰπεῖν αὐτῷ ἀπρόντα θαυμάειν, οὐ παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾷν σοι ἐξέσται, καὶ βούλη, ἀσχαδαινεῖ. On the contrary, An. 7. 1, 39. ἐλθὼν δὲ Κλέανδρος· Μῦλα μόλις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, οὐ οὐκ ἐπιτήδειον εἶη, κ. τ. λ.

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

§ 346. *Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.* (710.)

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omitted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἰέναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied. The single sentences of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real but only apparent omission of such an element, since it is contained or involved in some way in the sentence or in a member of it. The simplest instances of brevity of expression have been treated, § 319, Rem. 1. The following additional instances may here be mentioned.

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἄξιοῦσι) τὴν τῶν πέλας δὴ οὕν ἢ τὴν ἑαυτῶν ὁρᾶν sc. *δηουμένην*.

(b) In antitheses, one member must often be completed from the other. Dem. Ol. 3, 30, 17. ἐπράξαμεν ἡμεῖς (sc. *πρὸς ἐκείνους*) καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνώγει τὸντοῦτο αἰεὶ, οὐκ ἐὼν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. *ἀνῶγων*) μένοντας ἐν τῇ τάξει ἐπικρατέειν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὧν οἱ πολλοί (sc. *ἐπιμελοῖνται*.) So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαργηθείη, ἀλλ' ἀτεχνῶς οὔτοι' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐνανμάχουν.

3. An important figure of Brachylogy is the so called Zeugma, i. e. where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. ἤχι ἐκάστω ἵππῳ ἀερίποδες καὶ ποίκιλα τεύχε' ἔκειτο (*to lie, as well as generally to be in a place, to be in store*). Her. 4, 106. ἐσθῆτα δὲ φορέοισι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be includ-

ed. Th. 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν).

4. The contraction in coördinate sentences has already been spoken of, § 319, Rem. 1; this is more seldom in subordinate sentences, though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν (sc. νομίζῃ). Pl. L. 710, d. πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or εἴπερ πον, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the opposite of the figures just named. It is the use of a word, which, in a grammatical point of view, is superfluous, since the idea conveyed by it has been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1, 4, 19. οἱ, ἣν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκεῖνοι. 3, 15. πειράσσομαι τῷ πάμπω ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

REMARK. The grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable, e. g. εὐθύς παραχοῖμα, πάλιν αὖθις, ἀεὶ συνεχῶς, εἶπον λέγων and the like. See Larger Grammar, Part II. § 858.

§ 347. *Contraction and Blending of Sentences.* *Anacoluthon.* (711—713.)

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause and is made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction.

X. Cy. 4, 1, 3. αὐτὸς οἶδα, οἷος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὅσαπερ, οἶμαι, καὶ πάντες ἡμεῖς ἐποιεῖτε.

2. When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle, depend upon the finite verb. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

X. Cy. 7. 1, 40. οὗτοι δὲ ἐπειδὴ ἤπορουντο, κύκλω πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὄπλα, ἐκ τῶν ἀσπίσιν ἐκάθητο (instead of κύκλον ποιησάμενοι ἐκάθητο). 1. 6, 33. ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πρότεροι πολῖται γένοιτο. 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλλειν δεῖσσι ἀναιρουμένους ταῖς βώλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause and making it the object of the latter. Comp. *nostī Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*.

Her. 3, 68. οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὡς οὐκ εἴη ὁ Κύρον Σμέρδις. 80. εἶδετε τὴν Καμβίσειω ὕβριν, ἐπ' ὅσον ἐπεξῆλθε. 6, 48. ἀπειρεῖα τοῦ Ἑλληνῶν, ὅτι ἐν νῶ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμιν. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ὦσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις ἐνθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφειτᾷσι. 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοῖς Μιτυληναίοις. 5, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Criton. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive sentence introduced by ὅτε or ὡς, or still more frequently, as a substantive sentence expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4. 18. ὡς γὰρ ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμολιῆς μέλλει ἵξειν (instead of ὡς ἤκουσα, Κλ. μέλλει ἵξειν). Her. 1, 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπέυσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3, 14. ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον. 4, 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνῶν εἶναι τὸ σφετέρων.

5. Anacoluthon (from *a* privative and *ἀκόλουθος*, -or, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but is changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon, (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned,

(a) A very natural and frequent instance of Anacoluthon is, where the idea, which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥσπερ οἱ ἀθληταὶ οὖχ, ὅταν ἰδιοῦντων γένωνται κρείττους, τοῦτο αὐτοὺς ἐμφραίνει, ἀλλὰ ἔταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνιῶ (instead of τοῦτω ἐμφραίνονται — ἀνιῶνται).

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιστὰ ποιῶ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίρου ἀναγκάζει τυγχάνειν, (instead of παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίρου ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει).

SECTION X.

§ 348. Position of Words and Sentences. (714.)

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words, § 38, 4, which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated. There are two kinds of position, the usual and inverted.

2. First the usual position. Here the subject takes the first place, and the predicate the second; the object stands before the predicate, but the attributive follows its substantive.

Κύρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάνν προθύμως αὐτῷ συνεστράτευσαν. Παῖς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κύρου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310.

3. The rule for the position of several objectives or qualifying circumstances referring to one verb, is generally this, that the most important objective stands immediately before the predicate, but the rest follow each other in the order in which they were joined to the first objective, the object last added always standing before one already existing.

Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal object, (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the object denoting a person precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω — τῷ παιδὶ τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

REMARK 1. The positions of single words, e. g. pronouns, prepositions, etc., have been already considered in treating the several parts of speech. See Index under Position.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective sentence, for

example occupies the place which the adjective would take; and so of the others.

Pl. Phaedon. 59, e. ὁ θυρωρός, ὃς περ εἰώθει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἰερά αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive sentences, even when they express the grammatical subject, stand after the governing (principal) verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρχοι πολλοὺς ἤδη πλησιάζαντας διέφθειραν.

5. The position is said to be *inverted*, when the word made emphatic by the position is not the word denoting the principal idea, but the word denoting the idea subordinate to that. Here the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθὸς ὁ ἀνὴρ. Τὸ τῆς ἀρετῆς κάλλος, or stronger τῆς ἀρετῆς τὸ κάλλος. Ὁ βασιλεὺς Κῦρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχέσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως, τὰ τε ἀπὸ τῶν πολέμων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when in the same sentence two words are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια. Generally both the first and last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequently used in subordinate sentences, than in the case of the words, whose place they take, since it is often necessary for the sake of perspicuity. Substantive sentences with ὅτι, ὥς, *that*, and final substantive sentences, are placed before the governing verb, when the ideas they express are to be brought, as it were, more before the eye.

Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἡνῆται, παραλείψω. Ἵνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. The inversion of adjective sentences (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, § 332, 8. Inversion is not used in adverbial sentences of time and condition, since these, according to the common position, usually precede the principal sentence.

8. If in a subordinate clause, a word is to be distinguished above the others, it is sometimes placed before the connective word which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ τὰλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν*.

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words connected together, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often even both, at the same time, when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων*. X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπρ.*) This separation (Hyperbaton) very often takes place in the *sentence* also. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν ὅπη προσέοικε*. X. C. 3, 11, 10. *φιλεῖν γε μὴν εὔ οἶδ' ὅτι ἐπίστασαι*. Isocr. Paneg. 53. *ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνηθείη*. Dem. Phil. *οὔτοι μὲν γὰρ ἄρχοντες οὐ πολλὸς χρόνος ἐξ οὗ — ἤλθον*.

10. Ideas that are alike or similar, or especially such as are antithetic, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται*. X. Hier. 6, 2. *ξυνῆν μὲν ἡλικιώταις ἡ δόμος ἡ δομένοις ἐμοί*. Pl. L. 934, d. *μαίνονται πολλοὶ πολλοὺς τρόπους*. Hence, *ἄλλος ἄλλο*, alius aliud, *ἄλλος ἄλλοθι*, alius alibi, *ἄλλος ἄλλοσε*, alius alio, *ἄλλος ἄλλοθεν*, alius aliunde, *ἄλλος ἄλλῃ*, alius alià (sc. vià), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX.

VERSIFICATION.

§ 349. *Rhythm*.

Rhythm is the harmony produced by the alternation of long and short syllables.

The portions into which every verse is divided, are called *feet*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

- ~ ~ Pyrrhich* (τυπόν)
- Spondee (τύπω)
- ~ - Iambus (τυπόν)
- ~ Trochee (τύπε).

* DERIVATION OF NAMES OF FEET.—*Pyrrhichius*. This name was assigned from the celebrated war dance of that name, in which it was used as being rapid and energetic.—*Iambus*. From ἰάπτω, to abuse ; because Archilochus the inventor used it in violent invectives.—*Trochæus*. From τρέχω, to run ; because of its running saltatory style.—*Tribrachys*. Τρις βραχύς, as its form denotes.—*Spondaeus*. So called, because it was used Ἐν ταῖς σπονδαῖς, in sacred rites, from its solemn sound.—*Dactylus*. Ἀπὸ τοῦ δακτύλου ; because it is, like the finger, composed of one long joint and two short ones.—*Anapaustus*. From ἀναπαύω ; because the Ictus was contrary to that of the Dactyl.—*Amphibrachys*. Ἀμφὶ βραχύς ; because the short syllables surround the long one, (ἀμφὶ).—*Creticus*. Because much used by the Cretans.—*Bacchius*. Used in the Dithyrambic Games in honor of Bacchus.—*Antibacchius*. The converse (ἀντί) of the former.—*Proceleusmaticus*. From πρὸς ἐλυσμα, the boatswain's call or command ; because rapidly uttered.—*Pæons*. Because used in the Pæonic Hymns.—*Choriambus*. Trochee or Choree + Iambus.—*Antispastus*. Ἀντισπῶ, to draw to the opposite side ; because, being converse of the former, it appears to draw the Trochee to the other side of the Iambus.—*Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians ; A majore, when beginning with the long syllables ; a minore, when beginning with the short ones.—*Epitritus*. Most probably from ἐπί and τρίτος ; because, in addition to (ἐπί) the 3d syllable, it has a short one over.—The *Diambus* is an Iambic syzygy, admitting the Spondee in Pl. 1.—The *Ditrochæus* is a Trochaic syzygy, admitting the Spondee in Pl. 2.

The trisyllabic are eight :

- υ υ υ Tribrach (ἐτυπον)
- — — Molossus (τύπτομαι)
- υ υ — Anapaest (τετυφώς)
- υ υ Dactyl (τύπτετε)
- υ — υ Amphibrach (ἐτυπτον)
- υ — Creticus (τύπτομαι)
- υ — — Bacchius (τυπήτω)
- — υ Palimbacchius (τύπτητε).

The tetrasyllabic are sixteen :

- υ υ υ υ Proceleusmaticus (ἐτύπειο)
- — — — Dispondeē (τυφθειήτην)
- υ — υ — Diiambus (ἐτυπιόμην)
- υ — υ Ditrochee (τυπέτωσαν)
- υ — — υ Antispastus (ἐτύθητον)
- υ υ — Choriambus (τυπτόμενον)
- υ υ — — Ionicus a minori (ἐτετύμην)
- — υ υ Ionicus a majori (τυψαίμεθα)
- υ υ υ first Paeon (τυπιόμενος)
- υ — υ υ second Paeon (ἐτύπτετε)
- υ υ — υ third Paeon (ἐτέτυπο)
- υ υ υ — fourth Paeon (ἐτυπόμην)
- υ — — — first Epitritus (ἐτυψάσθην)
- υ — — second Epitritus (ᾠ τυπούσαι)
- — υ — third Epitritus (τυφθήσομαι)
- — — υ fourth Epitritus (τυφθειήσαν).

Simple metres are formed by the repetition of simple feet ; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. $\acute{\cup}$, $\acute{\cup}\cup$, $\acute{\cup}\cup\cup$, $\acute{\cup}\cup\cup\cup$, $\acute{\cup}\cup$, $\acute{\cup}\cup\cup$, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and

Thesis, taken together, is considered as a single Arsis or Thesis, e. g. $\acute{\cup}\cup\cup\cup$, $\acute{\cup}\cup\cup\cup$, $\acute{\cup}\cup\cup\cup$, $\acute{\cup}\cup\cup\cup$ or $\acute{\cup}\cup\cup\cup$.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. $\acute{\cup}\cup$, $\acute{\cup}\cup\cup$, $\acute{\cup}\cup$, $\acute{\cup}\cup\cup$. Hence the trochee and dactyl, the iambus and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

§ 350. *Arsis and Thesis.*

Arsis is that part of the foot on which the stress (*ictus*, beat,) of the voice falls. The remaining part of the foot is called *Thesis*. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (~~~), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as in the trochee and dactyl, the first syllable of the foot is long, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus '— . Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the *ictus* or force of the voice necessarily falls on the first of the two units composing this long, it is evident that where the tribrach is used instead of an iambus, it would take the *Arsis* on the second syllable, thus ~~~, where it is used instead of a trochee, on the first. So where the dactyl takes the place of the spondee with the *Arsis* on the last syllable, the *arsis* of the dactyl is on the first short, thus —'; but where the anapaest stands for the spondee (—), its *Arsis* is on the first short, thus ~—.

§ 351. *Caesura.*

Caesura is the interruption of the rhythm by the ending of a word before the foot is completed.

There are three kinds of *Caesura*,

1. *Caesura* of the *foot*.

2. *Caesura* of the *rhythm*.

3. *Caesura* of the *verse*.

Caesura of the foot is where the word ends before a foot is completed.

Νίκη | σὰς ἐθέ | λει στυγε | ρήν ἐμέ | οἴκαδ' | ἄγασθαι.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|~~, and forms the *masculine Caesura*, or in the *Thesis*, —~|~ and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἴκαδ'* is feminine or trochaic.

The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable

of a word;—and thus the Arsis is separated from the Thesis. In the line above quoted, the Caesura of the rhythm occurs after the syllables *σα*, *λει* and *σην*, the Arsis falling on each of these and being separated from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

The Caesura of the verse is a pause introduced to render the recitation more easy. This divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place, viz. in the *trochaic*, *iambic* and *anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below.

Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαθέην, || Τενέδοιό τε Ἴφι ἀνάσσεις,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσῃσε, || καὶ ἦνθα μάντις ἀμύμων.

§ 352. *Different kinds of Verse.*

A verse is often named from the foot which predominates in it. Thus the verse is called *dactylic* because the dactyl is the predominant foot, and *iambic*, because the iambus is the predominant foot. A verse is called *acatalectic*, when the feet of which it is composed are complete, as *trimeter iambics*, $\sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—}$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the trimeter $\sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—}$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$; if two syllables are wanting, *catalectic on one syllable*, e. g. $\text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$.

Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—} | \sim \text{—}$.

Verses which have one syllable more than enough are called *hypercatalectic*, e. g. $\sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—} | \sim \text{—} \text{—} \text{—} \text{—}$.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *dactylic*, *iambic*, *trochaic* and *anapaestic*.

§ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period for the Epic or heroic poem, and hence this verse is often called *heroic*.

The dactyl is the fundamental foot of the Hexameter, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus.

— — — — —

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as

Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἦλυθον αἰχμητάων.

—	22	—	—	—	22	—	22	—	—	—	—
---	----	---	---	---	----	---	----	---	---	---	---

Besides the Caesura mentioned above after the Arsis of the third foot, or in the Thesis of the same, there is sometimes a Caesura in the second foot, which is commonly followed by one in the fourth, as

Ἡ Αἴας || ἡ Ἰδομενεύς || ἡ δῖος Ὀδυσσεύς

Ἡγεμόνων, || ὅστις οἱ ἀγὴν || εἰσάροισιν ἀμύναι.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\frac{1}{2} \quad \frac{1}{2} \quad -$

Μηδὲ θύραζε κέλευ' || οὐκ ἐθέλοντ' ἵεναι.

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, is more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γεγυμένον ζωᾷς βρέφος ἤρπασε Δαίμων Hexam.

Οὐκ οἶδ' εἴτ' ἀγαθῶν || αἰτίος, εἴτε κακῶν. Pentam.

Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω; Hexam.
Τὶ σπείδεις; οὐ σοι || πάντες ὀφειλόμεθα; Pentam.

§ 357. *Dactylic Tetrameter.*

The tetrameter catalectic on one syllable consists of three feet and a syllable, e. g.

Πολλὰ βροτῶν διαμειβομένα.
— — — | — — — | — — — | —

The tetrameter catalectic on two syllables consists of three feet and two syllables which may form a spondee or trochee.

Φαινόμενον κακὸν οἶκαδ' ἄγεσθαι.
— — — | — — — | — — — | — —

The tetrameter acatalectic consists of four feet; instead of a dactyl in the last a cretic is admissible.

Ἔπν' ὀδύνας ἀδαής, ἔπνε δ' ἀλγέων.
— — — | — — — | — — — | — — —
Μῶσ', ἄγε Καλλιόπα θυγάτηρ Διός.
— — — | — — — | — — — | — — —

§ 358. *Dactylic Trimeter.*

The trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον
— — — | — — — | —

The trimeter catalectic on two syllables consists of two feet and two syllables which may form either a spondee or trochee, e. g.

Εὐρεῖ κήματα πόνητο.
— — — | — — — | — —

A spondee is very rare in the second foot.

§ 359. *Dactylic Dimeter.*

The dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν
Τοῖσδ' ὁμόφωνον.
— — — | — — —

The dimeter acatalectic consists of two dactyls, and usually stands in connection with tetrameters.

Οὐς ὑπὸ τείχεσι
— — — | — — —

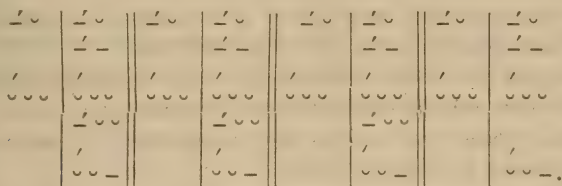
§ 360. *Trochaic, Iambic and Anapaestic Verse.*

The trochaic, iambic and anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet. Thus a verse of four feet was called *quaternarius*, of six, *senarius*, of eight, *octonarius*. Hexameter is generally not measured by dipodies.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may be a spondee. Therefore, a spondee is admissible in every even place, (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in all the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name.

A trochaic tetrameter acatalectic would then present the following scheme.

§ 362. *Trochaic Monometer.*

The trochaic monometer consists of two feet. It is generally found in systems of trochaic trimeters, e. g.

Συβαρίζειν,
— ′ | — ′ .

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet, e. g.

Κολχίδος τε γ᾽ ἄς ἔνοικοι.
— ′ | — ′ | — ′ | — ′ .

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters, e. g.

Καὶ Σκύθης ὁμίλος, οἳ γ᾽ (acatalectic).

Ἐσχατον τόπον ἀμφὶ Μαί- (catalectic).

ᾧτιν ἔχουσι λίμαν.

— ′ | — ′ || — ′ | —

— ′ | — ′ || — ′ | — .

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable. Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians, e. g.

Τῇδε πᾶς ἔπον, δίωκε || καὶ τὸν ἄνδρα πυνθάνου

“Αἱ τινες τηροῦμεν ὑμᾶς || ἣν γὰρ ἦ τις ἔξοδος.

$\begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \text{—}$

Trochaic tetrameters acatalectic are very rarely used by the Greek poets.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iambus. Instead of the first iambus, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iambus may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee. A dactyl, however, is very rarely found except in the first and fifth foot.

An anapaest very seldom occurs except in the third place, in the case of a proper name, or in the first place when it consists of one word.

In comic trimeter, however, the dactyl is admitted in the uneven places, and an anapaest in all the five places.

Hence the iambic trimeter or senarius, would present the following scheme,

$\begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \left| \begin{array}{c} \text{—} \text{—} \\ \text{—} \text{—} \end{array} \right| \text{—}$

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις

— — | — —.

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet, e. g.

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic consists of three feet and a syllable,—and has no Caesura, e. g.

Εἴλετο χώρας ἐφορεύειν
Διὰ τὸν σὸν προκτὸν ὀφλήσει.

— ∪ ∪ — | — — ' || ∪ ∪ — | —
— ∪ — | — — || — — | —

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable. This verse is also called Aristophanean, though not invented by Aristophanes.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot, e. g.

Προερεῖ τις αἰὲ τῶν ὀρνίθων || μαντινομένῳ περὶ τοῦ πλοῦ;
Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;
Τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. || λέγουσι δέ τοι τάδε πάντες.

— ∪ — ' | — ∪ — ' || — — | — — ' || — — | ∪ ∪ — ' || — ∪ — ' | —
— ∪ — ' | — — ' || — — ' | — — ' || — — ' | ∪ ∪ — ' || — ∪ — ' | —
— ∪ — ' | — — ' || — — ' | — — ' || — — ' | ∪ ∪ — ' || — ∪ — ' | ∪

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

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II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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III. INDEX FOR THE FORMS OF THE VERBS.

ABBREVIATIONS. A. *Aorist*; A. I. *first Aor.*; A. II. *second Aor.*; Aug. *Aug-
ment*; Char. *Characteristic*; Comp. *Compare*; Dial. *Dialect*; F. *Future*; P. *Pass-
ive*; Pf. *Perfect*; Pf. M. *Perfect Middle*; Plup. *Pluperfect*; R. *Remark*; Red.
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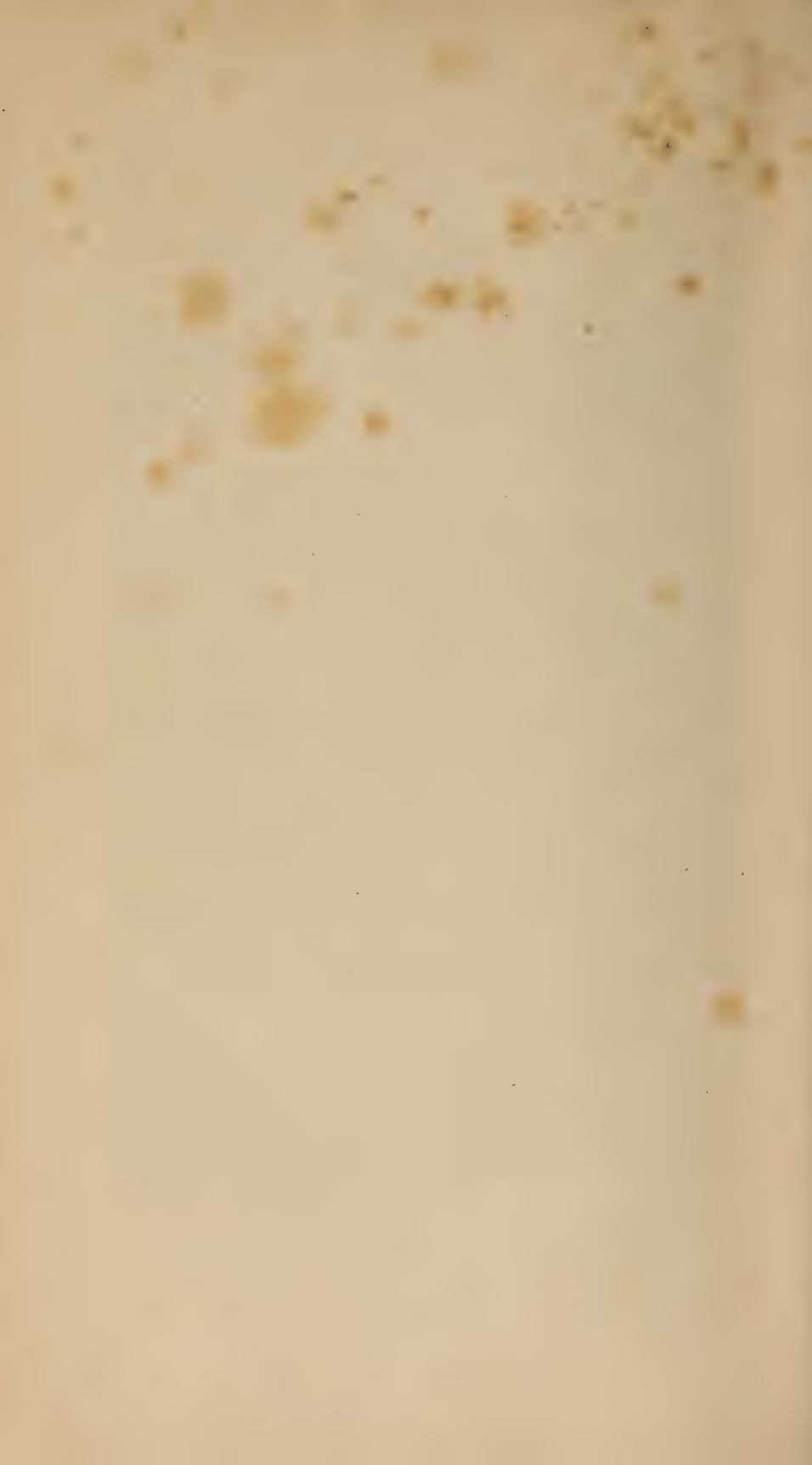
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ERRATA.

Page 3, line 18, read Ausführliche for Ausfürliche. p. 4, l. 17, *twenty* for *thirty*. p. 17, l. 18, read *ἡῤῥον* for *ἡρξον*. p. 18, l. 6, *tragoedus* for *tracodus*. p. 28, l. 10, *τὰ δὲ* for *τὰδε*. p. 28, l. 23, *ends in* for *is changed into*. p. 31, l. 6, *φ* for *θ*. p. 31, l. 35, *smooths* for *smooth breathings*. p. 35, l. 24, *θαλπωρή* for *θαλπορή*. p. 41, l. 31, *Λευκαλίων* for *Λευκ*. p. 48, l. 32, *πολλά* for *πολλα*. p. 52, l. 13, *reflective* for *reciprocal*. p. 53, l. 1, *ἐποίησεν* for *ἐποίησαν*. p. 55, l. 30, *Φίλιπποι* for *Φίλλιπποι*. p. 58, l. 8, *αισι* for *οισι*. p. 60, l. 2, *Ἀνδρομέδα* for *Ἀνδρομεδα*. p. 61, l. 4, *δικη* for *δικη*. p. 67, l. 33, *clod* for *ice*. p. 92, l. 12, *declension* for *delension*. p. 103, l. 15, *ἰδρι* for *ἰδρι*. p. 103, l. 19, *ἰδριδα* for *ἰδριδα*. p. 113, l. 22, *οἱ* for *οἷ*. p. 122, l. 35, *ύ* for *ύ*. p. 122, l. 37, *ἐξακοσιοστός* for *ἑξα*. p. 122, l. 38, *ἑπτακοσιοστός* for *ἑκτ*. p. 134, l. 22, *βεβουλένης* for *βεβούλενης*. p. 136, l. 23, *ω* for *ω*. p. 156, l. 17, *ἐκώλυνον* for *ἐκώλων*. p. 163, l. 37, *σπάζω* for *σπάζω*. p. 170, l. 22, *ἤρπασα* for *ἤπασα*. p. 175, l. 8, *KTEN* for *KTAN*. p. 178, l. 1, *ἀγγελοῖμι* for *ἀγγελλοίμι*. p. 180, l. 1, *ἡμείρω* for *ἡμείρω*. p. 182, l. 11, *ΕΛΩ* for *ΕΛΩ*. p. 185, l. 28, *Part. for Pass.* p. 186, l. 21, *βέβουμαι* for *βέβυσμα*. p. 187, l. 13, *ἀμαρτάνω* for *ἀμαρτάνω*. p. 195, l. 6, *μέλῃσει* for *μέλῃσει*. p. 196, l. 23, *ἡρέθην* for *ἡρέθην*. p. 197, l. 15, *ἤνεγκον* for *ἤνεγκον*. p. 202, l. 25, *ἴστη* for *ἴστε*. p. 211, l. 30, *-εν* for *-εν*. p. 214, l. 34, *ἦσαν* for *ἦσαν*. p. 222, l. 30, *ἔδραν* for *ἔδραν*. p. 225, l. 27, *ἦδεν* for *ἦδεν*. p. 230, l. 1, erase the word *not*. p. 235, l. 7, erase the personal endings and the hyphen before *ἐμέ*, etc. p. 269, l. 22, *TEΘNAA* for *TEΘNAA*. p. 170, l. 31, *ἦδεν* for *ἦδεν*, and *ἦδη* for *ἦδη*. p. 272, l. 12, *Part. for Pass.* p. 278, l. 2, *Part. for Pass.* p. 280 l. 1, *Part. for Pass.* p. 289, l. 13, erase the hyphen before *εἶδος*. p. 296, l. 21, *ῥόδον* for *ῥόδον*. p. 296, l. 30, *μητρόπολιν* for *μητροίπ*. p. 297, l. 46, *τὸ* for *το*. p. 301, l. 1, *ἐγὼ* for *ἐγὼ*. p. 302, l. 1, *μᾶλλον* for *μᾶλλον*. p. 302, l. 5, *εἶναι* for *εἶναι*. p. 306, l. 15, *Αἶγυπτος* for *Αἶγυ*. p. 307, l. 14, *τὰ* for *τα*. p. 311, l. 47, *ἄστυ* for *ἄστυ*. p. 312, l. 8, *ἡνιοχέιν* for *ἡνιοχέιν*. p. 312, l. 29, *Ἐνόμιζε* for *Ἐνομίζε*. p. 315, l. 21, *ἐνθάδε* for *ἐνθ*. p. 321, l. 16, *αὐτὸς* for *αὐτὸς*. p. 340, l. 28, *δεσπότην* for *δεσπότην*. p. 354, l. 8, *ὥδμην* for *ὥδμην*. p. 360, l. 25, *ἄν* for *ἄν*. p. 364, l. 15, *ὑμέρ* for *ὑμέρ*. p. 372, l. 23, *Ἐαντοῦ* for *Ἐαντοῦ*. p. 377, l. 7, *πεδίω* for *πεδίω*. p. 378, l. 33, *eat* for *he ate*. p. 382, l. 35, *τυχεῖν* for *τύχεῖν*. p. 399, l. 22, *γνώμην* for *γνώμην*. p. 405, l. 1, *ἀρήγειν* for *ἀρήγ*. p. 408, l. 36, *Λακεδαμόνιοι* for *Λακ*. p. 411, l. 9, *ἀπό* for *ἀπό*. p. 416, l. 27, *ποιῖσθαι* for *ποιῖ*. p. 451, l. 23, *διαπράττομαι κατεργd.* for *διαπράττομαικατερ*. p. 453, l. 27, *αἶ* for *αἶ*. p. 466, l. 11, *μανθάνειν* for *μανθανεῖν*. p. 501, l. 15, *εἰρήνην* for *εἰρήμην*. p. 505, l. 13, *οὔτω* for *οὔτω*. p. 510, l. 1, *ὅπως* for *ὅπω*. p. 531, l. 30, *ὅκως* for *ὅκως*. p. 534, l. 5, *ἄ* for *ἄ*. p. 540, l. 1, *στρατοπεδενσάμενοι* for *στρατοεπ*. p. 562, l. 25, *ἡλικιώταις* for *ἡλικιώ*. p. 563, l. 23, *Amphibrachys* for *Amphhi*. The accent of a few oxytones was broken off by the impression.







The Antecedents & Prerequisites etc or Pre-
cedents and Subsidiary Blame, Shad
in closest relation to each other,
- the relation of Consequence and
Effect, or Conclusion, to Ante-
cedence, or Cause, or Condition.

Sixty & Two p 452

Native Gov, Sphere, ^{and Time} in which
the action of the verb occurs or
is by happens

Native of Temporal Relation, the
noun closely to connect used in
Latin etc. to express time - when
used adverbially qualifying the
action of the verb - to recognize
apocalyptic, or of mean of Revelation

Sentence etc.

1 Proviso is the Subordinate clause is the
Conditional clause, and precedes
the other clause or clauses.

The Proviso is the event that is Conditional

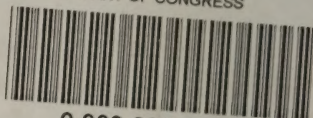
The Proviso contains the Condition
apart from which the thing conditioned
or dependent on it can't occur.
The Condition on which it is in Sub-
or clause + comes first.

The Recurrence is conditioned on the
Coming, & Pro is conditioned on Provisions.
" Unless He shall have Come, there
is no recurrence of rest.

~~The Recurrence~~ Recurrence, the Rest
from Sub will come any way,
For unless the Rest will not
come unless

- 1) The Love shall have come
- 2, and come in 1st day of
in his Apoc.

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